

Kevin Solway & David Quinn's
**THE THINKING MAN'S
MINEFIELD**

2001-2013

VOLUME I

*For those magnificent individuals who
seek the eternal.*

*Welcome to The Thinking Man's Minefield (which
doesn't exclude masculine women). If you are interest-
ed in thinking then I am happy to tell you that you
have stumbled on a gold mine!*

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INTRODUCTION

INTRODUCTION TO THE THINKING MAN'S [MINEFIELD]

Introduction

The Thinking Man's [Minefield] is the crystallization of three thousand years of genius. Its scope is Universal. Its major themes are Ultimate Reality, the differences between masculine and feminine psychology, science, atheism, and religion. This work represents a quality and consistency of work rarely seen. All works on this [website] are easily understandable, extremely powerful, and are of a nature that is beyond time and will therefore never be dated. It includes major works of philosophy, a choice selection from the archives of "The Atheist Society of Australia", and over six hundred pieces of ... poetry, quotations, ... as well as fourteen hours ... taken from the profoundly stimulating *Hour of Judgment* radio series.

The Author and The Goal

I consider myself a spiritual genius, as opposed to an ordinary genius, because my concern, and my heart, is not merely the absolute, but Absolute Truth. And I am inclined to think I am one of the finest exponents of the art of truthfulness, if not the finest, at least in modern times (which, it must be said, isn't too hard).

Everything in this work is directed to one thing, and one thing only. In my assault on the tree of evil, I attack the root.

Indeed, I am no member of the human race. Many of you would sacrifice a great deal for the chance of meeting aliens from deep space ... but this entire work is the most alien life there can ever be. How much will you sacrifice?¹

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EXPLANATION OF THE THINKING MAN'S MINEFIELD

“Man has places in his heart which do not yet exist, and into them enters Suffering in order that they may have existence.”

“Without knowing it, women act as if they were taking away the stones from the path of the wandering mineralogist in order that he might not strike his foot against them - when he has gone out for the very purpose of striking against them.” [Nietzsche]

“My friends, you ask after the school of suffering, the forge of destiny. Don't you know? No, you who are forever talking of "the people" and such like, you do not know. I am speaking of solitude.

“Solitude is the path men most fear, so that those men who walk alone are called mad or sick, because they think it is best to discourage themselves from taking such a path.

“And when you hear people call these men mad, don't you feel the blood rushing to your cheeks? As though it might have been nobler and worthier of you to become one of those madmen?” [from "Zarathustra's Return" by Hermann Hesse]

My aim, in the first place, is to make people think. Some are ready for great truths, while others have room only for the smallest of truths. In these pages I present you with an array of truths, from great to small. Yet even the smallest of these is greater than anything any mortal has ever imagined. So while I do not necessarily agree with every sentiment expressed in each and every one of these many works, I do consider them, to the last, the most excellent medicine for the unwell.

For example, the ... humour of *The Book of Wife* and many of the quotations on women is medicine only. Once the patient has regained his senses, another medicine must be applied to cure the effects of the first. I have ensured that all such medicines are available here. Each will go to work upon the individual according to his capacity.²

- Kevin Solway, January 1996

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KEVIN SOLWAY - A LIFE BY WORLD WIDE WEB

I don't mind telling you about me if it will reinforce what I have said elsewhere.

I was born in 1961 and brought-up on the small island of Guernsey, about 120km south of England, but within sight of France. Guernsey has a long and complex history. At least, it does compared to Australia where I now live. I am glad to say that the unappreciated and forgotten Guernsey culture made its mark on me before tourism and tax evasion overran the island completely.

The sizeable Solway family lived in the North of the island, and my parents, my younger brother and I settled for a few years in a place called L'Islet ("The Island"). But it was no longer an island. Apparently, hundreds of years ago the North-East tip was separated from the mainland of Guernsey by a stretch of water which went from Grande Harve in the West through to St Sampsons "Bridge" (as it once was). The remnants of this division can still be seen today in the existing Vale Pond and the low-lying "Saltpans" district. To me, the island seemed alive and we people were but small and temporary outgrowths.

For an interesting study of traditional Guernsey culture and values I highly recommend *The Book of Ebenezer Le Page* by G.B. Edwards (Published by Penguin Books 1982).

I had a girlfriend at the age of ten, and within twelve months I felt that I had exhausted the possibilities of relationships with women.

When I was eleven years of age my father, who was now divorced, married an Australian nurse who was working on the island at the time and we all moved to Australia. Upon arriving in Sydney we immediately flew to Inverell, inland New South Wales, to stay at my new grandparents' country homestead. My first real touch of Australia was The Bush. I spent long days tracking the large red ants and being amazed at the variety of strange insects and animals. It was at this time, within a few days of arriving in Australia, that I decided the purpose of my life. I was in love with Nature, and could have no other lover.

Soon thereafter I determined to become a forester. It was also around this time that I came to the strong determination that I would never be like my parents. I was convinced that my parents were totally insane. I would spend long periods each day thinking about how unbelievably foolish they were. As I grew older it came as a great disappointment to me to discover that my parents were in fact *absolutely normal*. It became startlingly clear to me that if I wanted to be unlike my parents then I would have to be unlike everyone in the world. I didn't think this an impossible task because I

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knew I was already part of the way there - I had never met anyone who had realized what I had realized.

The move to suburban Brisbane was a real culture shock, and I still haven't quite recovered from it. It was like living in a doll's house, with everything plastic, and small people.

During my high-school years I studied chemistry, physics, biology, maths I, maths II, and english. I was best at biology and worst at chemistry. I was the top student in my biology class, but had a falling out with the teacher when I insisted that everything that happened must be natural, as Nature must have caused it. He would always treat me with respect, but never the same again.

I took a lot of time off school in my final years to play golf.

During these years I received two more younger brothers, Glen and Trent. I was just old enough to be their father and through the time I spent with them I felt that I exhausted the possibilities of parenthood.

I started to read science fiction; short stories especially - I never did like padding. Science fiction helped to give me a connection with the past, the future, and the rest of the Universe. Another reason I liked science fiction was that if there were any women in the story at all they were only in the background, so they weren't a distraction.

I never had a girlfriend during all this time. I was certainly attracted to some of the girls, but never enough to do very much. One of my dreams by now was to build an ecology on the moon and make it a comfortable place to live. Girls seemed to pale into insignificance alongside such thoughts.

At seventeen I studied first-year Science at The University of Queensland and then spent a further three years at The Department of Forestry at the Australian National University in Canberra to earn my BSc (Forestry). I enjoyed any subject involving biology and ecology - I would follow the thoughts out, and further out, to magnificent places beyond time.

A very special thing about forestry is that it involves thinking within a large time-frame. The forester sows the seeds for fruits he will not see in his lifetime.

There were only a handful of girls studying forestry in my year, which created a very pleasant atmosphere. None of these girls appeared to be especially intelligent, and only one of them was pretty. But again, despite one or two close encounters, none were quite pretty enough to draw me out of my contemplation.

Each summer vacation I would work as a gang member for the Forests Department of Western Australia in and around the town of Margaret River (the place of the big waves). Evenings and weekends in the "single men's huts" were very quiet indeed as I was nearly always the only one there, and it was a four kilometre walk into town. But the countryside was magnificent.

INTRODUCTION

When I finished my degree I worked as the assistant manager of a private forestry company. I would get into trouble for not hearing my car radio when I went "walkabout". I would go "walkabout" as often as I could.

After six months or so I didn't appear to be making much impact on the protection of the global environment. I could save a patch of trees here or there, but if individual people don't care for their environment then any conservation efforts are a complete waste of time. I couldn't learn much more from the job, so I left.

I had to keep growing, and it was time to go "rough". I invested in a four-wheel drive and went fox hunting for skins with an ex-New Zealand deer hunter who was working as a tree-feller for my company at the time. We headed north into the flat and dry station country with our camping gear, baits and rifles. The spirit of the country was awesome. Occassionally on my wanderings I would find an old aboriginal cave in an isolated rocky outcrop, looking out over the plains. I would be transported back thousands of years. Other times I would find old mining camps, abandoned probably forty or fifty years ago, but looking as if the inhabitants would return any minute, with pots and pans and utensils resting alongside the stone fire-places.

After one season of foxes I sold Encyclopaedia Britannica in Perth for a few months. I learned a lot about how low people will go to make money, and about how gullible people are. By now I was about twenty-two, and I judged that I had seen most of what people call "life" - and it wasn't for me. So I resolved to get really serious about enlightenment. I wanted to do something really worthwhile with my life - something very few people had ever done before. At first I spent a lot of money on all kinds of books about philosophy, psychology, and even astrology and palmistry. I particularly remember Paul Brunton's "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself", though I do not think much of them now. His writings on "mentalism" were inspirational but he failed badly on deeper subjects.

After six months of reading and thinking I resolved to make a memorable symbolic gesture to speed my progress. I sold virtually everything I owned, for next to nothing, and headed back to Queensland.

Shortly after arriving in Brisbane I met David Quinn for the first time. He was to become one of the wisest men in Australia.

For the next eight or so years I lived in Brisbane, studying deeply Kierkegaard's Journals and Papers, Nietzsche's Thus Spake Zarathustra, Talks by Hakuin - Introductory to Lectures On the Records of Old Sokko (some are available as part of my Evil Wisdom compilation), The Gospel of Ramakrishna, the teachings of Ramana Maharshi, The Gospel of Thomas, The Tao Te Ching, The Stories of Chuang Tzu, The Dhammapada, The Bhagavad Gita, The Large Sutra on the Perfection of

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Wisdom, and Chandrakirti's *Lucid Exposition of the Middle Way*. During these years I wrote Poison for the Heart, in large part from notes written in my early twenties.

For pocket- money I wrote the shareware word processor Breeze. I also wrote an electronic book creator called Bigtext for my own use, and it also found a market as shareware.

I settled on a purpose for my life: *the survival of wisdom*. I always wanted to do something BIG, and this was the biggest anyone could ever do. It meant that not only would I have to become as wise as possible, but I would have to drag other people with me, who are my larger self. The problem was, I had only met one or two people in my whole life who had any genuine interest in truth and wisdom. So my first task was, and still is, to get people to a level where they at least have some respect for reason and truth.

Increasingly I realized the inseparability of reason and masculinity. At the same time I could not help noticing the increasing feminization of society. The only course open to me was to attack femininity at the root. My life's work, I decided, would focus on making people aware of the shortcomings of femininity and the great benefits of masculinity. For there to be wise men, there must first be *men*.

For the last few years I have been living in a small town called Maleny, in the hills about 120km North of Brisbane. I recently discovered a magnificent book, Sex & Character by Otto Weininger. I could only find one single copy of this book in the state of Queensland. Weininger describes the differences between the sexes better than anyone I know of, and understanding this difference is the first step towards all higher life. Weininger took his own life while still in his early twenties, but his thoughts are such that he will never disappear.

And for the future? I must continue. If you have some money to spare and would like to contribute to something of ultimate value, then please contact me. Any money will help. I would like to start a publishing company and television series.³

DAVID QUINN – A SHORT BIOGRAPHICAL SKETCH

I am a thinker who tries to follow in the footsteps of the great wise men in the past - Socrates, Diogenes, Jesus, Kierkegaard, Buddha, Lao Tzu, Chuang Tsu, Huang Po, Hakuin, and Nietzsche. My aim in life is to awaken as many people as possible to the nature of Reality.

I was born in 1964 in Brisbane, Australia. My family was middle-class and well-off. I experienced few hardships in my early years and no traumas. The neighbourhood I grew up in was peaceful and happy. For all their faults, my parents were civilized people who placed value on literature, art and science. As such, they gave me an appreciation of the "life of the mind".

Apart from my mother and sister, my upbringing was almost entirely woman-free. I attended all-boys schools, played golf in my spare time, worked as a chainman for a year after I left school, and studied surveying at university. I led a very sheltered life, you could say, one that was very male-orientated. I was like an exotic plant growing up in a greenhouse, mercifully free of the pressures created by the opposite sex. It wasn't until my late teens that I began to seek relationships with women.

Having fully tasted the joys of worldly prosperity and success in my childhood and adolescence, I became deeply dissatisfied with conventional life. In 1986, while still at university, I went through a major existential crisis, which eventually led me to drop out of society altogether. I moved out into the countryside and began exploring art, music and mysticism in an endeavour to find something more meaningful in life than the usual business of slaving away at a career and pleasing a wife. I slowly gravitated towards philosophy, and eventually reached the point where I consciously wanted to be a spiritual man - "just like Jesus and the Buddha", as I used to say.

I met Kevin Solway during this time, who was to have a lasting influence on me, and then in 1989 I moved to Hobart, Tasmania, where I pursued the philosophic life with great earnest.

The next few years were very difficult, but were the making of me. It was a rough time during which I desperately tried to come to grips with ramifications of living truthfully, and it wasn't until the mid-90s that I began to make some real headway with it. I nowadays look back on that period in the same way that a butterfly might look back on its struggles to break free of its cocoon.

I rely on social security payments for an income. My one and only full-time job was back in 1982. I have, over the years, been on unemployment benefits (by choice), the disability support pension (I was assessed as hav-

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ing a personality disorder*) and the carer's pension (while looking after a friend who was ill). I am currently back on unemployment benefits again. I have engaged in several relationships with women in the past, and also sired a son in 1992 (who doesn't live with me). Nowadays, I am basically a hermit.⁴

Translation of Social Worker's Report (24/11/93)

Mr. Quinn attended for interview on referral by S.W. in Maroochydore. I assisted him to complete his application for Disability Support Pension.

However, Mr. Quinn did not feel able to complete the Medical Details form as he says he does not have a medical condition.

He is currently receiving Newstart and is applying for DSP on the recommendation of the CES psychologist.

Mr. Quinn says he will not sign a Newstart agreement and it is not appropriate for him to seek work. These decisions are based on the major motivating value in his life which is "Ultimate Truth". This has been a major value for David for the last 9 or 10 years and now forms the centre of his life.

He says the process of reaching his purpose, which is philosophical perfection, is essential for the survival of wisdom. David said to achieve this he must continue to devote his time to thinking in solitude on religion, science, psychology and philosophy.

The interview continued in this vein. It appears that David speaks from personal conviction and his interests and beliefs are genuine. Their normality is questionable.

As David was referred by the CES psychologist, I phoned him and he said that his assessment was that David's eccentric thinking indicated the presence of a personality disorder with psychotic overtones. At this time there were no florid signs, but that a psychiatric assessment is indicated.

David has made an application through FOI for his CES records including the psychologist's report. For a general practitioner to provide a treating doctor's report it would be necessary for them to see the psychological assessment.

If possible, a CMO assessment should be conducted by a psychiatrist as David Quinn's condition is not physical.

An assessment by the Disability Support Panel is also recommended.⁵

- Signed: Barbara Hays, Social Worker

PHILOSOPHIC WORKS

POISON FOR THE HEART (1990)

"Poison for the Heart is probably the greatest book ever written. I wanted to produce the clearest exposition of wisdom, and I think I succeeded." - Kevin Solway

Foreword

I have not been able to inspire much interest among publishers with this book. I am no salesman. However, I have written this book for interested people to read, and not for personal profit, so I offer it to you here at no cost other than the toll it will extract from your false heart.

If you are interested in finding out more about the ideas presented in this book I would be glad to hear from you. I would also be glad to hear from any publishers who would like to make this book more convenient to read by printing and binding it for me.

Introduction

In these few marks on paper, I offer you everything that I have, and everything that I am. Thus I exist in this work both physically and spiritually. If you read me as you read the works of others, I will appear empty. Project your own understanding onto me, to make me meaningful, and you will destroy me. Dismemberment does not appeal to me, so I will warn and warn again in an attempt to confound. And even if my warnings touch only a single one of you, the effort will have been worth the trouble.

These writings will not be welcomed by the run of humanity, nor are they intended for such animals - the herd, obsessed with happiness and the preserving of the life. My wisdom is not for the public life and the organizations within it, neither for mass movements nor break-away sects. Groups appeal to the herd mentality, but the wisdom I speak of in these writings cannot exist in such an environment and in such minds. Rather, I preserve this work for the mere handful of worthies, the true individuals, few though they be and far between. You will know yourself to be one of these precious ones when the externals of authority and tradition fill you with disgust, and when you at last delve into your own intelligence in search of your own wisdom.

Any search for a wise teacher is mistaken, for the truly wise are as rare as the stars at midday. You could comb the world without discovering a single one. Much less would you find an organization full of them! Hence, if these writings fall into the hands of "groups", be they adherents of mysticism, devotees of meditation, or scientists, you can be sure my heart is not with them.

In time, many will hold up these words for their own devious purposes. Not least among them will be the philosophers - those foul creatures. They

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will strip this work bare as soon as they get their greedy hands on it. My truth is infinitely remote from professional thinkers. Their delight is to slam me into a category, aligning me with this or that religion or school of thought, much as they might throw a criminal into jail. They say my thought coincides with so and so, while it differs with such and such. They conveniently miss the whole point, and lose everything. How do such ignorant fools hope to judge men of the Infinite? My ideas will always appear contradictory and paradoxical to them. In their hurry to get on with their job they judge brothers and sisters to be of different species!

We barely deserve spiritual writings. Wise words need a special reader. Such a reader must have an irrepressible intellect, a courageous heart, and the stride of a giant. Yet who among us is not too feeble to bear scrutiny? Who among us has left the animal behind and become human?

There will always be those who find happiness elusive within the mainstream, rejecting it in favour of the uncommon. Such people think that the fewer who share a belief, and the more *unlikely* that belief is, then the more true the belief must be! The ideas I present in these writings may well attract such defeated and desperate minds which seek an unusual stone. More than likely these people will form an organization to "preserve the truth". And if it also provides moral support and gives people something "constructive" to do with their time, then well and good, *but I will have nothing to do with them*. Such shells of men will have been attracted for the wrong reasons, and will therefore only flesh-out their own despicable ideas. I do not and will not breathe the same air as they!

But if you have thrown your happiness to the wind, with the joy of becoming free of the greatest of burdens. And if you have chosen to trust your fate to reason alone, then I am the air for *your* lungs.

You should regard these writings not so much as dogmatic scriptural injunctions, but as a children's class in the use of the brain. It is all about making the brain a teacher, in order to distinguish between the true and the false, the wise and the foolish.

These words are to awaken you to the highest wisdom. But what is wisdom? If there is wisdom, then where are the wise men? . . . It is ever true that the wise are few, because nothing is hated quite so much as truth, and few can accept such hatred - too many of us need love.

Despite the rarity of the sage, I would like to paint a rough picture of him, just to give you an idea of how inhuman he really is, or perhaps to alter your conception of what it means to be human. He is a solitary being, though he is also at home in a crowd. Altogether he has a complete lack of human values. He loves nothing, therefore he hates nothing. Happiness is repugnant to him, so he never suffers. He depends on nothing, and questions all human motivation.

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But don't take my word for it. Only a sage can recognize a sage, just as a specialist in a field of work knows his subject. So the first step in the search for wisdom is to cultivate your own. Nor will you find it anywhere outside your own mind. If you try to find wise men, you will create your own, and your mind will rot with their false wisdom. For where would you find a man of true wisdom? Even if you did meet one, how would you recognize him? Having disregarded your own mind in favour of your search, you will be penniless. No doubt you would judge the genuine sage to be destructive of human morals, cynical, negative, and quite mad. Moreover, how would you possibly be able to benefit from his teachings?

Thus you must discover the guru within your own mind. In the end you will find there is no other way. You stand alone with your own brain tucked securely away inside your skull. There is just you and your thought.

These notes are designed to be a stimulant, or a catalyst, or perhaps even a guide - a guide for a trek across a vast and unfamiliar desert on the expectation of finding an oasis. *You* must do all the walking. And no less must you also consider the reliability of the guide! You may do well to listen to his advice, but in the end the decision is yours alone. Ultimately you must rely on your own desert skills, accumulated over many years, to test his judgement. Use his aid to awaken and amplify your own skills. Learn from him where his knowledge is greater than your own - and take a different direction where perhaps his judgement is faulty.

Long desert years can teach many things, but bad habits and biases become ingrained. A guide's advice may seem sound enough, but is he mistaken? The guide may be correct in nine of his directions, but what about that tenth one? This last is the most crucial, determining whether you make it to water or die of thirst. In spiritual matters, a single wayward direction signifies bankruptcy, for once true wisdom is awakened there is never any mistake as to its direction.

Let no one ever say that what I present in these writings is a new religion, or that it reveals profound truths that have been hidden from all who have gone before. The truths I speak of are not new. Many have been aware of them before me, and experienced them more deeply. All the essential truths I point to can be found in the teachings of Buddhism, Hinduism and Christianity. And in some respects the teachings of these religions far outweigh the power and effectiveness of what I offer here.

The appalling thing is of course, that these religions have become corrupted and their meaning lost. Their teachings have been misinterpreted and have spread through society in a highly damaging form. The physical words of the teachings may have remained relatively unchanged through time, but the *interpretation* and thus the *truth* of them has changed radically. Truth is certainly present within some religions, but is absent from them as they exist in all their diverse forms today. The truth can indeed be found

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within many religious scriptures, but only when you *understand* them correctly.

I have little to add to the teachings of the Buddha. His teachings are essentially complete - when rightly understood, and when the chaff is separated from the seed. My aim is to help in that separation process, to help weed out the mass of unwanted cultural rubbish that has gathered over centuries. I say again, I do not expound a new truth, or even improve on an old one. I seek to clarify the very same Truth that has been known for many ages; the very same Truth that has been forgotten for many ages.

I am not one for originality. If I invent new names for God, it may well help you to overcome any preconceptions you have about the old ones, but I will not do this, as new names only create more confusion. There are already enough words, so I will use the words we already have, and try to awaken your minds to their real and intended meaning.

I seek to present the characteristics of Truth in such a way as to distinguish it from all those mystical truths and philosophies that are common barter these days, and which present themselves as the ultimate. I will set reality into sharp relief against the backdrop of worldliness, thus allowing it to be seen in all its glory - and terrifying power.

I have tried to present these thoughts in as efficient a way as possible. I do not make an effort at writing beautifully. Writing and reading must not become mere entertainment - they can be powerful attachments as damaging as any. Effectiveness is my sole consideration, so forgive me if I have strayed from the traditions of style and content. I have not written to speak to you, but to trigger your own mind into speaking with itself. I aim to challenge your most deeply cherished of thoughts. I want to invoke you to think with your whole being, rather than allow you to hold ideas at the safe distance of your intellect. It is all about the discovery of courage.

Now read, and as you read, know that you read my blood - no light matter!

Kevin Solway, 1990

AGEING

Ageing

When you're seventeen you know everything. When you're twenty-seven, if you still know everything you're still seventeen.

Unfortunately, most of us don't begin to think until the ripe age of thirty - when things are a little more quiet. The problem is, at this age it is too late to begin doubting one's basic assumptions in life. Pride is a factor - it is too distressing to admit failure and have to start all over again.

As we age we nearly always undergo a hardening of the attitudes, or a hardening of the heart - not unlike hardening of the arteries. All our efforts

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become directed towards extinguishing the idea that something new may be possible. Up until now we have had some ideals, some faith in reason, but age beats all the hope out of us. Now we need security, and security requires certainty. If our categories are not concrete and beyond doubt we will surely be crucified by them. Therefore, once we reach thirty we know everything - even if it is the cowardly certainty that we can never know absolute truth! From this time on we are the slaves of abstraction and unable to ask the noble questions of youth.

For young children it is primarily experience that determines character. For the adult it is character that determines experience. That is, the ego is initially built on experience, and later builds experience. Thus the elderly fear change because they have something to lose; while the young are still building, and have everything to gain. Children are therefore curious and open; they are not afraid to ask questions precisely because they do not fear ignorance.

But children become adults, and soon the feelers of abstract thought grow and reach out, bringing a new knowledge, a great knowledge, and great fears also. Soon, everything becomes fearful, and they too will be heard barking, even when the wind rustles through the grasses.

What is it to be a child? A child is one who sees adults as mad. Thus, when you find the people of this world acceptable, you have grown up. It is better to have more of the adolescent in you than the "mature". Strictly speaking, maturity indicates the end of growth, both physically and mentally. If you're green you're growing; if you're ripe, you're rotting.

Zeal

As a young child I used to beat-up my parents till they told me the truth; such was my passion for the absolute. By the grace of God that zeal is still with me! These days I beat-up God till he gives me what I want.

Maturity

"Maturity" is the balanced, stable and content ego-mind of later life. It precipitates once the many worldly skills have been learnt and integrated so as to operate automatically. The mature can be said to "have their act together" - an apt expression, as it is truly only an act which they have perfected. They are actors, who after long years of practice have perfected a certain role. And they are ever comfortable with that role, provided the stage is set for them.

The more composed, or balanced a person is, the more secure is their ego, and the less likely they are to partake of any real thought. They will not risk everything they have built up during their life, not now. They believe suffering is behind them. "Suffering and anxiety are for youth" they

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think in their deepest thoughts. "We need hardship to mature" they reflect. Oh Great Wisdom!

The mature man is one who has lost the strength and desire for perfection, and now proclaims such striving to be folly. Here begins compassion ...

Children

The textbooks say that children display "egocentrism" - as if this were different from the plain old *egotism* of adults! The fact is, we cowards refrain from saying children are egotistical because it doesn't seem right to condemn normal behaviour.

"Egocentrism" says that it is acceptable to be egotistical about helping others, as opposed to serving only oneself. It is designed to do away with the more nasty and inconsiderate word "egotistic".

The Youngest Child

How so very important it is, whether one is the first child born, or the last. So much rests upon this. The oldest child is more exposed, and becomes independent and hard, whereas the youngest is more sheltered, and correspondingly softer.

I have heard it said that the youngest child matures sooner than his elder brothers and sisters. It is more accurate to say that he *grows-up* sooner - at the expense of maturity. This is because the company of elder siblings is stimulating, and the younger child can rapidly learn the many tricks and deceptions of life. However, he never faces the hard knocks of those who go before him, and doesn't become seasoned.

The oldest child is like a wise old weather-beaten man who shows his years; while the youngest is a bright socialite of the city.

Old age

If you begin by sacrificing yourself to those you love, you will end by hating those very people. This follows as surely as night follows day. A house built on sand, no matter how devotedly, is doomed to be washed away with the rain. All things are temporary: belief in them is sure to end in disappointment.

The old-aged are often bitter about life. They feel cheated that all they had been given has now been taken away. Gone is the strength and beauty of youth, gone are the children, friends are dead, dreams of the future are no longer possible, and past achievements seem empty. There is nothing to savour from the past, nor anything in the future or the present. Time will strip all things bare - do not doubt it for a moment!

We must learn that this life is not ours to lose. Not even temporary rights are ours.

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Too late for spiritual life?

Age: I'm fifty-four years old I'll have you know! Its too late for me to be embarking on a brand new way of life.

Youth: Perhaps you are right. There's no denying you have become set in your ways. But it's not too late to consider your "future lives". So, you may have made the mistake of ceasing to grow, but you can still use the time you have left to tell others of your mistake, and help prevent them from making the same blunder.

When does old begin?

We are truly old only when death is near - and at whatever age this may be. The idea that it is possible to die young is ludicrous. We die at the end of our lifespan and not before. Life always runs its full term: how can it be otherwise?

Too old

The pure mind must have its foundation in the early years of life. The elderly man whose mind turns toward the philosophic and religious spheres can at best only become the shadow of the spiritual man. He may have all the form, but lacks the substance.

Age

When you're eighteen, the world's your oyster. If you don't find a pearl in it, you just open-up another one.

Yet the time will come when you run out of oysters to open, and the pearls you have turn red-hot.

ATTACHMENT

Drugs

Heroin, cocaine, and alcohol can indeed open up the mind to altered states of consciousness, as can music, poetry, and meditation. However, do not think these experiences give you new insights into reality, or that they are even remotely spiritual. Drugs like these can serve only to help the ego forget its problems, and only for a short time. They dangerously suppress the symptoms, but do not cure the disease. You may well experience a rare heavenly bliss and warm sense of fulfillment, though I bid you think again! Soft drugs invariably lead to hard-drugs. Small superstitions give birth to gross miscarriages of reason.

Far from bringing us closer to reality, such practices distance us from it by making us content with a dream. At least at other times reality is close enough to foil our plans.

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This is not to say altered states of consciousness are without their use. With intelligence, they can help to make us aware of the many faces of reality, and thus that reality exists purely within the mind. Unfortunately, the herd look no further than their present comfort, and cannot learn from experience. Implications and consequences are alien concepts to such animals, who are fully occupied just keeping from drowning in the stormy seas of their lives. They have no time for investigating the nature of life and death: they have no time *to live*.

Entertainment

Entertainment: a way of avoiding boredom.

Boredom: when you don't want to think about life and can't find entertainment.

Loneliness: what people who are attached to the company of others call boredom.

Depression: when you are forced to think about life, and don't like what you see.

The Strength of Attachment

So, you wish to know the strength of your attachment for a particular thing? Look no further than your need for it, because need *is* attachment.

If you wish to know the character a person, then look where their love alights: no one can hide.

Attachment to the future

The girl says: "Some day my prince will come, and take me away from all this."

We all live with the hope that our daily toil is leading towards perfection. We believe the reward for all our suffering is just around the corner, and that soon, everything will be different. Indeed, it is commonly said that hope is the only thing that makes life worth living.

That which is commonly said is always wrong. Hope does *not* make life worth living, because it is in vain. Perfection never comes to the foolish, no matter how long and deep their faith. It is not surprising the elderly feel bitter and cheated.

If a cart is not moving, do you hit the cart, or the horse that pulls it? If we do not attain perfection are we to blame, or the method we use to attain it? The method is the horse, and we are the cart. Foolish hopes cannot carry us to our destination.

Work

A job is not merely a tranquillizing drug forced upon the ego, but is a dangerously addictive and destructive poison.

PHILOSOPHIC WORKS

Work destroys the mind more effectively than anything else, which is precisely why it is enforced. After all, we are all equal, and therefore *nobody* must be permitted to have a mind. Work saps you of your thought by a process of taking your mind prisoner, monopolizing it, absorbing it, preventing you from thinking about anything other than work. It becomes your life. You become it. What is left?

You may not enjoy your work at first, but you soon change to accommodate it. In time, work comes to possess you so thoroughly that every moment away from work is spent recovering . . . *in preparation for work*. We come to accept work as a necessary sacrificial ritual, in which we sacrifice ourselves.

"Everybody needs love" and "everybody works" become uttered in the same breath - two dogmas that represent the cornerstones of our entire existence. Together, they successfully banish freedom of thought from society. Yet is this not what we really want?

Strength

You must be strong to live freely in this world, where all people are "drug addicts" who try to force their drugs upon you with every possible threat and manipulation - in the name of "morality".

To preserve yourself, you must know fully: this is not mine; this am I not; this is no soul of mine.

Running Away

We prefer to run away from problems than face them squarely. We are not clever enough to dissolve problems when they are small, so we let them grow into monsters, and then try to live with them.

Travel is one such monster, and it claims far too many of us. We require continuous change in order to forget ourselves, our past, and all the suffering it supports. But how can you run from yourself? No matter how far you run, your thoughts will accompany you.

Your good friends

An *individual* cannot have friends - *by definition*. So let your good friends be your thoughts of the Infinite, and have no friend besides; for what kind of friend could that be? Confide in God alone. Live with eternity.

The last thing you should ever do is offer your hand to a person in need. Look into their eyes; how deep is their delusion! How could you give further poison to one already dying from it?

Spiritual friends

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A spiritual friendship is no ordinary friendship. Your best spiritual friend must also be your best enemy, for they will challenge you, and pinch and poke you into action. Spiritual friends do not wish to flatter you, and make you *stronger*, but to undermine your false prides and make you *weaker*; because only the weak are strong enough, and sensitive enough for God. Only the weak can have doubts, a chink in the armour through which God can enter. Only the weak can transcend goodness, for the strong are content to do their good, but good always turns bad within samsara.

Television

Television represents one thousand more ways to avoid thought. Could there be a more lazy way to live? At least before television we would have to occupy our own minds, which would require some power of will. But now, with the pressing of a button, you can have your mind flooded with the thoughts of another.

Some of you cry "But what about the educational programs?". All I can say is that if those programs are educational then education is dead. Your "education" is merely a self-righteous form of entertainment. The horrifying thing is, that you have been taught to regard education in this distorted way by television!

Research has found that even though we watch television for relaxation, we are less relaxed after watching television than beforehand. I am sure this is because we feel degraded by the way we are treated by this imposing machine. Television is aimed at the lowest common denominator in society - so we the viewers are treated as fools. Nor do we have any direct control over the content or timing of what flashes on the screen before us. Our self-esteem suffers even more when we realize that we are so wretchedly weak that we still love the drug of television despite the utterly disrespectful way it treats us.

Television watching is like smoking, in that the psychological harm it does to a person in terms of guilt, degradation, and demoralization, probably outweighs any other harm.

Simply looking at the night sky and the infinity of space can be enough to awaken us to our true nature. Perhaps this is the very reason we invented television - to keep us indoors, to glue our eyes to, and prevent them from straying.

And perhaps this is also why so many of us live in cities, where atmospheric pollution and bright lights render the stars invisible. We huddle together in these, which we call the great cultural centres, as though digging ourselves a hole to hide in - while all around us the magnificence and glory of Nature go unnoticed.

PHILOSOPHIC WORKS

Groups

"Which side are you on?" . . . evocative words indeed. They could be the entire lyrics for a protest song. And what are these words saying? Which group are you with! Which club do you belong to! Are you a somebody! The implication being that if you do not immediately join a group then you are an indecisive person of no character.

These days it is all the rage to have an opinion; whether that opinion is justified is irrelevant . . . *as long as you have an opinion!*

Lust

Note: in this, and rest of the dialogues in this book, the person "Q" represents the seeker of truth, or at least the opponent of it, while person "A" represents truth.

Q: What is the difference between lust and desire, and what is wrong with them?

A: Lust is like the root of a tree and desire is the branches. Lust is the root desire, the basic hunger for permanence and power. Desire is a modification of lust; it is directed and controlled lust. Lust is also foolishness, for nothing is lacking in reality. In Nature everything is perfect from the very beginning.

However, if you are not enlightened, then lust is a part of your being and you cannot realistically hope to be instantly free of it. In this case it is good to lust for Truth and for God. Only a ravenous hunger for God can quash lust and desire. If a child cries loudly enough for its mother, she soon comes running. The fire grows until the fire brigade are called into action; then it is rapidly quenched. If you love the Truth enough, it will not be able to evade you.

Likewise, if you wish to possess anything at all, whether it be man, woman, or money, then make sure you always occupy your mind with it, and desire it with all your heart. You will gradually come to identify yourself so closely with the object, that you will feel inseparable from it. The foolish find much pleasure in such loss of identity. They say they "lose themselves" in the things they love. The wise weep over their plight.

Filling the mind

Q: How do you fill your days?

A: How can they be emptied? A day is a full day no matter what you do with it. When you abandon concepts of "full" and "empty" then your days will be truly full. Think of Reality, of God, and your days will become full of God.

Whatever you think, you become. Have you noticed how male actors who always play the role of a woman become more effeminate? If you

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always think of women, you are bound to become like them. If you continually think of yourself as a successful businessman, then you will gradually acquire the qualities of a successful businessman. In the same way, if you continually fill your mind with the Infinite, then your mind will gradually become Infinite.

Chuang-tzu once said: "The effect of life in society is to complicate and confuse our existence, making us forget who we really are by causing us to become obsessed with what we are not."

Thus we should concentrate on what we really are, rather than on what we are not.

Mind your own business

Q: I choose the ups and downs of egotistic life, what right have you to try and change me?

A: Choose all you like, you will not stop the man of Truth from managing his own affairs. He regards you as his own self and will try to stop you from destroying yourself along with all humankind.

Q: But you cannot change the way I think!

A: This conversation is changing the way you think whether you like it or not. Do you really think you are independent from me? You breathe in the air I breathe out! All things in this Universe are interconnected, and our minds too are physically connected. How can I *not* change the way you think?

Q: I can see that your mind has an effect on mine, as does mine on yours, but you have yet to change my mind in the way you want to. Many of your ideas bother me deeply. You are against all attachments, yet clearly not all attachments are bad: it is a surely a noble thing to cultivate *good* attachments.

A: There is no such thing as a "good attachment". An attachment may not cause immediate harm, in your eyes, but all attachments hold within them the seeds of destruction that even you may learn to recognize. Parents may bring a child up to love sport, music, and reading - yet the child becomes a mass murderer - why? Of course it is because of upbringing. All things have causes, and there are no causes other than upbringing, whether they be genetic or environmental.

The child was reared to be an egotist, that is, without wisdom, so the child became an egotist. Once you have an ego you are no longer in control of your own life. Your precious life becomes a struggle for survival, to avoid pain. And you don't have the luxury of being able to choose just how to avoid that pain, but will make full use of whatever opportunity presents itself. Nor is there time to consider the consequences of your actions. From the perspective of every ego, living is a case of "kill or be killed".

Q: You speak many strange words, are you Enlightened?

PHILOSOPHIC WORKS

A: Can you discover whether a person is Enlightened simply by asking them? Can you believe what people say? If you take people at their word, you are resting your life on shaky foundations indeed! How do you know whether another is telling you what they really think? Or what if they are genuinely mistaken in what they say? Even if they do tell you the truth - how do you know you are correctly interpreting their words?

You must become Enlightened *yourself*. Only then are you able to consider the meaning of Enlightenment, and the words of those who have achieved it.

Q: I have one more question. You say we should not be so materialistic. But if everyone gave up their material attachments the whole economic structure of our society would collapse!

A: Truth cannot be altered to accommodate the world. The moment Truth is compromised it ceases to exist. Therefore the world must bow to Truth.

City and Country

Country living is dangerous; it is far too easy to stagnate. If the reality of change is not forced upon us there is little to threaten our cherished beliefs. The ego will be sheltered, never knocked off balance and forced into change. Where there is no change, there is no hope. While the countryside can be a good place to assimilate and digest one's life experiences, the wretchedness of our lives is not so evident in the country as it is in the city.

The city has the whole of life within it. A thousand different and contrasting world views rubbing shoulders with one another, prodding the ego from every direction. This variety helps to prevent the blindness of familiarity, and provides much needed intellectual stimulation. Here we can see egotism in all its forms, and importantly, the causes and consequences of this egotism can be examined side by side. In the city, it is much more difficult to rest content.

An intensely strong motivation, deep disgust, and a yearning desire is required to transcend this world, which can be difficult to generate in the sleepy dales of the countryside. This is why the city is so useful: it reminds one of the Devil, and therefore of God also. And even though distractions in the city are many, it may be easier to find God here than in the mountains. For here at least there is more chance we will exhaust all avenues of enjoyment and pain, and finally turn to reason, which, after all, we wretches will only do as a last resort.

So, be warned, while the countryside proffers one peace and quiet and freedom from disgust, tranquillity can be fatal!

Worn Paths

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Imagine a wilderness, with paths scattered throughout. A traveller naturally falls into these paths, as they offer an easier passage through the punishing country. His passage wears the paths even more, making them even better defined. Gradually these paths become major thoroughfares.

This is a model for the human mind, with the paths being our habitual deluded patterns of thinking. As forestry students our dictum was: "Off the road and into the bush!" We didn't want to be "led down the garden path". Spiritual growth too, demands that we abandon false brain-pathways, and start out anew, striving headlong into the wild and untamed country. After many years of effort, a new way will take shape - the highway to Enlightenment.

So, after much work, you may have at last found the highway to God - then congratulations - but this is only the beginning! Sticking to the main road is easy, but we love to be sidetracked. The old, familiar routes take time to grow-over, and until they do, the tendency is to fall into them again. And each time you re-tread an old way, it is refreshed, and becomes all the more attractive to travellers like yourself.

Attached or unattached

The supported man and the standing man look the same, but move quite differently. A puppet does not have the freedom of a human being. A fool does not have the freedom of a sage.

Money in the bank

Money is the root of all evil, and comes in many forms: there is experience in life, formal qualifications, and experience with suffering; all are easily experienced as money in the bank, which is a form of attachment to the future.

Comic

The dying man says "I am not afraid of dying, it is leaving my wife that terrifies me." Hah! Has he really lived all these years only to think he will be going somewhere at death! And when he is dead, the widow, drowning in grief, says "I know my husband is dead, I just don't know where he is, that's what upsets me so."

Observations on marriage

- You should really make the most of marriage, because you're only going to get married two or three times in a lifetime.
- Marriage is a great institution - if you don't mind living in an institution.

PHILOSOPHIC WORKS

- Marriage is an attempt to complete childhood. Thus in marriage we never fully become adults, for childhood must be grown out of, not completed.

- If you are single and attached to the opposite sex, then three quarters of your mind is taken-up with them. This leaves only one quarter available to reason. With so little reason available to you, marriage is sure to follow. Now the *whole* of your mind is taken up with *family* - eliminating reason completely!

- An unhappy husband once said to a psychologist "Marriage doesn't work, the only thing that works is divorce." "Divorce is only a temporary happiness" replied the psychologist.

- Does a wife truly wish for her husband to become a Buddha? Does a husband truly wish for his wife to become a Buddha? Thus, if you wish to become a Buddha, do not marry.

- In contrast to a loose-jointed framework egotism, the union of marriage is a stone-wall egotism. This is precisely why we are told marriage is the truly ennobling life.

Polygamy

One thing to be said for polygamy is that it gives a man more freedom - yes, freedom. A lone wife will feel she is entitled to the entirety of her husband's attention. His very closeness gives her a purchase on him. It is as though he presents her with a large surface area to which she can apply her glue - which bonds deathly tight. However, one wife among many will feel no such exclusivity. She will feel no ownership and will make few, if any demands on her husband.

Love

It can move one's heart to see a young couple romantically enthralled with each other. But the heart becomes deeply sad just a few months later - to see their paralyzing dependence on one another.

It is not sex that keeps one from God, but *love*, its attendant emotions, and the lifestyle that supports it.

So much effort

I wish I never heard of your "time management" and your "quality time". I wish instead you would go *beyond* time. Then you will have all the time in the world! In such a timeless state it is impossible to do anything that is not perfect, and waste is never a concern.

And then I hear you talk of the importance of concentration. If only you would concentrate on not concentrating! With all your efforts you only concoct for yourself a deadly concentrate. Let it go to the winds! Let it

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evaporate harmlessly away on the strong and fresh ocean breezes. Be rid of your burden!

Thoughts about war

- We do not fear war, because it provides less suffering than does peace. Why is this? Simply because peace inevitably becomes tiresome and boring, and makes us feel insufficient and vulnerable. War, on the other hand, arouses feelings of confidence and power - it reinvigorates.

- It is said that teenagers can readily adapt to war because they are too young to comprehend their own death. More accurately, they cannot comprehend their own life. They have not yet developed hopes and goals for the future, and therefore have nothing to lose.

- Some say war memorials are a glorification of war. Well, they are certainly a means for emotional gratification, precisely the value of war itself!

The traveller

Travel broadens the mind, but often dilutes it in the process. There is more of a stretching than a broadening, with depth being sacrificed for more extensive shallows.

The classic traveller is like a salesman in that he has to compromise and bend to suit others, being dependent on their good will. The wise, however, do not compromise, and thus are not strangers to cold and hunger.

Therefore, if you haven't the strength to travel as do the wise, then settle yourself until you are. If you travel too soon your mind will become overrun with plans and concerns for food, shelter, and how to please others. Such a mind has no room for real thought. So, be careful how you run, for you may leave something valuable behind!

Country/City

- In the outback: the outback is constant, while we change.

- In the city: the city changes, while we are constant.

Romantic love

With our romantic love we are like a dog chasing a car. There is much thrill in the chase, but what to do with the car when you catch it? We are more animal than we give ourselves credit for.

Masturbation and drugs

All worldly joys are wholly selfish, whether they arise from compassion, love, or greed: thus all worldly happiness is masturbatory in nature.

Similarly, *all* attachments are drugs: thus we are all drug addicts.

Talk

PHILOSOPHIC WORKS

The reason people talk so much, is because if they didn't, their brains might start to work.

The power of food

A man will put down his poetry to listen to music. Even this he forgets upon the sight of a beautiful woman. Yet even a woman cannot hold his attention when he smells food!

The approval of others

We poor fools seem to find our identity in how others perceive us. We need their approval before we can do anything! Men especially need the approval of women. Perhaps this is a legacy from childhood, and the wish to please the mother.

The wise are altogether different. They know themselves as individuals; that is, separate from the world, where praise or hatred cannot touch them. They are mere robots, and God is the programmer; and robots do not seek approval as they go about their business. The sun needs approval from no-one, and it shines. The wind needs approval from no-one, and it blows.

Not that it would ever occur to the wise man to seek approval, for who could judge him anyway? And what of it if they could? Who, when faced with the terrifying rawness of true thought, would approve? If the wise man ever meets with the approval of a woman, it is because she has not confronted his thought.

The sagely mind is free and perfect. It has no capacity, and therefore no room for praise or blame. This is no human mind.

I read it!

To the people of today, if something is written in a book then it means that a significant number of people share the same view. This alone qualifies it in their mind as a valid, viable consensual reality. Reality is thus created by numbers, and numbers become God.

If you question their assumptions they will argue "do you seriously think so many good and intelligent people can be wrong?".

This is exactly the case in religion, where, rather than seeking truth through reason, people place their faith in what is popular and "viable". Or rather, they consider it *reasonable* to place their faith in numbers.

Cannot escape God

You might cover your ears with your hands and blindfold your eyes, but you can't escape the sun sailing in the sky, the leaves of trees swaying in the breeze, the waves crashing against the shore, and the vast depths of space.

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The rich

A sticker seen on the rear bumper of a porsche said "He who dies with the most toys wins."

The poor get poorer. The rich get porsche.

The child

Can you become a little child? Unblinking and unaffected by externals, wandering aimlessly, resting where put, following the current of things, ignorant of the distinctions of sex. After all, what does a dead man know of desire?: for a child is yet dead.

A child can cry all day without its throat becoming hoarse. Can you too speak from the source? Can you speak as yourself, rather than as your voice? Can you lay your mind open to the Universe, fearless of the consequences?

Attachment

One day of joy is too much. One thousand days is never enough.

Renunciation

Truth appears cold - to one attached to warmth. One cannot *throw away* attachments - they must be *outgrown*.

Sometimes it is better to give-in to an attachment - to get it out of the system. The ego must be convinced beyond doubt of the wretchedness of life. Stubbornly, the ego seems only to be able to learn the hard way.

It is not enough to dislike attachments; there must be *disgust*. Yet nothing conquers quite like *love*! To actually *love* being free of attachment, free of life, wild and unrestrained as the wind: that's what I call *vicious*!

BUDDHISM

Miracles

The Buddha said: "The greatest miracle is to know the Truth, and to make it known to others." This utterance was probably the greatest miracle of all time.

One thing at a time

It is said the essence of Zen is to do one thing at a time; but I say to you, the essence of Zen is to do all things at one time.

Zen

Q: I wish you wouldn't use all those Zen techniques. Can't you just talk to me in plain language?

PHILOSOPHIC WORKS

A: What on earth are Zen techniques? - I know nothing of them. I use whatever means I see fit to make you see the Truth. That is all.

Q: But who are you anyway to be making all the authoritative statements you do? I think it is highly presumptuous of you.

A: Who are you to be saying "who are you?"

Nice Zen

You must have the ability to drive off the plowman's ox and to snatch away the hungry man's food before you will see how Zen helps people.

The death of Buddhism

In ancient times the title "Zen Master" was highly regarded by the wise. In ancient times there were still one or two genuine teachers worthy of the title. Today however, Buddhism is dead, and calling someone a Zen Master is no different to calling them a dog or a pig.

A thousand years ago, a Dharma Dragon like Hakuin may have seduced me into accepting the title of a Zen Master. Today, however, I would sooner shoot myself in the foot. A thousand years ago I may well have dedicated my efforts towards cleaning the vile muck out of the temple. But it has gone too far. The temple has become a heap of dung.

The Ten Innermost Jewels

- **Four entrustments:**
 1. Entrusting one's mind and thoughts to the attainment of enlightenment.
 2. Entrusting one's life to life as a beggar.
 - Accepting poverty.
 3. Entrusting one's life to life as a beggar to death
 - Not holding any hopes and dreams of success.
 4. Entrusting one's life to a barren cave.
 - Accepting that society regards you as an enemy, and will make no place for you.
- **Three diamond-like convictions:**
 1. To be stalwart towards hindrances caused by friends and relatives.
 2. To disregard the opinion of worldly people.
 - No matter whether they call you a madman or a saint.
 3. To firmly guard one's practice.
- **Three changes in one's living status:**

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1. Expulsion from the ranks of men.
2. Finding oneself among the ranks of dogs.
3. Attaining divine ranks.

CAUSE AND EFFECT

Did we begin?

A scientist said recently that the soul comes into existence when the mother accepts the child. A Tibetan lama has said that the life essence passes from the father into the mother, *before* conception. Personally, I believe it all begins with the sparkle in someone's eye.

So when does life begin? Who is right and who is wrong?

The whole question of a woman's right to abort a pregnancy, and whether it constitutes murder, revolves around the problem of when life actually begins: that is, the *definition* of life. Does it begin at conception, or at birth, or at some time between conception and birth, or even *before* conception? Is it possible that some of us *never* actually meet the criteria for "life"? Then again, are we assuming too much in supposing that life can come into existence at all!

Most of us believe in our self-existence and therefore that our life must have begun at some point in time; and this point in time is the whole point! For despite our frantic efforts to ascertain the exact moment of our grand coming into existence, we are doomed to failure as is the cat who tries to catch his own tail.

To believe one's life began at birth is satisfying enough for a child, but as our knowledge grows it fails to satisfy. Many a scientist finds the moment of conception a satisfying place to make a beginning. They say that conception represents the "complete genetic complement," and a new existence. But upon analysis we find that conception is not an event, but a *process* - a process in which nothing whatsoever can ever come into existence. And what is more, nothing becomes "complete" as nothing was lacking in the first place. Conception results in a genetic code inside a cell, *a set of instructions*, nothing more - which is no more "life" than a blueprint for a house is the actual house.

If anything at all comes into existence at conception it is our *labels*, or words we use as tools to provide us with handles for grappling with an elusive reality.

What does this leave us? A world without beginnings! The extinction of the spark of life! This seems a heartless prospect. This knowledge of beginnings is not spiritual, and may leave your heart ashen; but mark my words: *it is the highest of all!* I beg you consider that Nature is not entirely undeserving of respect.

PHILOSOPHIC WORKS

Yes, respect for Nature is something we know little of. And it saddens me to have to say that we people . . . are believers in magic! The demon of superstition abounds within our hearts and minds. We have presupposed that a "self", some abstract phenomena we have never satisfactorily defined, does exist and has come into existence. Then we clever people amuse ourselves conjuring up events of "creation" to explain it all, wrongly and unnecessarily piling rubbish on top of what already exists in all its perfection.

The belief that life is created at conception, or at any point in time for that matter, is just as deluded and as wretched as the Christian belief in creation. It is a belief that something can be created out of nothing. Such thinking is positively hateful of reason and is typical of the scoundrels we humans are. We are not slow to disparage others when they throw reason to the winds. And we heap scorn upon those unfortunate fundamentalist religionists, when all the time, we, hypocrites to the core, harbour the deepest evil - *blind faith in self-existence*.

Life can never come into existence. There is just change here, and no matter how much you might like to have been "born", it is simply not a real possibility. No matter your love of life, reality remains.

Know that any boundary line you draw to designate a "beginning" will by necessity be totally arbitrary. Nonetheless such boundaries must be made-up for practical purposes, there being no demarcations in reality. The crucial thing to remember while we go about our business is that all boundaries are drawn by the imagination, and are therefore illusory. I bid you never forget this truth!

Can we avoid these illusions? No, for we have evolved within Nature in such a way that our senses and concepts provide us with boundaries, with illusions, which we must accept if we are to survive. However, we must not be ruled by these marvelous appearances, but put them firmly under our control. If we concretely defined life as existing at conception, then to halt the growth of the resultant chemical grouping would literally be murder! If we let words control our lives in this way we will be perpetually faced with such ludicrous and perplexing problems.

We ourselves define what is to be "life" and "death". They do not exist of their own account, so we must devise them for communicating and living. Such concepts should be used as tools to make life easy. It is madness to let them dictate to us, and to let them confound our spirits with unending confusion. We ourselves must choose definitions of life in line with the requirements of the survival of our species, and the advancement of wisdom. We could choose "life" to mean any number of things. In an underpopulated world life could begin at conception, making abortion illegal, while in an overpopulated world life might begin at birth.

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The essential thing is that there are no ultimate values given to us. We alone are the creators of values. Do not shirk your responsibility! Learn to be a creator! To fail here is to personally condemn humankind to death.

Can religion help us live up to such a responsibility, and to live more harmoniously with reality? Hardly! The religions of today are symptomatic of the anti-thought pervasive through all society. They are the perfect crystallization of all I deplore. They express a pitiful fear of personal responsibility, a fear of *freedom*, and are kept alive through a psychology of self-grasping and the desire for permanence and predictability. Religion is the most active of movements to fight against the terrifying chaos of Nature. Its method is to package everything into neat little bundles, suitable for displaying on a mantelpiece. Religion is a sorry statement that we humans prefer to find happiness in belief rather than through reason.

So I implore you to use your brains, and have faith in your own ability to reason. Yes, I hear your doubts all too clearly: you regard reason a dubious master. But hear me out! If you use reason without fear or concession, how can it possibly lead you astray? So I say, respect your mind, love reason, *be an example!*

Birthday

Ramana Maharishee said: *"You who wish to celebrate the birthday, seek first whence was your birth. Your true birthday is when you enter that which transcends birth and death - the eternal being. On your birthday you should mourn your entry into life. To glory in it, and celebrate it, is like decorating a corpse."*

To celebrate the birthday is to celebrate the ego, and is to fight against destiny. Only when life and death have been transcended can destiny play its joyful games unrestricted.

Causation

All things find their beginning in their causes. This is not a difficult notion to grasp. However, causes are infinite and therefore impossible to grasp, so the ultimate cause is beyond comprehension.

It is then said to me:

"What is the use of knowing that all things are caused if we can never know what those causes are? Causation may well be the Way of Nature, as you declare, and all things accordingly natural; but such knowledge is worthless! If you are correct in saying all things are natural, then nothing is unnatural and the word "natural" ceases to have any useful meaning. It seems you would have us do away with all our words."

Does it not help to know the Truth? Ask this of yourselves. I tell you, it is only the *ego* that cannot make use of Truth. Truth alone has the strength to free the mind of emotion and its distorting force. Being free of delusion,

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you will experience true freedom. Why worry about possibly having your words stripped from you? Even if you do lose your precious words, which I do not accept, is the Truth not good enough compensation?

It seems to me you cannot function without your precious distorting force. You seem to have no life beyond your fiction. Any authentic truth would sap the life blood out of you. You haven't the strength to see that your whole life from beginning to end has been a hopeless mistake. And even less have you the strength to confront others with such a truth. In the end you always conclude "It is useless to think in such a dangerous manner, that type of thinking never got anybody anywhere."

Motivation and karma

Action is the body of karma and continues the flow of karma. All actions have causes, and all actions have effects.

I have often said that it is a person's motivation alone that creates karma, rather than their physical actions; thus good intentions are rewarded, even if they sometimes fail to produce the desired result. Yet this is not strictly true, for all actions have an effect in accordance with their causes, regardless of whether those causes are mental or physical.

Even so, it is by far the motivation that brings about the greater consequence. Take the case of an ordinary thoughtless person giving a thousand dollars of their own hard earned money to help a poor man. No doubt there will be an effect here, perhaps even a beneficial effect, but the greatest consequence by far issues from the (impure) *motivation* behind the action of giving. Ego-based motivations always result in further egotism and destruction, whereas a pure motivation is an eternal well-spring of glorious wisdom. Nothing but good can arise from a pure motivation.

Actions may indeed *appear* helpful, and the poor may become healthy. However, healthy bodies and happy minds are not reliable indicators of healthy spirits. The poor man's new found wealth may give him the financial space to develop his mind - then well and good - but it is no thanks to the person who gave him money. For it was their intention only to be rid of their guilt, and to experience their warm glow of satisfaction. Any benefit that should come out of such a situation is purely by chance, and is far outweighed by the deleterious effects of a selfish motivation.

To judge another

There is no greater virtue than judgement, and it is so easy to judge truly. You can judge a tree by the fruit that it bears: how can it deceive? How can you be misled or mistaken if you trace the pathways of cause and effect?

Judge a man's character by his actions, look at his friends, and you too will learn to see through walls.

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Fault

When someone, wallowing in self-pity, blames their own failure on themselves, you must explain to them how they are blameless. After all, they and everything they do have their causes which stem from beginningless time. No-one can change destiny.

However, when they blame others, then explain how the fault is their own. It is at least their responsibility to get others to take responsibility.

Karma

Never say "I am too deluded for there to be any chance of my becoming wise." For the smallest of seeds can grow into the largest of trees. Once a cause is created it is never lost, even though it may take a million years to grow and reach fruition.

Use reason, then *have faith*: this is always the process. You must come to understand cause and effect *fully*, or you will fail to break through the Barrier and will therefore believe your efforts are in vain. Break the chain of karma, or you will remain a fool who believes in death.

The pay-back

Oh how you pay for your past joy: how women haunt!

Failure to learn from past lives

Christianity is an enormous wealth: it has provided us with thousands of years of mistakes from which to learn. So what have *you* learned?

War is eternally followed by peace, and peace by war. After all, is not every war fought - for peace? Yes, happiness is followed by suffering, and suffering by happiness. Has a relation between the two ever occurred to you? And has it occurred to you that the relation is *causal*?

Because the ignorant do not understand cause and effect they are perplexed by so many things in life. They do not know why they suffer. They are like a dog being beaten for what it did yesterday.

Fate

The shadow falls in such a direction as the sun wills: we do not have free will about having free will. Those who believe in free will save themselves - but lose the world.

Things are predetermined, though we can never know for sure in what way they are determined. Thus we have fate and destiny, yet also mystery.

Ultimately, however, there can be no predetermination as things necessarily pre-exist in their causes. If a thing already exists, it cannot be determined or destined. Creation too, is impossible.

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Causation

The fool asks "Why did this happen?" and "What is the purpose?"

This is like saying "Why does a plant come from a seed?" The whole world is caught up with the delusion of reward and punishment. The reward for the seeker of true knowledge is no reward.

What is history?

Is history a purely academic study of the dead past? Or is it rather a study of human behaviour, and therefore a biological science? I put it to you that history is a living material out of which we are made, and is therefore a study of our "past lives".

What you are

Open yourself up to who you are, to *what* you are. Look to your causes, look to the past, look to what makes you. You are what makes you. True eyes do not see things themselves, but their causes, their *totality*.

You are what you do, what is within you, which is what you have been, and what you will become.

Childhood memories

As a child my father said to me "It was I who brought you into this world." This got me thinking. Was I going to owe my life to another for evermore? My intuition suggested my father was in error. So where did I really come from? This question occupied my mind for years.

To begin with, my mother was certainly as responsible for my existence as my father was, so he wasn't my sole creator. Yet did my parents make me at all? Were they instead merely vehicles for my genes? The latter is surely true. So, I was made by genes then, which come from beginningless time, and are not made by parents. Then is my body simply made by genetic material? Not at all, it is made out of transformed food, and my parents did not create the food either!

Then I knew where my body came from, but was I my body anyway? Is not the essential "me" my *personality*? Then where did this personality come from? Certainly, my parents had some input, but there were millions of other inputs. And even the input from my parents was not theirs to give, but was channelled through them.

My conclusion then: parents do not make a child, neither body nor mind - we are truly Children of God.

Planning

Nothing of worth is achieved without planning. And both short and long-term plans have their place. It is all very well to plan to have a Uni-

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versity degree at the end of a three year course, but you must pass your exam *today*! Likewise, if you want to spend future years in the presence of God, you must pass the required daily tests.

If you don't drive carefully today, you may not be alive tomorrow.

Complexity/simplicity

Humans are held to be the most complex lifeform on this planet. What does this mean I wonder? If you break something down into smaller and smaller pieces it becomes more and more simple, and human beings are no exception. As understanding grows, complexity dwindles.

Nature, which knows nothing other than cause and effect, finds complexity and simplicity meaningless.

Original mass

Q: Where did the original mass of the universe come from?

A: What is this "mass" you speak of? Where is the boundary between mass and not-mass? Both are manifestations of Mind. Mind is that which is without beginning.

Causation

Q: Your whole philosophy is based on assumptions about cause and effect. You say that all things have causes, and thus lack inherent existence because all things are dependent on their causes. But how do you know all things must have causes? If you are wrong, then things *can* exist inherently, and your entire philosophy falls to the ground!

A: "Existence" is a human concept. If you perceive or conceive of a thing, then you *cause* its existence. Thus there is no way a thing can be without causes. Also, a thing cannot exist without having parts, and these parts constitute causes. In nuclear physics there are some particles which arguably have no parts. However, they do have characteristics, or attributes, and these too constitute causes. Again, things must have causes.

In addition, we live in a world where time is a demonstrable reality. The passage of time necessitates change, and change is made of cause and effect. Thus, where there is time there is causation. When our minds created time, they created causation too. The one cannot exist without the other.

Q: Your argument defeats itself: if nothing truly exists, then cause and effect doesn't truly exist. Yet you use it to support your philosophy! Similarly, why do you think time is real?

A: It is incorrect to say that cause and effect doesn't exist, for while things lack inherent existence, they also lack inherent non-existence. Because cause and effect is a useful concept it is a valid and useful tool. Without tools, we can do no work.

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As for time, it is real if we make it real. If we made time not real, through conceiving of it in a different philosophical manner, then, once again it would be impossible for an inherently existing self to exist.

Q: Why?

A: Because a self can only exist in relation to other selves. Relations are causes, which are not possible when there is no time.

Q: Why so?

A: Because relations are human concepts and concepts require time. No time means no concepts which means no relations which in turn means no existence.

Q: Given the existence of time, why does the passage of time necessitate change?

A: Because time is measured by change. If there were no change, there would be no time.

Q: You have given me a circular argument! You say that change is a reality because time exists; and then you say time is measured by change!

A: Yes, the argument is circular, but this does not make it false. You see, we are speaking from the aspect of relative truth. In the end, all dealings in the relative world turn out to be self-referential, and circular. This is because all things exist only in relation to each other.

If you want ultimate truths you will have to look behind and beyond all these words.

Life

Q: Human life obviously begins at conception because the fertilized egg (the conceptus) will develop into a human being.

A: Will it? How do you know this? What if the mother is run over by a truck? Clearly, the fertilized cell will only develop into a human being if and only if it gets the right conditions. A male spermatozoan or a female ovum will also develop into a human being given the right conditions; does this mean life begins with the formation of the gametes?

Q: But the gametes cannot develop into a human being *on their own*, they are incomplete, whereas the conceptus is complete.

A: Can the conceptus develop into a human being on its own? Is it really complete? If we placed a conceptus on the palm of your hand and left it there, would it develop into a human being on its own?

Q: Hmmmph! Then look at it from another angle. You would have to agree that conception is the *cause* of a beginning, and is thus the beginning of life.

A: Make up your mind. Is conception a beginning, or the cause of a beginning? If conception is the cause of a beginning, then what about the cause of the beginning of conception - is that not also a beginning? If you ask me, your "conception" is merely a conception of your brain.

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Beginnings

Q: The whole world is evidence of a Superior Creative Intelligence.

A: How so?

Q: Well, all things must have had a beginning, and that beginning can only be God.

A: That's puzzling. It is my experience that *nothing* has a beginning; for all beginnings have beginnings and so on ad infinitum.

Q: Yes, but where did the whole of Nature come from? It must have had an original beginning.

A: You agree that *all* things have beginnings. So this "original" beginning of Nature, according to your reasoning, must also have a beginning. If a beginning has a beginning it cannot be a beginning. Thus I say that all is beginningless. And consider this too: how can that which is without beginning have an end?

Q: If nothing has a beginning, then why do scientists say the big bang was the beginning of the Universe?

A: God knows! They also say time began at the big bang; but how can something begin when time doesn't exist? All talk of beginnings and ends is futile. It is as rational to say there are beginnings as to say there are no beginnings: both have their use, and their correct place.

Buddhism

It seems to me that the religion which most espouses cause and effect believes in it the least.

The Buddhists of today believe that the individual is alone responsible for all that befalls him. Consequently they do not consider it possible to cause another to suffer. Nor do they believe it possible to change others for the better. Thus, in a single blow they avoid any responsibility for others.

I will throw down what has already fallen! An understanding of rebirth will yet be reborn.

The vow

Many children vow never to become like their parents; but how many vow to avoid the *causes* of becoming like their parents?

If you wish to be rid of a weed, you must pull it out *by the roots*.

Man/Woman

To the women in my audience: cause and effect is most definitely *real*.

To the men in my audience: cause and effect is most definitely *not real*.

CHRISTIANITY

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The Other Side of the Coin

Love, I am told, is the basis of Christianity.

Then what is love? Does the word not describe the good feeling we get from something? Have you noticed how we only love that which lifts our spirits? Do we ever love those things that bring us unending pain? It should be clear from this point alone that love is entirely selfish, even if it is in the name of some God.

There is another side of the coin to love - hatred and violence. And just as one side of a coin is inseparable from the other, love is inseparable from hatred. Wherever there is love there is also hatred - *hatred of the loss of love*. And wherever there is hatred there is also violence, for hatred is violence.

It should not surprise us that Jesus himself despised all nice sounding things. He said that he detested all things valued by men (Luke 16:15), and I ask you, what do men value more than love? To be sure, the more popular or appealing a thing is, the more false it is bound to be. Jesus said "Do not think that I have come to bring peace on earth. I did not come to bring peace, but a sword." (Matt 10:34). The true love of Nature is such a sword; I bid you forget your petty love. Don't be fooled by sugar-coated words; seek only men's bread, bitter bread.

The Creation of God

From where does inner spiritual strength come?: from God or from a *belief* in God? The question doesn't bear thinking about; the God of Christianity is so obviously a creation of the imagination. To discover why we people feel the need to create such Gods, we must examine the operation of the ego.

Most of us regard egotism as consisting almost entirely of dominant behavior, as seen mainly in men. Yet submissiveness is equally egotistical, and is most common in women. Indeed, dominance and submission are the two primary means by which the ego finds security.

Submission is most satisfying when the object one submits to is super-dominant. Therefore, Christians have seen fit to create for themselves an all-powerful, all-knowing God - *in their own image* - to submit themselves to. Another cunning reason for the creation of such a God is so we might all be equal before him. This savage blow adequately disposes of the great individuals, and conveniently protects the Christian from standards. For now they can refuse to believe that truly wise men can and do exist, we being all equal before God.

There is nothing more repulsive to me than the effeminate submissiveness found in Christianity, nothing worse than their "love", "kindness",

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"peace", and "equality", which are all part of their plot designed to turn everything into a childrens' fairy-tale.

What Jesus said to the Pharisees all those years ago applies equally well to Christians today: "Woe to you! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are!" (Matt 23:15).

Tombs for the Prophets

"Woe to you, because you build the tombs for the prophets, and it was your forefathers who killed them! So you testify that you approve of what your forefathers did. They killed the prophets, and you build their tombs. Therefore this generation will be held responsible for the blood of all the prophets shed since the beginning of the world." (Luke 11:47)

Jesus spoke these words to the "interpreters of the law," the Pharisees. Yet the Christians of today fall into this very same group - for wrongly interpreting the Bible. They protest, ever so earnestly "we would not kill Jesus" - but their words cannot hide their hearts. They build a grand tomb for Jesus, called the Church, and thereby testify against themselves that they agree with what their forefathers did. Their forefathers did the killing, and now they do their best to keep Jesus dead by burying him beneath their false remembrances.

The non-existence of God

By far the greatest proof against the existence of God (their God at least) is the calibre and personality of the people he is supposed to support.

What deity in his right mind would cast his personal aura around such a motley bunch of smug, self-centred, hypocrites? Their only claim to such signal honour is the cosmic breadth of their own egos!

Furthermore, for a God who is supposed to be compassionate, his incredible meanness is ample proof that such a God cannot exist. Some of us may live our lives earnestly seeking the truth and wanting to live honestly. Consequently, we will not believe in a God. What is more, we only do this because of our upbringing - we are innocent! God, in his almighty wisdom, judges us to be *evil*, and despite our suffering in this life (for wanting to live honestly) we are condemned to *eternal punishment in the flames of hell!*

The fact that people of different religions worship entirely different Gods is also telling. And just because a person is born in a particular country, and into a particular creed, he is convinced that *his* God is the only true one. This does not mean in itself that all religions are wrong, but it does

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mean there are an awful lot of false Gods out there, with a lot of pathetic people in tow.

On top of this, the incredibly irrational arguments Christians offer as proof of their God's existence are alone enough to convince any thinking person that such a God *cannot* exist! A wise God would not empower idiots.

Has it ever occurred to you there might just be some truth in religious scriptures, but that misguided souls have misinterpreted them? Might I suggest that instead of God being Truth (as Christians proclaim), *Truth is God* - and that the Truth has many names.

What is this "Truth" I hear you ask me. Look around you, Truth is not apart from the physical world.

Was Jesus a woman?

Many of you regard compassion the highest virtue. Forgive me if I cannot oblige you, for I do not believe in it. You do not have to think terribly deeply to realize that the so-called virtues of compassion, sympathy, and love, are all 100% selfish.

We pleasure ourselves in three ways with the drug of compassion. Firstly, our ego gets a boost by its good conscience. Secondly, the ego feels secure in the thought that compassion is an investment which will be returned (Christians believe they will go to heaven). And thirdly, if one should try to help others, there is the sympathetic (similar-feeling) response of feeling in oneself the benefit one imagines the other person to feel.

What filthy wretchedness is compassion! And all the more so when it is done in the name of some God, and with the excuse of possessing ultimate authority. By submitting to an imaginary God, we thereby avoid taking responsibility for our actions, and are then oblivious to the disastrous consequences.

"Compassion" is one of those sweet, sugar-coated words, along with "love", "devotion" and "peace", which pander to the pleasant dreams of Christians. But each one of these words is a *time bomb*, capable of destroying humankind! Each bears within it the seeds of hatred, violence, greed, and war, which will inevitable come to fruit. Yet Christians do not concern themselves with consequences or responsibility; they see only the "peace", and not the *war* that lies within its thin shell.

Was Jesus a woman? Christians certainly paint him as such - submissive, meek, mild, compassionate, and loving. They have projected their own petty values and weaknesses onto him, *turning him into a woman!* For a person to need a father figure for support is bad enough, but this is not nearly so bad as needing a *mother* figure!

I challenge you to examine the character of Jesus. Do not think for a minute that he had any of our crude worldly virtues. Jesus was definitely

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not a Christian, and it is a crime to suggest he has anything to do with such a farce. Jesus was more of a man than the most manly of men, for he had gone beyond both the masculine and the feminine, beyond fear, love, *and compassion*.

The most comical of all beings

Jesus says, "Follow me, and I will make you fishers of men." Mediocrity (Christianity) takes him at his word and sets up a man-fishery for profit. And this man-fishery is a godly enterprise, the stock-holders in this company can appeal to words of scripture for backing. They can go tranquilly to meet the judgement, saying "We have accomplished thy word, we have fished for men." – [Kierkegaard]

Such is the mentality of Christians, who treat men as dead fish. O what a fool they make of their God! Do they really believe that an all-powerful God would have to stoop so low as to depend on a few words on paper to make people believe in him? Such a pathetic attempt! And do they really think such a God would have invested so much in a single man, Jesus?

Now what is this Christian God but the most comical being that ever lived! He sets the earth in motion, then threatens it with a hell! Eternal punishment! He says "unless you make your life as profitable and enjoyable as you possibly can, I'll seize upon your person, and torture you to death in the most dreadful manner."

This is comical. One does not need to force people to be happy under threat of a loaded pistol!

Of Dreamers and Believers

Faith and belief are important concepts in Christianity. Christianity is the most depraved vision of life imaginable. What does this say about faith and belief?

I put it to you that faith and belief are the highest qualities of mankind - but only when it is faith in *truth* and belief in *truth* - not faith and belief in illusions.

Sadly, precious few can be said to be true believers, and men of faith. This is because our society is based on the herd mentality. Mediocrity and compromise have sway over the individual, and over reason.

A magician performs a trick on stage, an illusion. Many of the audience are emotionally rapt. They fool themselves into believing that illusion is in fact reality in order to enjoy the show. Similarly do we lose ourselves in things such as television, whose picture is just a picture, and not reality. And then a fellow imagines that his lover is something immensely valuable - when all she is in reality is just a bag full of blood, mucous, bones, and

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fat. Again, our dreams at night can be disturbingly real, but they are no more real than all our other experiences.

Religionists and their ilk are expert dreamers, and expert believers. To justify themselves they plead "but people need a God," and they desperately implore "you need to believe in something." Indeed they do need their beliefs - in the same way that a drug addict needs his drug. They justify in the same way that a drug addict justifies, and ignore consequences just as skillfully.

No, our world has too many dreamers, and too many believers in dreams. It is time to wake up!

I urge you to first seek the truth; penetrate through the illusions of the everyday - then have faith in what you discover. This is the most excruciatingly demanding task a person can ever take on. Be warned, it is no folly!

Spiders of the Cross

Christians are like spiders, who spin their sticky and tangled webs upon the cross, using it as a convenient support. Within a few years, the webs build up, until the cross is no longer visible - a dark and dirty shadow. Here the spiders lay in wait - to trap unsuspecting passers-by.

"Woe to you, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering." (Luke 11:52)

Just as a spider has no chance of ever fathoming the profound philosophic meaning of the cross, nor does a Christian have the slightest hope. Such creatures are not even fit to be taught about spirituality, let alone practice it! They take every priceless gem of religious teaching and totally distort it to suit their own egos.

Christians claim to worship an infinite God, but they instead worship a finite one, and of their own making (either Jesus himself as God, or a grandfather figure, or some other necessarily limited conceptual form). To worship the finite in the name of the infinite is the worst kind of idolatry, and is truly using God's name in vain.

Are not Christians also like cannibals? - for they live by eating the man who died for them.

Christians not only use the teachings of Jesus as a crutch (or a stretcher) for their egos; they actually live off it. They make cunning and protracted plans to make the teachings their primary source of sustenance for the rest of their lives. At least ordinary cannibals get the job over with quickly!

By masticating and macerating the valuable teachings of Jesus with their egos, they are in fact eating the body of Christ. Little did Jesus realize he was going to be *cannibalized* when he said to his apostles "this is my body given for you." Jesus also said: "Where there is a corpse, there the vultures will gather."

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Christianity, which came into the world as the truth men die for, has become the truth upon which they live.

Evolution or Evolution

Of all the evils perpetrated by Christians, arguably the worst is their disbelief in the law of cause and effect. Their belief in the existence of a God who created Nature, and who himself is causeless, is the most criminally wrong and unfounded of all delusions.

The fundamental characteristic of Nature is change, which is the only thing that doesn't change. All things, which are changing, have causes and also effects.

There is no room in Nature for the likes of "chance". Take the rolling of a dice for example. The number that turns up when we throw a dice is *caused* by such factors as the way we throw the dice, the shape of the dice, the table surface and so on. However, no matter how many causes we know, we can never predict *anything* with 100% certainty - not even that the sun will rise tomorrow morning - because the causes involved are too many and complex. Even so, this certainly doesn't mean things are without cause.

Our limited minds cannot trace the infinite complexity of causes and conditions in Nature, so there will always be unknowns. It is because our egos are uncomfortable with the threat of the unknown that we try to fill the gaps in our knowledge by manufacturing explanations. In such a way do we arrive at the notion of a God who created us, or even aliens who are breeding us. Hardly a solution! We must instead learn to accept the infinite complexity of Nature, for She works in mysterious ways, and we cannot follow Her. There is no disgrace in not knowing something that cannot be known; all disgrace lies in knowing something mistakenly.

If the current models for the mechanism of evolution contain small gaps - what matter! Christians say that scientists cling to the idea of evolution to avoid facing the reality of God. I believe the opposite is closer to the truth. To believe we were specially created by an all-powerful God is very satisfying to the ego. But Science contends with the infinity of Nature, of cause and effect, our Creator; the True all-powerful God. The power that is feared by all who cling to life.

The Christian faith

Christians profess: "Some things are not meant to be thought about, but should be taken on faith." Their God does not want them to suffer reason.

Yet does their God exist? They say yes, but he is *unknowable*, hence faith is required. These wretched Christians *make* their God "unknowable" for the express purpose of making him easy to know. He is easy to know

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because they have but to imagine him, and he is there. This is in stark contrast to the True God who *is* knowable, yet extremely difficult to know.

Similarly, they make Jesus superhuman, elevating him to the plane of God, at which distance he cannot make demands. For now he is not human, so cannot expect us to be like him, or even to want to be like him. You see, we are only human and he, after all, is *God*. Such a Jesus can at most only expect our worship and praise.

I tell you, the only thing the "Christian" Jesus has in common with the real one is a name. No one can deny the colossal effect the "Christian" Jesus has had on this world: it is just so horrible to contemplate!

Imagine this: An immortal called Jesus takes a short excursion from his paradise in the heavens to visit earth. To the inhabitants he says: *"I am God, and you are merely human and mortal. I am the Almighty, and you - are not. You can never be as I. Nevertheless, I see fit to bless you with my presence, which is a great inconvenience to me as I much prefer the comforts of heaven. I come to this earth to show you my incredible power, and to give warning that you had better do my bidding - or else!"*

Marriage

Christianity has strayed so far from the truth that marriage is now regarded as the highest excellence. The priest says "If you are too weak to marry you should remain single." Agh! It is hard to believe the teachings of the New Testament could be twisted so completely into their *exact opposite*.

Marriage is mutual selfishness, a team effort to defeat reality. Yet the priest calls it "mutual fulfillment".

The pope

The pope is the all-round "no-man"; who could take him seriously? Even his own followers regard him as somewhat of a fictional character. He is an entertainer: Mr. Pope and his pope-mobile - like Santa Claus and his sleigh.

Whether or not Santa Claus really exists is irrelevant to us: what matters to us is the *fantasy*.

The clergy

It is fitting that the Christian priest wear a dog-collar; for he is led on a lead.

Today's furor in the Church is over the question of a woman's right to ordination. This is quite foolish because there is no clergyman who is not in reality a woman. There is not a man among them. In any case, the whole debate is quite laughable, and people are worrying themselves unnecessarily

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ly about nothing, *for Christianity simply does not exist!* Who could drag it into the twentieth century? Who could reform it?

The shortness of vision

Christians are often heard to argue that it is not they as a group who are responsible for all the divorce, abortions, drug abuse, and violence in society, but that such problems are primarily due to the non-Christian element.

For all their talk, the real cause of all these problems is the selfishness and egotism that comes of petty mindedness. In this regard, Christians are the very worst culprits. Whereas most people will quite honestly admit to their egotism, Christians never cease in their efforts to conceal it. The shopkeeper is an honest man, who openly says "I am a shopkeeper." The priest, in his solemn sanctity would not admit to this at any price.

Christians may not be directly, physically responsible (in the immediate sense) for many of the rapes and murders, but they are definitely a major cause. And why? Because every single Christian perpetuates the self-righteous and self-centred lifestyle that is guaranteed to blossom in violence and suffering. Christians set the trend of self-gratification, and others naturally follow - and in their own way - choosing different drugs to that of the Christian, to suit their own individual tastes. If you bring your child up on heroin, you cannot blame them if they one day experiment with LSD. Religion is just one of many "drugs", just one "opium of the people."

The worst of it, is that young children are inducted into this shameful drug taking while they are too young to question what is being done to them.

Cults

When a religion is small and newly formed we call it a madcap cult; though when it becomes established it qualifies as a bona fide religion. What then are religions if not large and dangerous cults?

Christianity is a monster madcap cult, made up of desperately selfish people. Their "compassion" is a crudely disguised form of self-love, and their "peace" involves an intense hatred of whatever threatens it.

The Christian defense

Christians, in their defense, plead "Jesus really did exist two thousand years ago." So what! And he may also have been wise. But what has all that got to do with Christianity? If you can judge a tree by the fruit it bears, and if by any chance Christianity is an indication of the personality of Jesus, then he was the most ignorant and self-centred hypocrite who ever lived!

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A Personal God

The problem with Christianity and communism is that nobody has tried either of them. The so-called Christians of today say they believe in a personal God; but how more *impersonal* could a God be that exists who knows where, ruthlessly ordering his creation around?

The wretches of today who call themselves men cannot bear the weight of having a personal God, so they expelled him into infinity.

How many are there that venture to become God-men? Only for them does God become truly personal. For them, His loved ones, He sees fit to preserve the finite, in which God-men have been seen to dance and play.

Despicable ease

The Christianity of today - despicable ease - holds God to have abandoned one if things do not go according one's will. It would never occur to such fools that it is *impossible* for God to abandon a part of Himself. If you politely suggest to them that perhaps *they* had instead abandoned God, they would accuse you of the most treacherous blasphemy.

"We have both love and happiness" they smirk unto me "and the God who is Love brings all happiness. Thus do we relate to our Father." Do they really think the Devil is such a fool he is unable to make a person happy! Oh well, as in the movies, I suppose the good guy has to win.

"Jesus said 'Ask and you shall receive,' therefore we ask" they explain. But *I* tell you, there must always be giving before there can be taking. How conveniently they ignore the struggles of Jesus's life! They concentrate only on his birth and death, Christmas and Easter, condemning his life to oblivion.

The paid

How wretched scholars are - accepting money to enlighten others, while themselves are in darkness. On the other hand, at least they are not as bad as the priest, who cheats people out of their hard-earned money *in the name of God*.

A priest's life is not an easy one: each day he has to lie increasingly, to keep pace with the rate that science is uncovering the truth.

Anarchy

The anarchist doesn't want to be ruled. Christianity is a form of anarchy, because the Christian doesn't want to be ruled by reason.

A Statement of Belief

I am a Christian, though I do not believe in a personal God. Nor do I believe in a physical heaven or hell, or life after death. I do not believe

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Nature was created. I do not necessarily believe Jesus was crucified on a cross, and I certainly do not believe he physically rose from the dead. I do not necessarily believe Jesus ever existed, or that if he did, that he possessed wisdom. I do not believe one has to read the Bible to be a Christian, nor for that matter does one need any respect for the Bible.

My doctrine is: the Truth is God. Say yes! to the Living Reality.

Today

The Christians of today speak of themselves as "vehicles for God," a selfless sacrifice . . . and then I speak of myself as a vehicle for my genes and thoughts. How disappointed they are in me!

Lenience

We cannot be lenient on a priest just because his *words* are correct. Words are only scratches on paper, or noises of the throat. What is important is the *meaning* of the words, for they are the *true* words. If you speak, but with incorrect meaning, then your words are wrong.

You may hold the key to the door of knowledge - you may have words - but if you don't go through the door you will only hinder others from doing so.

Necessary Being

The "necessary being" argument states that as all things are caused then Nature itself must have been caused, and that it can only have been caused by something without causes - God.

Firstly, it may be true that all *things* have causes. But Nature Herself is not a "thing" and therefore cannot be said to have causes. "Things" can only exist for observers, and as we are manifestations of Nature, we cannot stand apart from Her to observe.

Secondly, no law says that all things must have causes. Show me a single cause! Show me where that cause begins and ends - it cannot be done, so why all this talk of "causes".

Thirdly, why create the notion of a "necessary being" at all? Such a being is actually an unnecessary being. Why must things have an ultimate cause? Why can't causes stem back endlessly?

Whoever formulated the "necessary being" argument must have really tried hard, as I have never heard an argument more shallow, blatantly dishonest, and hateful of reason. Instead of going to all the trouble of creating this "unnecessary being", why not save a step and accept the Reality of Nature? Do you really hate Nature so much as to wish to step beyond and apart from Her? The "necessary being" argument is necessary only for the ego in its unending battle against reality.

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Christians say that a "creative agency" is necessary to explain why this particular Universe came about instead of any one of infinite possible Universes. Yes, a creative agency is indeed required, and that creative agency is their own foolish brains! Contingency ensures there is no such thing as chance. Only one thing is ever possible - that which happens. "Coincidences" are therefore impossible, though there can be ignorance about the possible.

Religion

Truth hurts, so it is not popular. It follows that nor is a truthful man popular. He is hated as much as death itself.

Religion, knowing this, has understandably made itself attractive and reassuring. Yet should religion be sold as sex is sold? Should it dress-up seductively, smile, and do everything to please the client? Is religion really something for the masses, like the latest thing in contraception? - so you can indulge in the pleasures of life without having to face the consequences.

This must be said, so let it now be said: that which has come to be known as "Christianity" is *precisely* what Christ came to *abolish*. Christians have conveniently turned everything around to suit themselves. They create a God in their own image, then promptly set him to work as a servant. Rather than believe in what Jesus believed, and in Truth, they prefer to believe in the historical man of Jesus, and that historically, he believed in a God. But they neither understand Jesus, nor the "God" he professed to have faith in. Christians have made themselves safe, by putting Christianity at a distance. They have made it into something historical, which becomes more diluted with each generation.

Truth, or understanding Nature, does not interest the Christian in the slightest degree. Interest in truth makes one vulnerable to change, and change is painful. "But I am too weak" says the Christian, with relief, and recoils into the safety of belief. If these so-called Christians would only be honest, and say "Yes, I do it purely for my own well-being," then I would think there is at least some hope for them. Instead they say "I do it for others, out of my love of God." Nothing could be more loathsome. It is one thing to get fat merely from over-eating; but to get pallid-fat, on cakes and confections - this is horrible.

The priest is a total abomination. He does his utmost to make sure that nobody has the gall to venture out, and try to understand. He does all in his power to make of us content with mere belief. He shakes with terror at the thought that a person may be so presumptuous as to wish to know the Truth for themselves. He would much prefer us to remain content and harmless, like a herd of cows. And just as a physician bungles a case to make himself indispensable, so does the priest demoralize men, to make

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himself indispensable. At his very best he dispenses advice that is superficially empowering, but is *crippling* in the long-run.

The sermon

It is said that the purpose of the Christian sermon is to convince the Christian that he does in fact believe in Christianity. That is, to give the Christian faith that he has faith; to *remind* the Christian what he believes in. And why does the Christian need to be reminded? - because it is so easy to forget you believe something, especially when what you believe in isn't true.

Personally, I think that to ask someone to believe in the doctrines of Christianity is to ask too much. Thus I hold that the sermon is designed to help the Christian *forget* his belief that he doesn't really believe in Christianity . . .

Equal and opposite

Wherever Christianity exists there will also be Satanism. Any power creates its equal and opposite.

When you mint a new coin, that coin will have two sides. Money is the root of all evil, so it is better not to create any currency: when there is no currency, there is no poverty.

An honest Christian

Is there such a thing as an honest Christian? Surely there must be one or two; perhaps the odd monk or theologian? What about the Pope?

An "honest Christian" is a contradiction in terms. It is *impossible* to be a Christian and honest at the same time. Let no priest sympathize with my truths! Let him renounce his Christianity before he seeks my companionship.

Divine/Human

Christians confidently tell me that Jesus was both fully human *and* fully divine (well, perhaps not quite so confidently). Yet they manage to completely ignore his human aspect, and totally obscure the light of his divine aspect with their own darkness. They end up with a Jesus creature of their own making - a kind of fairy.

Religious people

Ask a Christian how they know the Bible was indeed inspired by God, and not the Devil. Or ask them how they know their "experiences" are of God, rather than of something else. Then you will see how much faith they have in reason. They will of course abandon reason immediately, as though

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they had inadvertently picked up a burning ember. Feelings are their so-called life.

They are like the boy who pretends to own his father's car, yet when the police pull him over he pleads innocence. Christians get the benefit of believing they possess the highest, but they do not take responsibility for it. They do not hesitate to preach their wisdom, but when pressed on a telling point they reply: "The Bible says so."

Christianity/Buddhism

Because Christianity is so philosophically shallow, there is ample scope for debate within its walls. In fact, there is *so much* scope for debate it is a *necessity*. The Christian needs a careful measure of debate and questioning to create the illusion for himself that he is not a complete animal: this is the purpose of theology.

The eastern religions, like Buddhism, have greater philosophical depth. Consequently, Buddhists are more secure and sure of themselves, and feel no need for rigorous questioning, or re-evaluation and re-interpretation.

For this reason, the Christians may have a dubious edge on the Buddhists, for as long as there is dissatisfaction there is hope. The Buddhists know a thing or two more than the Christians, but have stagnated in their complacency and self-righteousness.

CONCENTRATION

One-pointed concentration

Take care how you try to take control of your mind. You seek one-pointed concentration, but I tell you concentration is *always* one-pointed. Only one thought can occupy awareness at any one time. Do not try to force the mind to do anything unnatural. It is the nature of mind to jump hither and thither, so any effort to concentrate and confine it is doomed to end in frustration and disappointment.

While you cannot contain the mind, you can certainly work towards stilling it. A troubled mind chops and changes, thoughts race from one attachment and from one anxiety to another, unmanageable. In a peaceful mind thoughts move smoothly and without agitation; one can give each thought all the attention it needs before passing on to the next, undistracted by fears and anxieties.

Thought within a concentrated mind is like lightning, but without the thunder. Only with this mind will your thought have the power necessary to attain knowledge of the infinite, and further, to act on it! Remember, the concentrated mind is a tool only for use in greater things - do not rest in its bliss.

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It is said to be important to train the mind in concentration. Yet I say to you, *train yourself to love the truth with all your heart!* Then you will have no need of concentration, for the mind sticks inseparably and quite naturally to whatever it truly loves. If you find joy in a lover, then *nothing* can distract you from thinking about your lover. Likewise, if you love God, then you will not allow God to leave. It is not enough to love concentration, for then you will be forever focused on concentration, and will forget God.

You see, concentration by itself brings happiness, but not Truth; whereas love of Truth brings both concentration and Truth without effort. Love is warm, while concentration is cold by comparison. Concentration must become effortless, as it only can with love. So be wary of training, for you do not need to *train* yourself to eat lovely chocolate!

You think concentration will give you the strength to see the ultimate; but only a sincere desire to put reason into practice will help you. Without this seed of sincerity even the most powerful of mental attainments will be without the legs to move.

This is your bondage, that you practice meditation. So I tell you, do not meditate: keep your mind in its natural state.

Meditation

Don't get bogged-down over meditation. True meditation is simply loving God. It is just a way of spending time to make sure you don't waste time - that's all.

CONSCIOUSNESS

The Senses

What makes all things? The senses make all things. Therefore learn to see *through* your eyes in the most real sense, and not *with* them. Then there will be no confusion over subject and object. The Truth is just like this.

As a boat on the water is swept away by a strong wind, even one of the senses on which the mind can focus can carry away one's intelligence.

Consciousness

Q: What is consciousness?

A: Thoughts.

Q: Then consciousness must die when the body dies, because thoughts are dependent on a functioning brain.

A: Thoughts are not just chemicals within the brain - they are much more. Thoughts can be shared with others, and even written in a book. So, when the body dies, consciousness does not die. Consciousness is already dead, so cannot die.

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Q: What is it that is conscious?

A: No activity of mind is ever conscious.

Q: Surely consciousness is conscious.

A: What is consciousness?

Material consciousness

Modern Buddhists use the "preservation of type" argument to maintain their belief in literal reincarnation. The argument says that consciousness cannot die at death, for just as nothing can be created, nor can it be destroyed: all must be preserved.

But I tell you consciousness is *material* and therefore dies with the body . . . inasmuch as a body can die. Why is consciousness material? Because if it were non-material it would not be able to know about the material. Consciousness must either be *separate* from the material, and necessarily isolated, or *the same* as material, and sharing its properties. There is no alternative.

If the preservation of type argument were strictly true, then it would not be possible to make milk into butter, as milk is of a different type to butter. Similarly, it would be impossible for a child to grow into an adult, they being different types.

Illusion

It is claimed that something has a consciousness if there is something it is like to be that thing. But is there something it is like to be us? What is it? Is it not all illusion?

DEATH

The fear of death

We people are not death-denying, but *truth-denying*. Death is the ultimate escape from suffering, so we are hardly afraid of *it*.

We do not fear death, but we do fear the possibility of a protracted and painful death. We fear the loss of personal freedom that comes with illness. We fear rejection by our friends. And we fear having to abandon our dreams for the future, and the hope which gave us so much strength for life.

So you see, the death we fear is the death of happiness. We see the loss of a happy life as the loss of life itself. To add to our troubles, these deaths are happening all the time. Whenever we perceive that we have lost something, we experience a death. Again, we are not afraid of death, but of the thought of loss.

Reincarnation doctrine teaches that your thoughts during "death" determine your future rebirth. In other words, your attitude during the experi-

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ence of loss will determine your future consciousness, and your "future life".

Suicide

A popular song goes . . .

*Drowning in the sea of love,
Where everyone would love to drown.
and another . . .*

Killing me softly with his song.

The psychology behind these words is the desire to fill the mind with so much rubbish that boredom and suffering will have no place to exist. We use entertainment and the media to swamp our minds with sensational tripe, to arouse our every emotion so that we might forget reality altogether.

When reality is forgotten, life ceases to exist. Consequently our whole lives revolve around killing ourselves!

Resurrection

Jesus's death is symbolic of the death of the ego. His resurrection is symbolic of subsequent rebirth in the spirit.

The ego does not really exist, therefore its death is unsurprising. The spirit is eternal, so its birth is a certainty.

Someone who has died cannot be hurt by anything, nor afflicted with any problems. The dead have no chores. However, despite their dead condition they still hang around. In truth, we are all dead - we just haven't woken-up to the fact.

Death

Modern Buddhism stresses the importance of death awareness, yet negates the whole idea of death with a belief in literal reincarnation. This conveniently takes all the punch out of death, making the Buddhist meditation on death useless.

The power of the idea of death shouldn't reside in its power over life, but in how it can impel us to discover *the illusoriness* of life. Death awareness achieves nothing if all it inspires us to consider is the possibility of life after death, or the temporary nature of life.

DELUSION

Trying

To slip into trying is to slip into delusion. We make so much work for ourselves! In the first place we justify our deluded behaviour, taking us

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sufficiently far from Truth to feel safe. Then, to give us something to do, we manage to justify a battle to return to the Truth we have lost!

This is not the Way! You need neither take a rest in attachments nor return to Truth, but slip imperceptibly into the stillness of boundlessness. Discover the Supreme Knack, and attain simplicity. Truth can be neither lost nor gained.

It is futile to think about things: things are neither real nor illusory. You must have faith! Learn to ramble with effortless ease in the vacancy of the fields of indifference. Learn to live directly, alongside things - for Truth resides in things.

Are things caused or do they have independence? Both avenues are fruitless. Better to accept the Being of things and be done with it. Trying to understand more is really to understand less. It is like pouring more fuel upon a raging fire to try and put it out.

Beware

When that mind of Truth finally does arrive, you are in more danger than ever! At first there is no attachment, but soon the beast of enjoyment rears its ugly head. With enjoyment one becomes willingly blind. Your purity and stillness of mind may well have been the fruit of wisdom, but the ego will come forth and take the credit. Now, with its increased strength and confidence it is not one to let upsetting thoughts arise. The ego becomes King once more, stronger than before.

Even if you manage to dethrone the ego again, and return to reason, the damage has been done. The ego has been fed its nectar of the gods, and it will not forget!

So I warn you that as your God consciousness expands, so does your ego. Do not underestimate the power of the ego! It will remain strong and powerful beneath your deepest thoughts, ready to pounce at every opportunity, until the final ember of desire has grown cold.

Lies

Refraining from speaking the truth is also a form of lying. We argue that "white lies" help us to avoid the unpleasant confrontations that would only upset others; but then our whole existence becomes a white lie. And while snow is pure white, in a blizzard it becomes black.

"Lying is a refusal to accept and relate the truth exactly as we see it. And lying does not require effort, as we like to imagine. Lies come effortlessly in the form of feelings, convictions and beliefs. And we refuse to believe that we are so evil to be able to lie effortlessly. Another lie!" - Nietzsche

The priest believes he can never know what is ultimately true because he is not Christ. And he believes that in order to lie the truth must first be

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known. In this way he immunizes himself against lying! He banishes both truth and falsity from his vocabulary and replaces them with "faith".

The pleasure in devotion

Devotion involves living and expressing one's life through another, so one rises or falls by the fate of that other. Thus we must respect what we devote ourselves to, be it a spouse, an occupation, or a belief system. The pleasure in devotion, if pleasure there can be from such a precarious arrangement, is in the giving-up of oneself. By giving up oneself one also leaves behind one's problems and sufferings. In a sense one becomes selfless, but more importantly *soulless*.

Who to blame?

If the patient gets angry, should the doctor get angry with the patient? No, the patient is ill, and commonly gets angry for this reason. If a child gets angry and strikes out at the parent, does the parent beat the child in return? Not at all, for it is the nature of children to have occasional emotional outbursts. If a man is rowing across the river and an empty boat drifts into him, spilling him into the water. Does he become angry with the empty boat?

So I tell you, do not be upset with others, whatever they may do. We are all like empty boats: we have causes, but no driver.

The immoral society

Business owners and advertisers justify corrupting and debasing society with their wares by saying "we only give people what they want." They speak truly enough, the problem is, commercialism serves our base animal nature, rather than our higher intellectual self. Commercialism is geared towards the lowest common denominator in human consciousness - which is sub-human.

Similarly, hypnotists claim that people will not do anything under hypnotic influence they do not really want to do. Again, this may be true, but it is also true that hypnotism removes a person's inhibitions, their *conscience* - unleashing the raw ego.

The imagination

Imagination is at the root of all fear and anxiety. If you were to place a plank on the ground and ask someone to walk along it, they would see no danger, and would not lose their balance as they traversed its length. However, if you were to suspend the plank one metre above the ground, they would probably hesitate. And if you placed the plank forty stories in the sky, spanning two skyscrapers, their answer would be a resounding "No!".

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The physical situation is exactly the same in each case. It is still the same plank, and the risk does not increase with height. The factor that changes everything is the imagination. The imagination of falling off the plank is experienced as a reality, which paralyzes the mind with fear.

Fear is the mind killer. Yet fear is only imaginary, so is easy to destroy. A thief flees when found out. Darkness vanishes the moment the light is turned on.

A mind bathed in spirit is not within time, but time is within it. A boat is meant to go into water, but the water must not get into the boat. In the same way, we are meant to be in the world, but the world must not get into us.

Desire

God is like a magnet, which does not attract iron that is rusty and dirty. God cannot draw you to Him when your mind is laden with the rust of material desires, and when the dust of sensual craving sits heavily upon you.

Your many desires are like the coins in your pocket. The more you have, the more they weigh you down. Why don't you convert them into the one paper note of higher currency? - the currency of Heaven?

Two seasons

I once heard a story of two men who had both visited a certain river. In a discussion between the two, the first man said that he saw the river full, while the second man said that it was dry. After much argument they decided to go back to the place and ask the locals. The locals said they were both right, as they saw the river at different times of the year.

Words cause problems in the same manner. If we regard words as the actual objects instead of mere labels, then we are indeed creating problems for ourselves. Two people may hold the same view, yet think they believe differently simply because they use different words. Alternatively, two people may hold conflicting views yet will believe they share the same view because of similar words.

This latter case is all too common these days. People *want* to believe they share the same view as others, to avoid friction. For example, traditional Christians and Buddhists will often refuse to recognize their fundamental and irreconcilable differences on the basis that both traditions use the word "compassion" - which they take to mean that both traditions are essentially the same. Such thinking is below reproach.

Greed

Greed is good
A noble motto

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*Which also means
Greed is God*

Common misconceptions

A. The misconception that intuition is a spiritual skill.

There are three primary types of consciousness:

1. *No intuition:* Where there is awareness only of externals and emotional feelings.
2. *Intuition:* Where there is an awareness of the richness and power of the mind, but there is no integrated understanding or control of this power. Reason is undeveloped.
3. *Total knowledge:* Here there are no "intuitions", but a continuous mind with no division between reason and intuition.

It is a mistake to see these three as progressive stages. The first does not lead to the second, and the second will not lead to the third. *Reason*, and reason alone has the capacity to carry one into the realms of all-knowledge.

This is not to say the intuitive mind is without value. Then what is the intuitive mind? It arises when the mind is clear enough for it to make clean and unhindered associations through connective thought. It enables one to tap hitherto unavailable sources of insight. To those who experience this mind for the first time, such a power seems beyond this world, and is easily mistaken for enlightenment. Furthermore, the talent of intuition is often accompanied by the realization of the interconnectedness of all things in Nature. This feeble mental advancement can be the cause of great excitement and monstrous self-deception with it.

Unfortunately, intuitive powers are usually more of a hindrance to spiritual growth than a help. A shallow brute of a person, concerned wholly with externals, is often more in touch with reality than the sensitive and intuitive person, who cannot place her feelings in context with the real world. This is because intuitions invariably degenerate into superstitions, if they did not surface as such.

The intuitive life may hold much colour and joy, but it fails to provide one with a love of truth, a holy courage, and a deep yearning for God. Even when distinguished from crude emotional feelings, intuitions do not bring about wisdom, unless they are combined with a healthy foundation of reason. Enlightenment is intuition *after* reflection. Reason is the essential element, the condition without which there is nothing.

The religions of today, as understood by their adherents, fall into the first category - no intuition. Such shallow doctrines may convert you in a moment. The mystical and meditation schools fall into the intuitive class,

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and can give you a few ecstatic hours after a few years. But all-knowledge involves a love of Truth, and is the labour of a lifetime.

It is relatively easy to attain intuitive skills if one becomes child-like, abandoning the sharp categories of adult rationality. But this is a case of going *backwards* to childhood rather than forwards to a new birth and holy innocence. Those with total knowledge require *all* to be reason. They need to know everything, including where their intuitions or mental associations come from, and what they mean. They take nothing on faith unnecessarily.

Witch-doctors and seers of various kinds may be intuitively skilled and in touch with the rhythms of Nature; but they have no love of Truth. To them, myths are not merely myths, but actuality. This brings me to the next major misconception I wish to deal with, which concerns the problem of mistaking symbols for reality itself.

B. The misconception regarding "aspects" of the Truth.

There are *not* different levels of knowing or explaining Truth, though there are certainly different *aspects* to both knowing the Truth and to explaining it. If there are any "levels" of truth at all, there is the level of untruth, and the level of truth - no more.

If one knows the underlying Substance of Truth, then one will see all its aspects quite automatically. It is impossible to be aware of only one, or several aspects of Truth, without being fully able to appreciate them all. Therefore, if someone claims to have realized an aspect of the Truth, but is unaware of *all* the ways of God, then they are not seeing an aspect at all, but a false construct of the imagination. Once you know fully about a whale, you will also know how it will appear from the countless different angles.

It is wrong to consider the many different religions as representing different aspects of Truth unless each of them are fully aware of all the aspects. The religions of today are far indeed from such a goal. Their "aspects" are apparitions. Christians say a God exists. Buddhists demand that no such thing is possible. These are *not* two different ways of describing the same Truth, but are entirely different mental constructs.

A similar misunderstanding arises regarding the stages of spiritual growth. The so-called stages of the spiritual path are too often seen as training in different aspects of truth. That is, as degrees of rightness. When all aspects are learned, one is supposed to arrive at the complete truth. Nothing could be more wrong.

Book-learning is nothing to do with truth. Nor are ritual practices or mysticism related to truth even in the smallest way. These activities may on occasion stimulate the mind into further action, but so can many other activities. Taking drugs may stimulate the mind, but this doesn't make drug-taking a stage in spiritual life! Religious practices can only be called

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stages in spiritual life if they lead directly towards truth; that is, if they promote enquiry, reason, and faith in reason. We must realize that the religions of today are the mortal *enemy* of reason and enquiry.

Today's religion is *not* symbolic of Truth because it is neither presented nor received as symbolic. Nor is Truth conceived of in any form by religion, because in religion there is no awareness of Truth at all. Nor is the mysticism of the "new age" any closer to the true path. Mystic reverie and meditative self-absorption are no different to the bliss of losing oneself in daydreams of love and wealth. They certainly give the spirit a new lease of life - the spirit of the *ego*!

Modern psychology is helping to feed these deluded ideas. It says we can never know absolute truth because all is relative. This argument can justify anything you like in that it completely does away with truth. Psychology holds that we see reality in different ways, and suggests that we have a *right* to do so - a right which should be respected. Yet I say again, people *do not* see reality in different ways. On the contrary, they construct entirely different realities out of their concepts, which have nothing to do with the real world. They have different ways of sorting out and surviving the mess in their brains, *not* different ways of seeing reality. They see a threatening and confusing world waiting to be tamed by thought, and are blind to the eternal Truth which requires no taming. Their ignorance of reality is inevitably harmful to society, and hardly deserves respect. Not only is their model of reality false; what it models is also false.

Indeed, all is relative. I only wish you would *believe* it! The reason you do not see the Ultimate Truth beyond doubt is because you continue to believe in your relative truths, despite having found them out!

Insanity can be localized to particular parts of the brain. You may be perfectly rational when doing mathematics, yet become quite mad when religion or relationships are involved. This is because we divide our minds into insulated departments which we do not permit to interact logically on each other. We divide our lives into idea-tight compartments, which we believe is for our own safety, blinding ourselves to the contradictions and evils that permeate our existence. Consequently, the so-called "aspects" of our lives are completely independent dreamworlds.

This does not mean we should simply accept all the compartments as an interacting whole. Two wrongs do not make a right, let alone countless wrongs. I read somewhere that "the higher philosophy is so wisely balanced and beautifully integrated that it does not disdain any of the ways of knowing, but uses each in its proper place." Such thinking is fatal, as it avoids the dreaded task of *demolition*. There is no easy solution to our problems. We must destroy all the compartments of the mind, and start our education again. The so-called "ways of knowing" are *hindrances*, not stepping stones. If you want to become popular and revered as a sage, then

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by all means talk of *integration*. But if you want immortality, then you will do what is difficult: you will not speak of stages, but of *truth*.

One must work from the bottom up, rather than the top down. Only by understanding the underlying Substance can one understand its aspects. Chaos, randomness, and chance, are together one aspect of reality, and determinism, fatalism, and causation, are another. If one cannot see both angles clearly, one cannot therefore know the reality underneath.

The idea of "aspects" is just another blockade to protect us from the demands of Truth. We say we cannot know truth, other than through its aspects, and conclude that we should not criticize the views of others, as they might be viewing reality from another aspect . . . those cowardly words again! . . . "might" and "aspects". It is because you have no courageous faith in reason that you do not know the Truth. And because you do not know the Truth, you have no confidence to think or do anything decisively. Thus you hide yourself behind your petty "no ultimate truth", and will not come out to help others with a harsh word, even if they were dying in front of you.

C. *The misconception of seeking the truth through others.*

The student will complain: "At first I learned much from you, but now your words are confused and offer me no sustenance. You cannot explain the truth to me, so I can only conclude that you do not understand it."

This problem arises when the student seeks truth, but does not wish to abandon untruth. He gets ahead of himself and conveniently forgets the difficult task of *practice*, because practice always means the dreaded *renunciation*. Practice requires faith, and faith kills. It is easy to see why people reach an impenetrable barrier. Up until now the ego has in some respects been strengthened by the power that comes with knowledge. Now knowledge turns traitor, and just as a parent, for their own mental well-being, denies the reality of a rebellious child, so the ego denies its rebellious thoughts. The student comes up with endless objections, which are an excuse for not being able to accept what reason dictates. They will spend all their time thinking-up vain arguments rather than getting down to the task of cleaning up their minds. They will concentrate on undermining the teacher's words, demanding Truth from them, without uncovering their own Truth.

Because they seek Truth in a teacher's words, they find none; for words are but signposts. They see his words, but not his meaning. They see his surface, but not his depths. Despite all this, the teacher remains stalwart, and refrains from using complicated arguments and rationalizations. He continues to speak simply, appears a simpleton, and is thus accused of incompetence.

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He could weave beautiful philosophies and tell captivating stories, and the world would love him. But he has too much respect for life. He could display his power of intellect to all, and they would pronounce him a great man; but he has left reasoning behind. He is a catalyst for a chemical reaction which precipitates enlightenment - but *you* must provide the ingredients.

There are no words to explain the Truth. The more words you use, the farther you will be from it. Sometimes the sage remains silent; at other times he speaks. But when he does use words he refutes those very same words. In this way he uses words to *convey* Truth, without explaining it.

D. *The misconception that the "new age" movement has anything at all to do with spirituality.*

Boredom can only be suffered for so long, before a change is needed. The latest break-out of activity has been called the "new age" movement. It arises out of discontent and is a resounding vote of no-confidence in traditional religion and science. The consensus is that while the prevailing structures may bring outer stability and security, they are not conducive to the promotion of inner spiritual resources within individuals. It is claimed that our modern technological society provides for the stomach, but not for the soul.

I hereby rename the "new age" *the woman's age*. For to be honest, we are seeking to satisfy *the heart* - let's leave the spirit out of it! Needs of the spirit are impossible for a spiritless people. But thanks to the new-found voice of our women, and their new-found power over men, we are hearing of the needs of the heart.

Creativity, intuition, emotion . . . let them come - and let reason come too! For only reason can destroy heart. And why must the heart be killed? Because reason is human, and the heart is animal.

Modern times have been a strain on old ways, and on old ideals and hopes. For all our scholarship, we have yet to discover peace. All our philosophy and theology have brought us no closer to understanding life. Science has defeated itself and become relative. Thus we no longer believe in truth, have given-up on truth, in favour of utility.

For all these reasons, the male of our species, the dreamer, has lost his ability to dream. He has lost confidence in himself and has fallen back on his inner feminine resources. Women are all too keen to lend him a helping hand; but nor do they hesitate to put the boot in while he is down, debasing him further. Now, having abandoned his own will, and having had it kicked out of him by woman, he has become a vehicle for the will of woman. He has discovered heart, but I tell you, *the heart is animal!*

The "new age" is the very embodiment of nihilism. It says "There is no Truth, *all* is acceptable, *all* are aspects, *all* is truth." I am not the first

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madman to say "God is dead," but I am the first to say that he died of *too much truth!*

It is the distorted reason in man which denies heart. And it is the heart in a man, the heart he denies, which distorts his reason. It is the heart in a woman which denies reason. And it is the heart in a woman, the heart she loves, which brings her to want to satisfy her heart. Both woman, and the woman in man, saw through the faulty masculine rationality. But this woman did not see through the fault of her own heart!

I tell you, the heart is animal, and because we are animals we have ever a tendency to go again on all fours. I fear that just as water flows downhill, following the path of least resistance, we will fall from the snow-capped mountains and clear skies of reason, down to the engulfing hell-fires and heavens of the heart. Granted, we will not have far to fall, as our reason has yet only made a base-camp in the foothills - where it promptly forgot its task. Yet here at least one might get a breeze of cool air from the tops, which might incline our gaze upwards.

The modern woman is more masculine than her predecessor; but if man is pseudo-rational then the modern woman is further again removed from the ideal, for she is a *pseudo-man*. Her "new age" philosophy is devoid of any intellect at all. At best, science is pseudo-truth, but the "new age" is mere *pseudo-science*, though with a feminine heart. *And the heart is animal.*

ENLIGHTENMENT

To enlightenment

You must commit yourself to your task as a fish commits itself to water. Thirst for God as much as a dying man thirsts for life. Long for enlightenment as much as a drowning man longs for a breath of air. If you don't strongly determine to get up in the morning, you remain asleep. Similarly, if you don't determine to break the cycle of attachment, it will continue forever. You must will to die to the world. If you are uncertain whether to be truthful or not, how can you possibly live in truth?

Forget your letting-go and giving-in and expanding your consciousness. If anything, enlightenment is a *becoming*. The experience is like that of a drop in the ocean, who lets the ocean in.

You must uncover the true mind you were born with. When you were born, you had an unborn pure mind, and knew things without effort. You knew well enough whether a thing was hot or cold. The unborn pure mind is like a bright mirror. When anything is placed in front of it, its shape *has* to be reflected, even though the mirror has no intention to reflect it. And when that object is taken away, the mirror does not reflect it, even though it does not decide to cease reflecting it. This is the vital nature of

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your true mind, and is the basis of enlightenment. So I tell you, understand "unborn" and make it your life.

Transcript of a conversation with a group of Buddhists

Q: If I do what I think is right, isn't that good enough?

A: The enlightened do good. The ignorant do bad.

Q: I am trying to do my best. I can't do any more than that.

A: I am here to make your best better.

Q: Are you then enlightened? - thinking you can go around changing people. If you are enlightened then you should be able to perform miracles, or at least create an illusion or two for us.

A: If the Buddha himself materialized before you to give you teachings, you would not be able to see him. Anyway, you create more than enough illusions all by yourselves without any help from me.

Q: Forgive me for being stubborn, but I challenge your claim to enlightenment. If there is such a thing as an Ultimate Truth, then I wish to know it. And if you are truly enlightened then you should be able to explain the Truth to us on many different levels, to suit our individual capacities.

A: What makes you think that? Have you read it in one of your books? Since you yourself know nothing of enlightenment how can you make such statements? Do you imagine you have a partial understanding of Truth? I tell you there is no such thing! With regard to Truth, you either understand it, or you don't. God does not come in portions. A drop of water is never partly boiling.

Only if God Himself speaks through you are you qualified to speak about enlightenment and what is possible with it. Do not think your words harm no-one: we are all teachers, and thus have a great responsibility to others. Do not be the blind leading the blind.

Q: I really will try to understand this "Truth" of yours if you can explain it to us. Will you give us your explanation of the Buddhist "Two Truths".

A: The two truths, the ultimate and conventional, are in fact only one. When we say that waves exist, it is understood that the ocean exists, and vice versa. The two truths are not separate existences, but different aspects of the one Truth.

Q: Our Buddhist scriptures say that the self has a conventional self-existence, yet I have heard you deny the conventional existence of a self - how so?

A: The self is a fact, not a reality. You are trying to understand two before you understand one. You are trying to understand the conventional dualistic world before you know God. Conventional existence is not so easy to understand. Do you really think you can understand the meaning of

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"conventional" before you have understood the way in which all things exist? First the Kingdom of God!

Q: It seems to me you are just refuting everything we say, trying to avoid our questions. How can we communicate without conventional reality, and if we don't use words?; we'll just end up in confusion! Let us leave this question of ultimate and conventional truths for now if we may. I want to know what you understand by the Buddhist term "emptiness".

A: Everything looks confused to a confused eye. But when all falsity is abandoned, there is no confusion. As for "emptiness", this word cannot be defined. If I were to be really verbose, and risk losing my tongue, I could say what is normally said - that emptiness is the way in which all things really exist; that is, lacking inherent existence.

Q: What's wrong with that definition?

A: Saying that all things lack inherent existence is an assertion about things, and is therefore guaranteed to be in error. If all things lack inherent existence, then what is inherent existence? Is inherent existence something real to be able to talk about it? If inherent existence is not something real, then we cannot rightly talk of a lack of inherent existence. Furthermore, what is it that possesses the quality of lacking inherent existence? Does *it* have inherent existence?

There were some questions to which the Buddha remained silent. One of them was "Where does a person go when he dies?" His answer (silence) communicated that the question was wrongly asked. What is this "life" you imagine to exist? And what is this "death"? That which does not come into existence experiences neither life nor death. Things exist neither with inherent existence nor without inherent existence. You continue to dispute with me because you don't understand.

Q: You continue telling us we don't understand, without giving a reasoned argument!

A: My arguments may not seem reasonable to you personally, though I will explain myself further for the benefit of your companions.

I only speak the truth. You want me to tell you what Reality is, but Truth cannot be heard by those without ears to hear. You don't understand because you refuse to let go of your finite common-sense and open yourself up to learning. You are like fish that cannot comprehend life on dry land, or insects of the summer that know nothing beyond their own season.

You people refuse to see what is directly in front of your own eyes. You are like someone who refuses to get out of bed in the morning, preferring his confused dreams to the glory of the day.

Q: Even if what you say is true, and we Buddhists are blind sheep, I think you are too critical of others.

A: I do not criticize people, but their habits, motivations, and thoughts. I do not see people as self-existing entities, but as the results of causes.

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"People" do not exist in the way you think they do, and your traditional Buddhist ideas concerning "personal karma" are a big mistake. Forget personal karma, you Buddhists have never given a thought to what a person actually is! You talk of reincarnation, repeated life and death, when you yourselves understand nothing of either life or death.

Q: You speak authoritatively, but ultimately your views are only your own, and are subjective.

A: It means nothing to me whether you call my truth subjective or objective. Though I wonder what you mean by the word "subjective". Do you mean that any thought held by an individual is subjective, and therefore false? You probably didn't notice, but you did use the word "ultimately". So, you *do* believe there is a truth beyond the subjective! Have you not experienced an occasion where someone's personal thoughts were correct?

Q: I cannot fault your reasoning, but I fear that you are the sort of person who takes things apart into little pieces, and can't put them back together again.

A: I think perhaps *you* fear being taken apart into little pieces; and then not being able to put yourself back together again. Do not fear. When you take apart all your false thoughts you will automatically see Reality, and will not need to put anything back together. It is because you refuse to take things apart that you do not see your own nature.

Q: I don't think you have the right to go around criticizing others.

A: On the contrary, it is my responsibility to do so.

Q: Shouldn't you let people live their own lives and make their own mistakes? Surely it is our own personal freedom that we can make our own mistakes.

A: I try to influence the minds of others because of what I call "the whim of God." Nature has given me the responsibility to show people the error of their ways. You say I should mind my own business, and that is precisely what I am doing. You see, I regard all people as my own self, and what they do, I do. It is my responsibility to correct myself, is it not? How can there be "personal freedom" when we are all interconnected, and when the actions of one person influence the actions of everyone else?

All is "I". A flower is I, the moon is I, my brother is I, even you are in fact myself.

God is the doer of all things. God alone is real and all else is illusory. You may not think you are myself, but this does not change the reality. Being One with all is what I call Love.

Q: As far as we are concerned you can't have any wisdom because you have no respect for others, and few have any respect for you.

A: I respect only Truth. For me, there is no "good" to be respected and "bad" to be despised. I do not put false values on things as you and all other worldly thinkers do. Things are just as they are - some are good and

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some are bad. Thus there are good men and bad men. A good man is the teacher of a bad man. A bad man is the hater of a good man. I am not respected because I am a good man.

Q: Forgive me, but your thoughts are so cold and clinical - so logical! You are full of intellectual speculation. Clearly, your actions do not flow from your heart, but from your head.

A: Again, for the benefit of your patient companions, there is no difference between the head and the True heart. The True heart is not the emotional heart. All human emotions, feelings, and intuitions, are based on the ego. True heart is based on wisdom alone, which can only be discovered through reason.

Q: I come back to my initial point: if you are so wise, then you must be enlightened, and should then be omniscient and omnipotent!

A: Have you read this in your books also? Since you yourself are not enlightened how can you talk about such things! You have no idea of the meaning of the terms you are using. Omniscience and omnipotence are inherent in all of us. When the mind becomes clear of all delusions these natural powers are what remain.

Omniscience, "all-knowing", does *not* mean knowing everything that is happening in the Universe. The omniscient mind is where thoughts are infinite in nature, and therefore unbound. Similarly, omnipotence does not refer to unlimited power over Nature, but to one's primal state of unbridled perfection that is beyond measure.

Q: But the Buddha said that the enlightened man can see all past and future lives.

A: Once again, you, an un-enlightened person, have the effrontery to speak of past and future lives! You have yet to understand this life, yet you vainly go about talking of past and future lives!

Q: But it is the Buddha who said these things, not myself.

A: What do you know of the Buddha? You who are unenlightened! How can you hope to understand the functioning of the enlightened mind? How can you hope to understand what an enlightened man means by "past and future lives?"

Q: Surely the Buddha wouldn't have taught us those things if they were untrue, or if they were so difficult that only one or two could ever understand them. The Buddha wanted to help us all to escape our suffering!

A: Again I say to you, how can you, who are un-enlightened, hope to understand what the Buddha did or did not intend? For that matter, how can you judge who is a Buddha? You have no comprehension of enlightenment, or the nature of an enlightened person. You are painting a picture of the enlightened man as you wish him to be. You are projecting your own false values and creating your own imaginary Buddha. You have fallen

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into exactly the same trap as Christians, who have created their own Jesus out of the evil broth of their own lies.

I think I have said enough for you to think about for one day.

Q: All I can say is that you are lucky we are spiritual people, otherwise we might well get violent with you for what you've said today.

The Jump

We people live within a tall container. If you can jump half a metre, you are regarded as talented. If you can jump a little over half a metre, then you are a superman and a genius. But jump clear out of the container - *and you are not seen!*

EVOLUTION

Survival

Sometimes physical mutations help a species to survive, and sometimes not. Similarly with changes to the consciousness of man. Spiritual wisdom may aid the survival of the species, or not. It is a matter of probability, and personally, I think the best odds lie with wisdom.

Roots

The fool searches for his roots, but is perplexed when they keep branching into other species.

There are physicists who are searching for a "creative agency" to explain the Universe. The problem is, the more you discover of a creator, the more he branches off into other creative agencies. Indeed, there is no beginning to beginnings.

Evolution

Evolution is not a scientific theory, but a principle, a doctrine, and a philosophy. Evolution is the process of change - both mental and physical.

Critics of evolution have said: "We have looked at the evolution of matter, but not its origin." They cannot see the wood for the trees, for evolution is *precisely* about origins. Origins make up the body of evolution.

There is a strong argument that much of our behaviour evolved as a side consequence of our having evolved a large brain. A gradual increase in brain capacity gave us an evolutionary advantage in activities such as food procurement and finding shelter. When a certain brain capacity was reached many other things became possible - as a side consequence. Detailed abstract thought, which enabled us to extend our thoughts forward into the future and back into the past, made us aware of our own mortality. The fear of death was born, and it didn't take us long to make-up all manner of belief systems to help overcome this fear. However, a large brain

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wasn't all bad, for in the same stroke we gained a strange and wonderful thing - the potential to discover Ultimate Truth.

Describing our potential for enlightenment as a mere side consequence may be true in one sense, but is quite untrue in another. You see, the thing from which our "side consequence" stems is itself a side consequence. That is, our large brain capacity is a side consequence of the laws of Nature. The laws of Nature are such that things change, therefore there are changes to genetic material, and our brain capability changes as a consequence - a "side" consequence.

Yes, *all things* are "side consequences". God is the primary Being, and all things are His play.

The beginning of life

"Life" is a concept for practical use only; it doesn't exist by itself. A tree doesn't say "I am alive." A rock doesn't say "I am dead."

Some reject evolution because they abhor the idea of being just a "sophisticated slime" that evolved, by blind chance, from the primeval ponds. They need not worry, for any slime that is ignorant of evolution is in no way sophisticated.

Simple and Complex

We seem to think that the more complex a thing is, the more advanced it is. This conveniently puts humans at the pinnacle of creation.

Yet is it not our experience that the simplest thing that does the job is best? The insects have been around much longer than we humans, and look like remaining long after we have self-destructed. Could humankind be a failed experiment in complex construction? Or is there some other purpose to life than mere survival?

FAITH

Faith

Q: All religious traditions emphasize the importance of faith, yet you reject it! Please explain yourself.

A: I reject only blind faith. Blind faith is when you believe something without having established certainty of its truth. In contrast, *true* faith is when you believe in something you know with certainty to be true.

Q: But if you are certain of a truth, then surely you don't require faith in it?

A: We don't like to believe in the products of reason - one requires faith in reason.

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Q: That *sounds* reasonable enough, but you are rejecting all religious traditions! Surely scriptural authority and the instructions of a genuine guru count for something? Are they not deserving of some faith?

A: As I have said, authority is not deserving of any faith, unless you know with certainty what the authority says is true. That is, it is good to have faith in a genuine authority, though to be able to judge the genuineness of an authority one must first have certainty about what is true and false.

Q: Then you are saying that to judge another to be a genuine authority, we ourselves must be an equal authority.

A: Correct!

Q: Perhaps, but we can certainly recognize those who have superior knowledge to ourselves, and make them our gurus.

A: If you learn something from a person, something you are certain is true, then you can rightly assume the person in question knew it before you did. You may then infer that the person is probably in possession of further such truths; but remember this is only a statement of *probability*, and not certainty. Make this person your guru by all means, but it is wrong to assume the guru knows everything, or indeed that the guru knows any more than yourself.

Q: If we cannot be certain that another knows more than ourselves, then how can they be our guru?

A: A guru is a teacher of truth. If a person teaches truth, they are a guru, otherwise not.

Q: An extremely wise guru, renowned by some as a saint, has taught that if a guru teaches nine things you agree with, and one you are unsure about, then it is wise to accept that extra one on faith.

A: Do you believe that on faith? I sincerely hope this "wise guru" of yours did not say that, or that you misunderstood his teaching; but I fear you may have heard him correctly.

I repeat, you should take nothing on faith. Learn to examine each item individually and on its own merits. If you are unsure about that tenth item, then you should give it special examination, but whatever you do, do not believe it! It is always that tenth item which distinguishes the true gurus from the impostors. It is easy to speak many small truths, and it is equally easy to fall down on the big ones. If a guru teaches nine things you agree with, and one that you know to be wrong, then you would do well to review the previous nine in the light of the tenth!

Watch how you go. The disciple, in following his master, should be careful not to tread upon his master's shadow. Keep your distance! Beware lest ye be crushed by a falling statue!

A genuine guru will not teach you anything. Though he will not complain if you use him as catalyst, or a stimulant, or as a foe to challenge the

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authenticity of your own attainment. There are three kinds of succession: The inferior man succeeds the man of power. The mediocre man succeeds his benefactor. The superior man succeeds his *enemy*.

Doubt

Doubt is the fuel for Faith. It is also a marvelous pillow, for a well constructed head.

"Only that God who sees in highest heaven: he only knows whence comes this Universe, and whether it was made or un-created. He only knows . . . Or perhaps he knows not." - Rig Veda X, 129

Unfortunately, "doubt is the fuel for faith" becomes hideously comical when seen in the context of modern Christianity. The Christianity of today sets up faith as a kind of challenge - to make life more interesting. Doubt is essential, because without doubt there would be no such challenge, and no fun. Consequently, Christianity has gone out of its way to believe in the most ridiculous notions humanly possible, to ensure doubt for all but the most brainless. Indeed, people are never happy unless they're never happy.

People these days cultivate doubt because it is an intellectual status symbol. Thus their doubt is an imitation doubt. And because they never truly doubt, they never arrive at a real resolution to life's problems. They doubt everything except that which should be doubted - *the heart*, which after all, is unreliable.

True doubt is a kind of true faith, because it is a faith in reason, which is indirectly a faith in truth.

Faith

Blind faith is an essential part of everyday life. Yet this does not justify blind faith in religion! The true thinker accepts what life forces upon him, but will not submit to faith unnecessarily. When crossing a road one has faith that the cars will stop at the red light. This is blind faith perhaps, but it is supported by experience, and more importantly is *necessary* if one is to cross the road. Religious faith on the other hand is totally uncalled for, and is an irresponsible waste of human life.

That Christianity is nothing but an evil broth thrown together to satisfy the masses is illustrated perfectly by a former Dean of St.Pauls Cathedral, London, who once said publicly: "As for repudiating obsolete dogmas, it is very difficult. We have no right to offend these little ones that believe . . . It is perfectly hopeless to try to compose a creed which will satisfy both a learned scholar and his kitchenmaid."

Religious people know nothing about truth or falsity, nor do they wish to. It is useless to mention "blind faith" in their company, for it is a meaningless term to them. They understand only one word, and that word is "satisfaction".

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To demand an intellectual conscience of people is to be in the throng of the city as a solitary in the desert . . . the herd are so empty of conscience they will not even hate you.

GOD

God is dead

It is said: God is dead. But if God is dead, then Man too is dead.

Original Sin/Virtue

Man is born to trouble, as sparks fly upwards; though his upwards flight is sometimes towards God!

Movement

Are you moving this minute like God's immaculate machine?, without a single unnecessary move? How does one move such? The task is to discern the task in everything and at all times; and that task is God.

Holidays

Someone on holiday forces themselves to let-go of all their worries. They reason they have gone to so much trouble, and spent so much money on their holiday that they would be stupid not to enjoy themselves. They would feel a failure if they were not able to relax. With this powerful motivation they force all disturbing thoughts from the mind.

Now take your case: you have been chosen to take the holiday for the whole human species! The onus is on *you* to take a rest in God on their behalf. Are you going to forego the holiday that the species is relying on you so much to take?

Don't parley with the world

I beg of you, transcend! - do not spend your few days here "solving problems". What are you waiting for? I tell you, attain the Kingdom of God *first*, then do all the thinking you like. Only with intense Love of God will you attain a clean-clear infinite mind. Otherwise you will continue your unending dance with the demon of the earth.

When you cease your unnecessary problem solving, you will cease to distinguish between the shape of a person and the shape around the person. Know this as a sign.

A girl in love

Which do you think she appreciates more - that her beloved remembers her on the week-end when he has nothing else to do, or that he still thinks

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of her when he is busiest of all. In the same way, God is most pleased when you think of him when it is difficult to do so.

Taking a rest

It is impossible for the lover of God to take a rest from God. Even when life becomes unbearable because of God's demands, and when one asks God for permission to take a rest, the rest period is no less strenuous, for the rest is again the God-relationship.

We may get involved with God on the understanding that God will love us. But soon we find out that it is *God* who wants to be loved, and according to *God's* understanding of what love is. It is not easy to be a Christian, even for the best of us: it is permissible to say "I dare not".

God is fatal

It takes a lifetime to build up a secure dream, a dream that can justify one's loves and relationships. And when it is done, there is great comfort. Then God enters the picture! And when he has taken the dream apart, it is impossible to put it back together again. God is fatal.

How fast!

How *fast* the change can be . . . from a tormented mind of tiredness and boredom, to the powerful clear mind of bliss. One has only to drop everything with a devoted love of God and in a moment you have cast off your burden and become a Buddha. Suddenly you are no longer the doer, but God is the doer, and He takes all responsibilities.

After all, who are you to take responsibility for what God does! What presumption!

Kingdom of God first

If an arrow is shot in your side, your first job is to remove it. Then, and only then, are you at your leisure to consider the details of from whence it came, and why. The fool, blinded by his hurt, is too busy worrying about the rude invasion of his privacy to think of removing the arrow, and save his own life.

When you are sick, it is advisable to take the medicine and get better. Thinking of what it may be like to regain your health will not save you, no matter how genuine your love of life.

Don't waste time thinking about the reality of the mental world as opposed to the physical world; not when Reality is right there in front of you! There is no greater barrier to knowledge than the desire for understanding. You haven't time to tackle with phantoms; life is so short, and there is so much to be done.

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Have faith in reason I tell you! - but you want to understand all, all psychology, and all religion. You say "I cannot make a move until I have all knowledge at my disposal. What rubbish! You can certainly *make a start* by rejecting that which you *know* to be false. What are you scared of? Why the delay? One reason only is sufficient to see fit to reject the evil game known as "love", so false is it. Yet you have gathered for yourselves a thousand reasons, and still this is not enough for you to break the chains with which you hold it to you - much as a child holds to his mother by her apron strings.

You fools think you can learn all that is false while you merrily bathe in falsity like pigs in swill. Your whole world is false: you can only relate your falsities to other falsities. Consequently, even your falsities are false.

Escapism

There are two ways of escaping the sufferings of this world:

"Accept my life, dear God" - Kierkegaard

"Beam me up Spock" - Kirk (Star Trek)

Speak the truth

It is not hard to keep the opposite sex away: all it requires is a little honesty. Speak and think always of God, and of the love of God. Speak always of non-attachment, and with disgust for all things petty - and watch them run for cover - purely for self survival!

Atheists

Even atheists are not true believers, not truly Godless like myself. They reserve the possibility of one day believing in some God or other, just in case such a fantasy should become necessary to get them through a difficult period in life. We wretches like to keep our options open - to give the imagination full reign.

Cured by the grace of God

God is called into existence as an explanation for everything we cannot satisfactorily explain with reason. In this way the non-rational becomes God: consequently the emotions are God!

Proof of God's existence

The lack of inherent existence in all things is *proven*, therefore an individual God is *disproven*.

The reality of the *True* God cannot be proven, because God is merely a word for Reality, and Reality cannot be proven to exist - it just *is*.

From the depths

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God is found - *only at the expense* of others.

IMAGINATION

Children

How is a great mind born? It all begins in childhood. Introduce children to the realm of the imagination, and with the grace of the Earth they will learn that reality is a thing of the mind. What can possibly limit such a one?

All too easily, however, the imagination becomes a dangerous escape from reality. Children often stagnate with an incomplete understanding of the imagination. They grow up thinking nothing in the world can harm them, that they can always create their own pleasant reality inside their own minds, independent of the outside world. The imaginary friends of childhood can so very easily grow into the countless religions and superstitions of adulthood. So take care with the children.

Imagination

Just as you should try to clarify your dreams and visualizations, making them vivid and detailed, so should you sharpen-up your waking life. All of life is an image-in-ing, and for as long as the mind continues to create images you will not be able to escape the imagination. I ask you, what *isn't* an image in our minds? We are indeed creatures of the imagination, for it is all we have got, and is the only reality.

When we relate to objects we are actually relating to images in our minds. When a man loves a woman, he is not in love with the woman herself, but with his picture of her. So, never think your lover has given themselves to *you*, for they have instead given themselves to desire, pleasure, and illusion.

The enlightened man is different because he is in control of his imagination, so his imaginings are pure, and he is unattached to these imaginings.

Vision

A turmoiled mind is cast from one disturbing conception to another. And because vision is closely related to the imagination, is it any wonder the eyes become tired and sore?

INDIVIDUAL

Widely Read

If a person is widely read, it is nearly always because he refuses to think for himself. He reads to keep knowledge at the distance of his intel-

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lect, and at the distance of the book in his hand, where knowledge is impersonal and objective, and at which distance he deems himself safe. He never becomes an individual, and his words are never his own, but borrowed.

Insignificance

No matter how many people there are in this crowded world, the individual person never becomes insignificant: he never comes into existence! Thus he is forever fulfilled and omnipotent, creating everything out of nothing.

Individuality

The believer doesn't believe himself worthy or capable of deciding what is true or false for himself, so he believes in what he reads, or in what he is told.

His hypocrisy lies in his having *still* decided something for himself, in having decided which authority to believe in. He doesn't want to be an individual, but cannot avoid being so. Thus he turns his back on himself, on truth, and on God.

Increasing level of difficulty

Imagine a bond between all people, an elastic bond. The more highly you develop spiritually, the greater is the force pulling you back down. The more you must depend on the grace of God to counteract the increasing pull from below.

And as much as the weight of the world pulls you down . . . you pull the entire world up with you as you go.

No identity?

Do we moderns lack identity? And is this lack of identity the source of our problems? Heavens no! We have more than enough "identity". There are thinkers, jokers, punks, activists, Christians, Mothers, Fathers, just to name a few.

There is no shortage of identity - what we lack is *human* identity. I see many characters, but no human beings.

Scripture

The only way to successfully interpret religious scriptures is if you do not need to interpret them, and do not care to do so. You must not have preconceived ideas about whether such writings are in fact spiritual in nature at all.

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Only when your wisdom is independent of books, when the words of the "Great Wise Men" are irrelevant to you, and you have the wisdom gone beyond, can you do justice to the blood of others.

The one who reads books or listens to the words of others in search of Truth is someone who does not know the Truth. Knowers of Truth do not look for Truth outside of themselves. One who is ignorant of Truth cannot correctly interpret the words of one who is realized. So I say, don't mistake knowledge for advancement: seek only the source of knowledge.

The fool lacks the courage to look within himself for Truth, so he looks everywhere else. He runs from himself, seeking his head which he thinks he has lost. He runs from Truth to set up something more agreeable.

The authority of the sage does not come from any scriptures or any grand historic tradition, but is his own, and is absolute.

Who is the doer?

Do you do all the good things you want to do? If not, then you are doing things you don't want to do - so it is not you who are acting! Who is it?

Pluralism

The world is growing smaller by the day, and we are forced to confront values that conflict with our own. We find that if we are to avoid friction with others, and preserve peace in the world, we must hold many contradictory beliefs. Thus the universal personality is born, capable of tolerating all. Unfortunately, its birth succeeds the death of individuality and character.

Changing others

Q: You can't *make* others change.

A: You don't like the idea that others can make you change. You like to feel in control of your life. You imagine yourself to be like a God, untouched by the world, creating from nothing, and in control of your own destiny. Yet Nature controls every aspect of your life, and Nature dictates that others will make you change. Do parents give the child a choice whether or not to go to school? No! The parents *make* the child go to school. So do the wise make others come to see the truth.

Q: But people have their own individual karma they have to follow. You cannot create causes for their change.

A: Who said anything about creating causes? I follow my own individual karma, and that is to make others change. You see, you have to be very careful about this concept of "individual karma". It is merely a category used for convenience of communication, and has no other reality. Therefore, there is no individual karma or group karma. You must abandon all

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such concepts, other than for practical use. You must first learn to see the formless aspect of karma before you can see all its other aspects.

Q: Are you enlightened?

A: If I speak the truth and put it into practice, then I am one who is enlightened.

To see things objectively

Visualize a small version of yourself standing on the upheld palm of your left hand, and visualize the rest of humanity on your other hand. Now, weigh up the two, and ask yourself, which is the most important?

When I put this to people they reply: "But why can't I be on the hand with all the others?"

How it *scares* a person, to even *imagine* themselves as an individual! This is particularly so with women. A man may well reason that the species is more important than the individual, but for women a single life has more value than the rest of the Universe.

The world

Be wary never to feel at home in a house of sin! Learn never to feel at one with the people. Remain ever separate, observing, and alone. Be fearful of this world, until you learn to truly love God. A dose of disgust is necessary, lest you become foolishly enamoured of this world.

So hard for me to believe

How can others be *so different* from me? Am I not human?

In genetic development one small change in the genetic code can result in massive differences in the resulting creature . . . I had just one thought that others did not have . . .

Now I am a diamond in a forest of charcoal.

Preparation for the future

You must be able to visualize yourself doing what you wish to do. If you cannot at least do this, then your goal is not realistic.

How can you hope to one day become a true individual if you can't visualize yourself living without the crutch of emotional attachment? If you cannot see yourself soon being hated by all humanity, men and women alike, then you have not yet grasped what it means to live honestly.

THE INFINITE

Dust to dust

We come from dust, we are dust, and return to dust. Thus is the unchangeable nature of God. Behold immortality!

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Always

Jesus said "*I am with you always*": this is such a beautiful statement when understood in its deepest sense.

As the word "always" suggests, He is not present in time, He *is* time. I am with you all-ways - God is present in every way, how can Reality abandon you?

Immortal and infinite

Does "immortal" mean everlasting life? No such thing! To be immortal is to be im-mortal, that is, not mortal, not living - and thus incapable of death.

Similarly, "infinite" means not finite; it does not mean "immeasurably large".

Wonder

There is a correct and an incorrect way to wonder.

I bid you not seek happiness in the infinite complexity of Nature. Shun sunsets and blue skies. And why? Because such wonder is nothing more than a cowardly egotistical submission to the complexity and creative power of Nature.

The wonder I wish upon you is stainless; it is incapable of co-existing with such crudities as happiness. It is not tainted with the grime of emotion, but is as deep and clear and heavy as Nature Herself.

The Void

The void is a deep and dark ocean. If you as much as generate a single deluded thought, great and furious currents well into being. When this happens, the fabric of reality itself is disturbed.

Therefore be still and unmoving, like an uncarved block of wood. Return to what you were before your mother and father were born.

JOY

Truth

Q: You say that Truth is life, but when I look at you . . . you are a young man, yet your head is balding and your hair is turning grey. It seems to me you are dying an early death, and have not seen much of happiness.

A: Granted, my happiness is different to yours. Mine is a future happiness.

Q: The way you are going, you haven't got much of a future!

A: Neither the future nor anything else stops with my death. My future happiness is as safe as the future itself. And the future is as safe as the past.

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Q: I don't understand why you work towards a future happiness, when happiness is available to us this very day.

A: My happiness is more different than you think. While your happiness is the cause of suffering, and your suffering the cause of happiness, my happiness, and my future, is beyond both happiness and suffering. My future is the wreckless, extravagant and ruthless joy of Nature Herself; a timeless romp across Universes; the creation and destruction of gods and men; playing with the sands of time. It is the joy . . . the joy that I couldn't be born, even if I wanted to.

Waking

Wake to the day with the joy and zest of having arrived in Heaven. All will be well for you. Sit back and enjoy! What can possibly touch you, who are beyond space and time? Be as a dead man, the dead man you are, untouched by the worries and concerns of this world.

Encourage the children

Some know much, but not enough for joy. They know what is false, but not what is true. They seek truth, but not perfection. They sacrifice much, but not their suffering. They give much, but not their life. They love truth, but will not *become* that love.

I tell you, the children must be encouraged. If you tell them "nobody is perfect" they will not seek perfection. If you tell them that some things cannot be known, they will not try to know them. If you tell them they must be human, they will remain human. I beg of you, my brothers and sisters, give me a Superman!

When a child thinks they have reached the pinnacle, in academia or in sport, then show them where they stand in relation to the eternal - thus encouraging them onwards. If you let them settle with grand ideas of themselves they will resent you later on. For there will be a rude awakening, and they will be ill-equipped to cope with it. But point to the horizon, and urge them forth, and their humility alone will be sufficient to forge a path and propel them along it.

So just make sure you teach by example and seek only the supreme joy of wisdom. Do you have it in you to pass-up the joys of talent? Oh how success cripples!

Joy

The joyful wisdom is not achieved through controlling lust. Lust itself vanishes with even a single breath of the true joyful wisdom.

"If you can harmonize and delight in all things, master them and never be at a loss for joy, if you can do this day and night without a break and make it be spring with everything, mingling with all and creating the mo-

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ment within your own mind - this is what I call being whole in power." -
Chuang Tzu

First Time

*I grew ears,
And for the first time,
I could hear the wind,
And see the colour of the sky,
And wonder at the illusion of distance,
And feel the touch of thumb on forefinger.*

LEARNING

There is much to learn

You can learn much from the workaholic businessmen and the religious fanatic.

From the businessman, be reminded how great your resolve and confidence must be. And seeing the deluded and fanatical religionist absorbed in bliss during ritual, be reminded of how you must love the Truth with like fervor, and become absorbed in Truth.

Bad receptacles

Three types of person are unable to learn:

- *The upside-down pot:*

If you are totally content with who you are, then you will have no desire to learn.

- *The defiled pot:*

You may desire to learn, but your bad habits prevent you from progressing in thought. You will be like an imperfect mirror that distorts an image.

- *A pot with holes:*

You may have intelligence and a keen desire to learn, but your motivation is weak. Without a powerful motivation there is no concentration, and without concentration there is no assimilation or memory.

Raising the sights

One aims only as far as one can see. We live behind a towering wall of stone, to protect us from the outside. If a generous soul from the outside should one day kindly smash a hole in our wall, and then himself show us

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the way by dancing beyond the distant horizon, then our sights will be raised quite automatically. People can only achieve what they believe to be achievable; so I tell you, make yourself a pattern to the flock!

The situation is like that of fleas, who, when you remove the lid of their jar will jump only as high as the lid used to be. They restrict themselves to a perceived limit, until after a time they realize the restriction has been lifted, and jump to freedom.

Stimulating subjects

The subject of the sexes, evolution, and the beginning of life are all good subjects to stimulate and promote minds into the spiritual sphere. All three are fundamental to our lives, so progress with them empowers the mind quite naturally. One who masters them has the feeling: "While others stumble about in darkness I have learned how to turn on the light - what can hold me now! This very Universe is not enough to confine me - I am free!"

Confusion

Confusion is an essential part of learning. If confusion is avoided we can never go through it and progress to clarity. Confusion results when we are not sure. While surety is lacking, there is room for learning.

The perplexed student of philosophy asks "how much of me is me?" This is something. At least he is partially unsettled. He may yet become *more* unsettled, then ask the real question: Is there a me?

Good teachers cover their tracks. They do not wish to mislead people by leaving behind them a tangible path to be followed. Therefore they appear to contradict themselves, and do not give easy answers. The price of answer-giving is high. It prevents people from learning how to think for themselves.

To develop the mind

Three main paths of mental activity need to be exercised: In, within, and out.

In: Read and listen, accept everything Nature has to offer.

Within: Having taken-in information, convert it into knowledge and wisdom by bathing it in the light of Reality. Digest your mental food in the stomach of the Earth.

Out: Speak and write, so other parts of your mind (which includes other people) can benefit from your gain.

These three pathways are intimately linked: if you wish to function fully you must develop all three to their capacity. Therefore, when you read, do not merely read, but think, and write, and sometimes read aloud, ensuring the development of a balanced mind.

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Human

Those who are truly human will overflow with joy when you show them their own ugliness, and they will beg you to reveal more - others will blink.

Alertness

There are three types of mindfulness:

1. Mindfulness of the body
2. Mindfulness of the mind
3. Mindfulness of mindfulness

Mindfulness is a matter of *alertness*. Alertness is a part of the mind that stands back and observes, and can see things in perspective. Alertness checks what the mind is doing and asks "Is there is anything better I could be doing at the present moment?", and "Is this activity advancing me towards my goal?" Alertness keeps us at a safe distance from the stickiness of the world. Lose your alertness, become absorbed in things, and you will be at their mercy.

*Whatever has been learnt
By those whose minds lack alertness
Just like water in a leaking vase
It will not be retained in their memory.*

How a man can give birth to a child

You cannot *give* a person enlightenment, just as you cannot give birth to another's child - but you can certainly assist them in bearing *their* own child.

Angry young men

Let the angry young man go forth, and become an angry God!; for an angry God is a blissful creature. The Old Testament is more beautiful than the new one: God was more angry in those days.

Proof

Scientifically, nothing can ever be proven conclusively, only *disproven*. All we can do is formulate hypotheses and theories based on evidence.

Sadly, this noble principle is useless in the face of an unreasoning mind. Such a mind is utterly convinced even by a complete absence of evidence.

Certainty/Uncertainty

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Q: You say all is uncertain; but surely my knowledge that I have lived a life is an absolute certainty.

A: We cannot know with certainty that we had a childhood; it may have been programmed into us, or projected into our brains. However, our childhood is a strong appearance to us, and I can't think of anything that would discount it. Therefore, because it is a reasonable idea we should uphold it as a reality.

Q: If we accept childhood because it appears to us, then we should also accept the ego, which is certainly a strong appearance to us. The ego may consist of false thoughts, but it is surely reasonable to accept the conventional reality of the ego, along with all its desires.

A: Hunger is a reality, but we need not put up with it! Likewise, delusion is a reality, but this doesn't mean it has to remain. There are many realities: it is also a reality that I want to live in accordance with Truth, which involves destroying the ego. Childhood may not be a false thought, but the ego certainly is: some things can be known *with certainty*.

Uncertainty too, is a certainty. Uncertainty does not defeat the purpose of learning, but is the goal of it.

Learning

Without fuel there is no fire. Doubt is the fuel for learning, and later for faith. The moment there is a genuine doubt, the mind opens, and knowledge enters. With doubt one considers the possibility that something new is possible: this involves learning.

Without learning there can be no knowledge of truth, let alone *faith* in it. Oh how I despise the priests of religion who speak lovingly of "faith": they know not of what they speak. I tell you, *without knowledge there can be no faith*. One must know all about God before one can have faith in Him.

Studying is easy, to truly learn is difficult, and to act on what you have learnt is more difficult still.

Openness

The prodigal son was loved and helped by his father when the self-righteous son was not. Only the sufferer can be helped by God. Only his mind has room for something new.

Similarly with the brother who said "yes" and did not, and the other brother who said "no" and who eventually did his father's will. The one had room for something new.

Advice for University students

Many find their security and comfort in a church. Others find it at a University, which is like a church in many ways.

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The lecturers are the priests, and the gospel is the educational tradition that has been passed down through the centuries. And just as religion has lost all semblance to truth through the passage of time, so has our education system become completely without a basis in truth and reason.

Our system of education is more honestly called "socio- engineering". It manufactures a society by forcing traditional values and patterns of thinking onto us, rather than encouraging us to think for ourselves. Thus, a University is the same as a church in that it is a place for self-gratification, rather than for rationality and thinking. It is a place for *illusions*.

Important questions are not at home in a place of learning. University education must be popular, or Universities go out of business.

Philosophy departments take a token look at life: but there is never an intention to find answers. Philosophy is a scholastic exercise providing scholars with jobs - the ultimate in twaddling. The result is a huge amount of meaningless knowledge, the application of which does more harm than good. And why? Because our knowledge and our lives are without a basis in Truth.

The academic staff are necessarily the worst culprits - a result of the length of time they have spent being "educated". Three or four years at a University is enough to destroy any tendency towards reason and free thought a person may have. Our friendly professor has spent many years in this mind-deadening environment, and it shows on his face. In his fatherliness he passes his feeble thoughts on to his thousands of students, perpetuating ignorance in grand fashion.

Universities successfully teach one how to be happy, self- satisfied and proud for one's education. They do not teach one to reason, investigate, question, and suffer for the truth. Universities train in taking soft options, in suppressing or omitting the important or essential truths, and successfully produce contented sub-humans. For example, evolution is rightly taught, and shows that all things arise out of causes and are not spontaneously created from nothing. However, the fact that evolution points to the non-existence of an independent "self", and the world-shattering consequences of this knowledge in our lives, is *completely ignored*. Yet this knowledge of self is the most important of all, and is the only thing that can truly be called wisdom.

The only difference between the University graduate and the ordinary animal-creature on the street is that the graduate earns more money. Though what makes the educated person so despicable is that they set themselves up as being accomplished in the realm of the intellect, when their ignorance is probably more complete and secure than anyone's.

The situation is this - the one who is to attend a University for what is a sizeable portion of their life, feels that they must conform and fit-in just to

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survive the ordeal. Such is our weakness: we so want the money and security education provides, we willingly sell our soul for it.

Be warned, what you do is who you are, and determines what you will become.

If at first sight University life seems shallow, artificial, and like a dream, then you see truly. Hold-on to this thought, and have faith in it. Dreams have a tendency of gradually engulfing one's better judgement, until they seem to be reality itself. Be on your guard! Do not lose your footing and get swept away in the torrent of youth and yearning (as opposed to Truth and learning).

Be honest with yourselves. If you attend University purely for security and comfort, then know that it is so. Do not pretend you are doing anything other than dragging the world even further down than it already is. I beg you not to obscure and clutter the way for those few who have it in them to strive for Truth.

LOVE

*"I love him who is a free spirit and a free heart:
thus his head is only the bowels of his heart,
but his heart drives him to his downfall."*

Nietzsche

What is Love?

Much has been spoken of love. And after all has been said, it is clear that love is above all - comical.

For it is comical that we regard ourselves to be individual and whole, yet do not feel complete without our "other half", which must surely make each one of us *half a person*. We must truly despise selfhood, for we do not desire to be one with ourselves, but only with somebody else.

Man in particular regards himself to be a lion of strength and independence. Yet he becomes a puppy under the love that destroys selfhood and makes us all the same. He so often feels in control of love, seeing it as a tool for his skillful hands, believing it a game. Yet love comes to control him increasingly, and relentlessly, until it dictates his every move. He is proud of his ability to shatter alleged mysteries with the power of reason. Yet, to him, both women and love remain total mysteries - mysteries so overwhelming they have conquered him utterly, for he submitted to them long ago.

Woman, on the other hand, sees herself as modest by nature, earthy, with feet on the ground, unlike her male counterpart. Yet have you noticed how she makes not the slightest objection when man promotes her to the position of goddess? For when a man loves a woman she becomes for him the greatest of all things. He sets her up on a pedestal, making himself

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naught before her, and offering no less than his life. Does she feel a pang of conscience about this untoward attention? Does she refuse it? On the contrary, she feels insulted if man doesn't lay himself at her feet, crying over her infinite beauty and absolute power.

Yes, love is truly incredible, but more incredible still is our ignorance of it. For all our intellectual attainments, love remains notably unexplained. If humankind has a worst failing, it would have to be our ignorance about the true nature of love. The lover knows not what love is, nor exactly what it is he loves, nor why he loves. Indeed, our ageless profound wisdom tells us not to question love . . . not to spoil what is already perfect. If ignorance about love is your dignity, then much good may it do you. I will be content as a failure in your eyes, vainly holding to my thought. For if love is a mystery, it is so only to those who refuse to think.

I hear many of you object that you are not complete philistines, and that you do in fact contemplate love at length. Well, if your music and reading tastes are anything to go by, you do indeed never stop thinking about love. The problem is, you think about love *after the fact*. First you accept love, then you think about it. You never stop to consider what love is, whether it is right or wrong, real or illusory. Did doubt and reflection die with God?

Then let us take a closer look at this love of ours: who knows what evil dwarves we may find lurking in the nooks and crannies of our hearts! Perhaps love is not the great and unfailing pillar of virtue we are led to believe.

Certainly, of the millions in this world deserving of our love, in marriage we choose to give our whole love to a single one. Is this fair? Should we not love all people equally and unreservedly? The grisly fact is, we love only for what we get in return. That is, we love *what* we get in return - we love happiness and happiness alone. Do you doubt me? Then ask yourself, do you *ever* love that which brings you unending pain and hardship?

Love is an attempt to redress the conflicts and unmet desires of childhood. Consequently, our loved one tends to be a composite of our family members. It is all to do with ego gratification. We do not love someone because of their goodness, but because they make us feel good. Thus, love comes before morality . . . and (conveniently) prevents it.

Also amazing is the belief that we can avoid possessiveness in love. All too often I hear it said: "Love by all means, but avoid the curse of attachment!" Agh! As if love and attachment were two separate things! How I am tried! Don't you know that love *is* attachment, and is therefore the embodiment of possessiveness? Don't you know that your loved one becomes your alter-body, your alter-mind, and your alter-self? And just as you would feel possessive of your own eyes if a stranger tried to take them, one feels possessive of love. How little we would enjoy our love if love was

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not itself attachment! We would need no lover, and when there is no need there is no caring, no enjoyment, and no purpose for any relationship.

And how often I notice our habit of falling in love with our opposites! Curiously, we seem completely unaware of this irrational behaviour: we regard it as normal, seeing no contradiction. Or is it more accurate to say that we perceive nothing wrong with irrational behaviour? Think about it for a moment: worshipping and devoting yourself to someone whose values are opposite to those you cherish! Falling in love with your enemy! The world calls it sharing: I call it compromise and weakness.

Yet there must be tension in a relationship to give love material to work with. There must be conflict in order for each participant to find their own identity and their own joy. That is, some suffering is necessary in love, as love involves playing one lover off against the other *through pain*. That is, for a couple to be compatible in love, there must be a degree of incompatibility. Thus, in love, the imperfect is held to be perfect.

Yes, love needs rough terrain. It needs the challenge of mountain climbs, and the thrill of downhill runs. Such activity, however, is not without cost: bones break when you fall.

It must also be said that love *expects* compromise and sacrifice from the loved one. Yet how *foolish* is a love in which one has to change who one is, to keep in favour with love.

The concept of love as *sharing* also deserves a second look, for it seems to me that between two beings so radically different as man and woman, no true reciprocal relation is possible. Man and woman have entirely different concepts of love, so there are two loves, and they are so unlike as to deserve different names. The love of woman is devotion. The love of man is to want devotion. Woman gives herself; man acquires more. I see little scope for sharing in such a relationship.

I particularly challenge a man's motive for falling in love. What is his purpose? What does he hope to gain? The answer is too crude to bear a mention. Furthermore, I question the dignity of winning a woman's affection. And still more, how dignified is it to lose your temper with, or argue with a woman? (which surely is a measure of love). For a woman, like a child, has only the shallowest and most insubstantial of thoughts. If you were to try to paddle your feet in her oceans, you wouldn't even get your feet wet. How can one honestly expect her to be rational, consistent, and just? It is *the man* who falls short, with his unrealistic expectations of woman. To expect a woman to be a woman, and yet to think as a man, is to *be* a woman, and is far indeed from dignity. How much *less* dignified it is to actually *love* a woman!

Undeniably, contradictions abound where love is even mentioned. Love is held to be a universal good, yet we find that some loves, strangely, are more acceptable than others. To love one's family is virtuous, yet to love

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violence is evil. So, we tell the young to be cautious where they place their love, which is like trying to tell a cancer that it may infect all parts of the body - except this one particular part. You see, love is so ruinous of mind that once it is created, nothing can stop its destructive course.

For all this, love is most comical among the scholars and intellectuals, for here the contradiction is most glaring. They pride themselves on their respect for reason, yet their lives evidence the exact opposite - because love is without doubt the most irrational and non-sensical of all pursuits. To one and all it is an unknown quantity, yet the intellectuals have no problem with it. This gives one cause to seriously doubt what qualifies them to be the guardians of human knowledge. They are quick enough to pounce on a fellow scholar if he has some small fault which might distort his judgement. Yet love - that immense and unknown power - is accepted as the linchpin of life without question.

To see a serious person, who thinks himself serious, parading in a clown's uniform and behaving as a clown - completely unknown to himself, is comical. It is even more comical when a whole group of serious friends are likewise clowning - unknown to themselves. So are the intellectuals, who cannot see the foolishness of their love, continuing about their business as though nothing were wrong - as though they were innocent!

Unfortunately, of the rare few in this world who do exercise their brains, only one or two do so in earnest. The rest are mental sportsman, who think merely for entertainment. These wretches are even worse than brainless animals, for they understand love, yet go along with it regardless. Woe to them who knowingly submit their will to a lie! Woe is the scholar! Woe the academic!

Their cold and rigid thought cannot cope with something as simple in essence as love. Formal academic thought is biased, and does not provide the power or means to discover the things close to the heart, close to the mind - the subjective truths. Yet without subjective truth there is no truth at all, no matter how many volumes of categories and systems we manage to fill. True objectivity comes about only through absolute subjectivity.

Only the individual, thinking with his whole being, sees the true and ugly face of love. Then love, for him, becomes impossible. However, this is not the end of it, for he will be swept up by a vast wind, and a new love, that will carry him beyond desire. He will discover Truth, and Love is Truth, and True Love is being truthful. No longer will he wander aimlessly through the cruel mystery of love, life, and suffering. No longer will he be love's slave, and his life a juggling act with contradictory opposites. He will be free.

Well, I thought love was humorous, but I am not laughing - and nor are you. Is love then too humorous to laugh about?

... Or perhaps only some truths are funny.

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Commitment and marriage

A: When I get married I will be forever faithful to my husband.

B: What if, when you are married, you meet a better man, whom you love even more than your husband? Wouldn't it be terribly unfair to him if you didn't marry him?

A: Well, in that case I would get a divorce - as long as it wasn't just lust.

That hard headed woman

The song goes: "I'm looking for a hard-headed woman. One that will make me do my best."

Hah! The contradictions of relationships are unlimited! If the woman really was hard-headed she certainly wouldn't have any interest in men - nor men in her!

Man wants a woman to appear as the person he himself wishes to be - the perfect man. He wants to see her as strong, rational, cool, above the world. If she gives this appearance, then good for her - but she had better be feminine underneath!

A woman has to be all things to a man, sometimes a mother, a sister, a daughter, a prostitute, and sometimes . . . a father.

A lover?

When she looks on you with longing eyes, she is like a heroin addict, ogling her white powder with eyes of burning love. What is love if not this?

The cancer of love

The universal catch-cry is: "The most important thing in life is love." What this really means is: "The most important thing in life is that which makes me feel most important."

Most people (and who are not "most people") do not even realize they are dying of disease. They see their human love as a virtue, rather than a cancer.

The first of the four Buddhist noble truths is "the recognition of ignorance." However, in failing to uncover the truth about their greatest joy - I am speaking of love - Buddhists fail to realize even this first and essential truth.

It is not by chance I entitled this collection of writings "Poison for the heart."

Sexual relationships

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We speak of "sexual relationships" to avoid the actuality of the *emotional* relationship. To consider emotions is to get a little too close to an unwanted truth - the insecurity of the ego.

More accurately, sex is 90% emotional only during the fleeting romantic stage - then it becomes 90% physical.

Blowing love out of the water

Would your lover still love you if you were covered from head to toe in boils? They would? Then what if you had no arms or legs either? They would? Then would they love you if you had a bad personality as well!

We people have no choice about what kind of personality we have. It is surely unfair to love someone just because they happen to be physically attractive and have a good personality.

The third person

Lovers hate a third person, and "three's a crowd" because that third person represents and reminds us of the true perspective. Reason is a third person where love is concerned, and one does one's best to be rid of it by living a sub-mental existence.

Beauty (or a bodhisattva's lament)

A clover crested hillock,
A lush carpet of virulent green.
Fragile bouquets gilded by brilliant fire,
In a sapphire sky,
Where crystal palaces skud gracefully by.
A restless brook burbles in rocky delight,
Chattering of distant peaks,
Pillars of the sky,
Cloaked in pure white sabel,
Locks of icy wind cascading from top-most crown,
Where a lone eagle soars in majestic pride.
All dissolves to mud when I see her smile.*

I will not love (because . . .)

1. I will not cause a woman to pain - as I would upon my death, if not before.
2. I will neither hate nor be hated: as you always hate the thing that you love, insofar as it pains you.

* (modified from a University students' magazine)

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3. I will not cause others to suffer through envy, because of a woman's love for me, or because I love another.

4. I will not love, restricting my own freedom, as well as the freedom of another.

Love

Love is . . . being another's psychological boxing ground. It is also like being a cooked goose, stuffed and sitting on the table, and being told how tasty it is - before being devoured. Such a goose has no cause for rejoicing. Thus you must be a *wild goose*, high and free.

So, they still see you as a table goose? They still taste you on their palates? - let them to their imaginings!

Woman vs Nature

When a man loves a woman, he can never really appreciate Nature, because his heart's just not in it. It's in a woman.

A woman's love

When a man loves a woman, he does not give himself, but takes her. When a woman loves a man she gives herself utterly. Utterly? Yet there is one small thing she will never submit - her enjoyment! Thus she keeps for herself what she really values, and gives what is not important to her. His gain is therefore hollow, as she has given nothing. He has been duped, for she has given him sand dressed up as gold. But then . . . she never did promise him anything.

What is more, it is not so much the man that she loves, but the *Man* that he reminds her of. So she loves another, not a physical man but an imaginary one. And there are many who remind her of Him. Therefore the man in love is eternally cuckolded. He looks after another man's woman, in the naive belief that she is his.

Men too are unfaithful, but I do not need to tell you that.

MACHINES

Machines

Q: It is impossible for a machine to possess life.

A: *You* are a machine that possesses life.

Q: But a machine cannot experience self-consciousness.

A: A machine can *believe* it is experiencing self-consciousness, as you do.

Q: Are you saying that I only *believe* I have self-consciousness?

A: Yes.

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Q: How can you know self-consciousness is not real?

A: Because it is impossible for a self, or anything else for that matter, to exist inherently.

Q: Machines are wholly material, so how can they possess life?

A: *You* are wholly material and yet we say you possess life.

Q: I am not wholly material! I have a soul or a spirit, which purely material things do not.

A: What is this soul of yours? Show it to me!

Q: We cannot adequately describe much of our behaviour and experience in words; this is evidence of a spirit, or a soul that dwells within the body. Our scientific categories are not sufficient to deal with such spiritual truths, so I cannot show it to you as such.

A: We cannot adequately describe much of a computer's behaviour and experience in words. There are an infinite number of variables operating whenever we use a machine, so there is always unpredictability, and therefore "spirit" as you say.

Q: How can you say that? It is my experience that machines are totally predictable: it is this predictability that makes them different from us.

A: Can you predict with certainty whether your car will start in the morning?

Q: No, but machines always have definite causes for what they do. If a car fails to start in the morning, the engine may need new spark plugs.

A: *All* things have definite causes, though we may not be able to determine precisely what those causes are. Can you be certain that the problem with the car is worn spark plugs? If you replace the spark plugs and the car starts, can you be sure you have fixed the problem? You see, all things are the same, whether human or machine, in their inherent unpredictability.

Q: The difference between machines and humans is that in the case of machines there are only a limited number of possible reasons for failure. The problem with the car will be found in either the electrical system, or the fuel system.

A: Things have *infinite* causes because of the interconnectedness of all things. There are however a finite number of *categories* of causes, though each contain an infinite number of causes. The electrical and fuel systems are two such categories. A further category might be called "extraordinary causes," which would cover the possibility that aliens are directing a disabling beam at your car from outer space.

Similarly, if a human being is faulty, the cause must lie within a limited number of categories of causes. For example, a cause must be either physical, mental or spiritual.

Q: But machines are man-made, and man-made things cannot possess life.

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A: Are machines really man-made? I think you will find it is Nature that makes all machines, just as Nature has made us. Nature works through us and *as* us to do all that we do, including the making of machines.

Q: You have yet to convince me. If an exact robot copy was made of me, would *I* feel self-conscious in that robot?

A: If it was an exact copy of *you*, then it would sincerely believe it was you. What is more, it would question whether it was possible for *you* to possess life, as you are merely a machine, whilst it possesses spirit.

Q: Would such an intelligent machine experience emotions?

A: Just as you do.

Q: But my emotions are based on a whole lifetime of experiences, whereas the machine would have no past.

A: It is conceivable to program a machine to think it has had the same experiences as you. It is also conceivable, with suitable technology, to make an exact copy of your brain, with all its thoughts and memories intact.

You seem to forget that *you* are a machine, and changing from moment to moment. You are therefore not the same machine for two consecutive moments. Each new "you" inherits memories and experiences from the old you. At any point in time you have no age at all, yet possess a lifetime of experience. As you see, age is no barrier to experience.

Q: This is serious! If we build machines that are as much alive as we are, then who are the real humans? These machines, whose brains are based on superior technology to our own brains, may even be able to think faster than us! They could be installed with enhanced senses, like eyes capable of telescopic or infra-red vision! And what about reproduction? Will there be interbreeding between humans and robots? What is to stop these machines from out-competing the human race for food and resources and driving us to extinction?

A: Don't be so upset - change happens. Sometimes this change goes by the name of "evolution". If these "new humans" are truly superior to us, then why should we deny them? Anyway, this is not a new thing. Our very own human reproduction involves the production of new machines, who may well be superior to the parents, and who will eventually replace the parents. Do we not wish our children to be an improvement on ourselves?

Q: This is quite disappointing to me. I have always thought there was something sacred about the creation of a new life through the love of a man and a woman.

A: To create even the simplest of mechanical machines is a higher act than biological reproduction, for it is at least the result of a thought process, rather than blind chance and lust.

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Can a machine possess life? If a cell is alive, and an atom is not, then the link between living and dead matter is somewhere between a cell and an atom. I tell you, *life is imputed by mind*.

The computer

They who desire to become vehicles for God have a tough time of it in this world, and often consider backing down. They think: what can one single robot do in this badly deluded world?

A computer can do only what it is told to do, within the constrictions of its hardware. Never think yourself more than the computer you are. If you work on a task, what matter if you succeed or fail? If you fail it will be due to limited software or hardware. A pure robot has no need of moral support, the company of others, success, or motivation. All problems arise when he loses his instructions and gets confused.

Is there a bug in the system? Are you producing incorrect results? Are you taken-in by illusions? Some programs are created to fix bugs, but even these are programmed, and are therefore beyond your reach and responsibility. In fact, everything is beyond your reach and responsibility. Even your thought of your own existence is programmed.

If you operate as the single machine you are, then nothing more can be required of you. Nobody can help or hinder you, as you are the only one who can ever be inside that mind of yours. Think simply, step-by-step, one thing at a time, one after the other - what can possibly disturb such a process?

Because God is your creator and programmer, and because He is beyond right and wrong, let Him get on with what he's doing. And just as a computer is a vehicle for the mind of man, you are the vehicle for the mind of God. You are the machine, God is the operator.

Humans

Q: Are we human beings merely machines?

A: I don't like your expression "merely" machines. You see, *all* things are machines. And why? Because everything works by cause and effect, which is a mechanistic process. That which works mechanistically is a machine.

Q: There are some things which do not work mechanistically.

A: Name me one thing that happens without being caused to happen! You cannot do it. You may be able to cite me cases where you are unaware of the cause, but it is absurd to suggest that anything can be without a cause.

Q: Looking at our situation from the genetic perspective, are we merely survival machines, robot vehicles blindly programmed to preserve the genes? Is reproduction our primary purpose?

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A: Your question implies that the mind is but a tool of the body. It can equally well be argued that the purpose of mind is to preserve the mind - that the mind is the purpose of reproduction, rather than the other way around. What came first, genes or mind? The answer is neither and both.

Q: That raises an interesting question: what is the mind? Is it in the brain?

A: That in turn raises another interesting question: what is the brain? It is assumed to exist in the skull, but when we try to find its beginning and end we are confounded. We discover that the brain is inseparable from the body, which is in turn inseparable from the environment in which it lives. Now where is the mind?

What is life?

There is a Cambridge University graduate in England who had parts of his brain damaged by a viral infection. Now he cannot recall any experience from the past beyond the last five minutes. He lives continually in the present with the constant feeling that he has just woken for the first time.

He constantly insists that he is dead. He reasons that although he experiences the present, he has no past, and therefore has no real consciousness. That which is without consciousness, he claims, is dead, or at most like an animal.

Do we have the right to tell him that he is human, just because we have the tendency to perceive him as such?

Face this issue! Don't avoid it! Who are you? Are *you* human?

If we say he is still human, but that his humanity is diminished only by the degree that he lacks all the normal human faculties, then a tree must also be partially human, inasmuch as it shares some faculties with humans.

Programming

Computer programming is a worthy enterprise; but one must get one's priorities right. It is more important to program *human* computers to work properly than to create new and inferior machines. *These words are the program, and you are the computers to be programmed.*

MEANING

Useless words

Chuang Tzu was told: "Your words are useless!"

He replied, "A man has to understand the useless before you can talk to him about the useful. The earth is certainly vast and broad, though a man uses no more of it than the area under his feet. If, however, you were to dig away all the earth from around his feet until you reached the underworld, then would the man be able to make use of it?"

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"No, it would be useless."

"It is obvious, then", said Chuang Tzu, "that the useless has its use."

You must understand One before you can understand Two. See first the uselessness and emptiness of the myriad phenomena by penetrating their substance with the power of reason. Accept the unpalatable reality, then . . . behold the Truth! If you do not place your life in the hands of reason, passing through uselessness, your mind will remain useless.

Chuang Tzu also said: "The fish trap exists because of the fish; once you have the fish, you can forget the trap. Words exist because of meaning, once you've gotten the meaning, you can forget the words. Where can I find a man who has forgotten words so I can have a word with him?"

Words are meaningless if you look for meaning within the words themselves. The more you turn them over with your ignorance, the more confused you will become: words will at times appear to mean all things, and at other times nothing at all. Reality is beyond words, but not beyond their meaning. A word is just a word, a meaning is just a meaning, there is nothing more to it.

Truth

Truth learned from another is of no value. At best we take custody of a lifeless carcass. The only truth which is vital and effective is the truth we discover ourselves.

Theories and doctrines are fabrications of the mind, but genuine spiritual teachings are different. They are designed to turn this way and that; pointing one way, then another; directed beyond name and form.

Yes, spiritual teachings are *meant* to perplex - in order that you might come to seek *meanings*.

Words

The Buddha said, "Words are neither different nor not different to Reality. If meaning is different from words, it will not be made manifest by words."

No word ever has the same meaning twice - neither for the speaker nor for the listener. Things are neither forms nor words, nor are they not forms and words: they are just what they are. Things are not what they are because of our naming. Truth is not nominal. The colour blue is blue because it is blue; it is called blue, and it is blue.

Do not become lost in absurd metaphysical and semantic arguments. We do not make reality, and nor do we not make it.

Silence is Golden

More words count for less. When you use words, make them silent!

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Meaning

We try to encapsulate our life experiences in symbolic containers that are hopelessly inadequate for the task. We should not try to contain, but to express. We don't want others to hear our symbols, but our *meaning* - which is our *experience*.

However, success in communication depends not only on the speaker, but also on the hearer. The wise do not listen for words, and require few, as they perceive the meaning of words directly. They do not mistake the roadsign for the place itself. Words are only labels for things, sticky labels perhaps: they are not the thing itself.

Words

To take a car onto the road one requires a driving licence, but to use words one requires nothing. This is dangerous, for words are dangerous weapons in untrained hands . . . and religious words are the most deadly.

Do not believe in what you read in supposedly spiritual scriptures, or in what you hear from reputed sages. Only when you have worked things out for yourself, and know the indisputable Truth which is independent of any historical or scientific proofs - only then will you truly know the meaning of words.

MUSIC/ART

Music

"To do is to be" - a philosopher

"To be is to do" - another philosopher

"Do be do be do be do" - Frank Sinatra

Spirituality of music

Q: Does music facilitate spiritual progress?

A: It can be useful only in the very early stages. Music may stimulate us to realize that reality is in the mind, and help us to form some notions about the ephemeral nature of reality. However, we too often get stuck to music. If you want to know whether music makes one more spiritual, you need look no further than the lives of musicians. Their lives teach us that we learn to sing because our hearts have forgotten how.

Q: Don't you think the calming influence of music is important in this modern materialistic world? It is said: "Music soothes the savage beast."

A: Music soothes *only* the savage beast.

We find music relaxing because it provides pattern out of chaos - but reality *is* chaos. The effect of music is to calm by way of tying-up emotional loose ends in the mind, with different types of music working on

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different loose ends. Music draws unresolved conflicts and anxieties to the surface of the mind where they are pandered to. Go ahead, tie up those loose ends - and end up with a beautifully rounded mass of seething knots!

Music works as a drug to disable the mind. It helps to distract our attention away from everyday problems, giving us a holiday from categories. We sense a sublime, impalpable message in music; and it is impalpable for one good reason - it is not rational! Beware this demon, who masquerades as a God! Music is like a plastic flower, pretty, but not the real thing. The Ultimate is like music, but music is not like the Ultimate. Do not be deceived by temporary clarity: where the ocean is smoothest the most dangerous currents flow.

Art

While music uses sound, the medium of the visual arts is light. In a painting the shadow of an object is seen to be as real as the object itself. It is therefore possible to learn something of value from art: that things are not as real as they seem.

It does not, however, require much art to reveal this truth. Art so easily becomes an addictive drug. The taking of drugs can be an education, but often ends horribly.

The medium of the poet is language, and with language the poet shamelessly exploits his experiences. He may detect many an illusion, but is not strong enough to see the Grand Illusion. He remains fixated by happiness and suffering. He excels in the blurring of words and the fudging of reality. Again, this has its value, but not to the wise.

The wise see things hard and fast. Power over words, light, and sound, provide them no joy. The artful say "Art imitates life"; but I say unto you, this is nothing to be proud of! The wise are more concerned with life than imitating it.

Wine, women and song

As a child I felt strangely threatened by those who enjoyed losing themselves in blissful absorption in music: what were they running from? No-one could mistake their passionate love of music - but love grows in direct proportion to hatred! To be able to generate *so much* love, there must be something truly hateful. What is it?

Ramakrishna used to say that "women and gold" were alone responsible for a man's failure to realize God. May I take the opportunity to extend it to women, gold, *and song*.

Women and art

Women, feminine women at least, cannot do true art. Art is masculine: it has an eye for the future. Genuine art is not mere feelings of the moment,

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but contains the weight of the world within it. It holds the past, present, and future.

Van Gogh was an excellent artist, but was a poor artist of the spirit. He was masculine, but not masculine *enough*. His disgust was admirable, but his love was lacking.

NATURE

*In the beginning was the Natural order.
And the Natural order was with God.
And the Natural order was God.*

Sinned?

Ask Nature forgiveness for all your sins. She can hardly refuse you. She is, after all, the doer of all things. She cannot blame you for something She did herself. Nature is a harsh mistress, but fair.

The lovers of Nature

The lovers of Nature are like the child who was given a kitten for his birthday, but in the child's loving embrace the kitten suffocated to death. Or they are like the child whose parents had given him money to buy food for their evening meal, but he spent it on sweets instead.

Nature is a great and powerful Guru, yet the lovers of Nature treat it as their own pretty child all dressed in pink and frills.

To see the infinite in a landscape, but not in a piece of plastic, is like worshipping God's clothing, instead of the Man Himself. Whatever you experience, remember one thing: *you are that!* Hear the roar of a truck passing your window, and say hello to yourself! It too is a part of Nature, and thus a part of your own body. And if anybody should ever harm you, who is it that does the harming? Can the sun burn itself?

I have found that if I venture into the forest - to get closer to Nature, my conscience gets the better of me. I see the trees going about their purpose, and all the while holding nothing against their brothers, the skyscrapers, in the concrete jungles. Yet here I am, failing to serve my purpose, shunning the concrete jungle and trying to find Nature! What a forlorn task!

He who hates the concrete and plastic of the city also hates Nature. What can be said for one who shuns Heaven in his search for perfection?

It is one thing to wonder at the intricacies of Nature - a spider catching a beetle, or the sky at night. It is quite another thing to wonder at its infinite complexity. And it is another thing again to enter into this wonder. The wonder is not in the trees, or the skyscrapers, or even in the infinite complexity of Nature - but in *the end of it*.

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Never think "why" Nature is as it is. Never think "why" you eat, sleep, and breath. Wisdom says never stop thinking why you should never think "why".

Prayer to Nature

Mother, I pray that you will not lead me into temptation. No!, Mother, you alone have whipped all this up, now you can jolly well take responsibility for it! Now *you* can take over here. Serve your own purpose, and let me be!

How long have you tricked me O Mother! So much trouble, so much concern - but no more! From now on you can do everything, as I will refuse to assert *even my own existence*.

The Body

The body should be neither worshipped nor scorned. The body is a tool of the mind, and as such needs to be in good repair.

However, the mind is also a tool of the body. Have respect where respect is due! I go not your way, all you despisers of the body, who call it "material".

Red sunset

Is the sun red at sunset? What colour is it during the day? Red? Yellow? Are the clouds red at sunset, along with the sun? Are the clouds white during the day? What makes colours?

Does a flag flap, or is it just the wind that moves? If we debate such things we will always be in error. Things are just as they are. Accept the fact!

What is man?

- The long sought after "missing-link" between animals and humans.
- An ape with large brain capacity enabling him to enjoy crosswords, television, and the atomic bomb.
- A bipedal relative of plants.
- A rational animal who loses his temper when called upon to act in accordance with reason.
- A failed evolutionary experiment in ignorance.

To borrow is cheap

Never forget that you *borrow* your mind and body from Nature. This effectively means your life is a pile of trash. Nor should you be surprised when you have to hand it back.

On the other hand, although I own nothing, I much prefer doing business with someone else's money than my own.

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Do nothing

For someone building a stone wall, those stones which can fill no holes have no value.

Be that stone which can mend no holes. Nature has made you just as you are, and uses you as She wills. Take a rest! A stone which can mend no holes does not get stressed when it cannot do what it is not made for. Be who you are.

You have no battle to fight, for what could oppose the will of Nature? The moment you have a problem to be tackled, and an enemy to be faced - you lose. One who fights the empty air is defeated no matter how he fares.

Biology

Biology is the greatest of all Sciences, for what is not the study of life?

God and Nature

Q: What is God?

A: Another name for Nature.

Q: What is Nature?

A: Your question is wrongly put. Nature is infinite and therefore unknowable. Nature is all-powerful and therefore all-knowing. To speak of Nature as a thing, with limits, is to take the name of the Lord in vain. Any boundaries you draw onto Nature are nothing but your own superstitions, which make your faith groundless. If I could tell you what Nature is, it wouldn't be Nature.

Q: You sometimes speak about Nature as though it were a person, at other times as though it were a thing.

A: Nature is neither a person or a thing.

Q: Can science uncover the reality of Nature? I am confused on this matter. It seems that as scientists learn more about the functioning of Nature their faith in materialism and reductionism grows, yet overall they seem to be growing more holistic. How can this be?

A: Scientists do not go anywhere near far enough! This point you raise is the crux of the matter - a koan. Understand it, and you understand all. The reality of the material world cannot be disputed, nor the essential Oneness of all things. Both are Truths and join in one. When you can join them, together with the core of your being, there will be no more confusion.

The Housekeeper

You are your Mother's housekeeper, and this world is your home. So make yourself at home, and be at ease.

And too, you are your brothers keeper!

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Observations

Buildings of the city arise for an instant, then deteriorate into dust. People flicker into being and then are gone. Galaxies spray out like mist that vanishes. What can challenge this?

Living in the country, the wind sweeps across the fields, playing heavenly strings. Living in the city, a parent bellows in violent anger at a small child.

All is the Mother. All is still. Pick-up on the thread that runs through all existence - it is the lifeline. Sauntering by the side of all things, I ask what experience is. The Mother of all things replies - "it is" and "I am".

Remonstrance

*I looked up at a tree.
It was looking down . . . laughing.
Suddenly Faith returns.
And the Earth spins again.*

Marriage

A trickling stream,
A vivid dream,
A look, a touch, a smell,
Heaven's bell.

Wind, a cool touch,
Too much.
A tree, a tree,
With me.

Moist dirt underfoot.
Family greens and browns.
New life arises and is dead.
Beautifully wed, I've often said.

Mind Breezes

There is no life.
There is no death.
Nature will do
What it will.

A bird sings from upon a branch,
A brick wall is silent.
Species die,
Wind blows,
Mind breezes.

Politics

Christianity is known as the woman's religion because it is based on unthinking submission. Politics then must be the man's religion, for it is based on competition and the hunger for power.

Ideally, politics should be the tool of wisdom - with wisdom coming first, the foundation upon which all else is built. When politics becomes primary to our existence we have reached the deepest depths of depravity. Thus we are at rock-bottom.

Parliamentary discussions remind me of theologians throwing scriptural quotes at each other. Their words and even their personalities are scripted. Their greatest pleasure is in bludgeoning their opponents to death with witty and articulate debate. The validity of an argument is beside the point, it is the *winning* that matters - the *power*.

Capitalism/Socialism

A capitalist is someone who selfishly wants more than others. A socialist is someone who selfishly doesn't want others to have more than himself.

Socialism

Spiritual wisdom must come before any social structure can be effective. Without spiritual wisdom there can be no true concern for others; any social structure will inevitably degenerate into power struggles among bureaucrats, with the members of the public doing their best to insulate themselves.

Socialism is a worthy goal, but if the public are not interested you cannot force it on them from above - not without straying from socialism.

If your body is not working, then you are sick, and must look for disease. In doing so, beware mistaking the symptom for its cause. Go to the root! It is said that if the builder doesn't stick to the specifications, then you can't blame the architect if the building is structurally unsafe. But if the architect doesn't know what he is doing, his building is bound to fail. So not only must we tear down the building, but sack the architect as well! We people are too scared to go all the way.

Redoubling ruthlessness rediscovers love. Only hardness creates. Rather diamond than charcoal!

Socialism/Feminism

Socialists and feminists have much in common. Both see two primary classes in society: the ruling class and the down-trodden. They both fight to break down the class structure, to free the "slaves". Yet while they are correct in their assessment of the ruling class as being expressive of selfish

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dominance, they are totally mistaken regarding the ones dominated. The so-called lower class does not so much represent slavery and oppression, but *submission*. The submissive class actually *enjoy* their lot in life, and wouldn't swap with the so-called "rulers" for any price.

The only real classes in society are those which designate the two primary sources of ego-happiness: dominance and submission. Of course, overall we are all in the one class of deluded pleasure seekers.

One cannot break down class structures by any means other than wisdom; for who other than the wise would tolerate being robbed of their happiness? You can try telling people "you don't have to be just sheep," but this is useless if the people don't believe they are sheep, or that there is anything wrong with being sheep. They will of course argue that sheep are lovely and intelligent animals, and what have you got against them! Try to tell the average person they should strive for power over their own lives, and they will tell you that power is one's ability to be happy - which they already have, thank you very much. Tell them they should seek freedom, and they will tell you that freedom is happiness - which they already have, thank you very much. In addition, they will inform you that they probably have *more* power and freedom than the "upper class", who are burdened with countless desires and social duties.

The herd cannot admit to their herdliness. They will not own-up to their pitiful pleasures. And because they refuse to look down at their own feet, they will not see themselves *in their masters!* Thus, for the working class to fight against the ruling class, in the name of "socialism", is to fight against themselves and promote their enemies.

The socialists and feminists are trying to impose a lifestyle on people which they do not want - and they are doing it in an extremely aggressive and dominant egotistical manner. History tells us there are no shortcuts. You cannot use dominance to break down a structure of dominance and submissiveness. A bad tree never produces good fruit. I would much rather you battled the pervasive *submission to ignorance* than the dominance of the ruling class. I would rather you faced the demons within your own self, before seeking an enemy without.

Current socialist philosophy is nothing more than a dream to give people hope and a reason for living. That is, it is a religion. And just like a religion its arguments are not enough to convince people of their duty to others, so they continue to serve only themselves, despite the outward forms.

Only spiritual wisdom can shed light on the dilemma. With wisdom the desire for happiness disappears much as fog clears in the morning sun. With the loss of happiness, our worldly power and freedom lose the source of their existence. All that remains in the brightness of the new day is a power over delusion and a freedom from ignorance. Now, with no structure

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of happiness, there is no force, and no apathy, no striking out, and no holding-in. No *blindness*!

PURPOSE

Ego tricks

We make things so hard for ourselves: we need purpose to give our activities importance, hope to give us future, and suffering as a stepping stone. We say "every day in every way, I'm getting better and better." All our actions are "for" and "because".

Why so much effort? The sage requires no such "purpose". He knows nothing of the love of joy or the fear of suffering - yet he knows all. He makes not the slightest effort to improve himself: his nature is unchangeable.

The one who doesn't change is either the wisest of the wise, or the dullest of the dull.

Survival of the species

This is too big a purpose for people to take seriously, too obvious, too important, too realistic, too demanding. Thus we people prefer to save the whale, or the rainforest, or the poor and starving, or the football premier-ship title. All such activities are capital entertainment and keep the ego sated; but the mere thought "survival of the species" makes severe inroads into one's happiness and therefore cannot be tolerated.

The only time people so much as mention the species is when they try to justify their greed for sex - by arguing that they overcrowd this small planet with children "for the survival of the species."

Yet it would be too much for these jackasses to ever consider the true value of human life, far too embarrassing for them, because all along they have given more value to the life of their pet dog than the entire human species.

The survival of the wisdom

Is the survival of the species an irrational purpose? Yes, but nevertheless a useful one. If the species survives, wisdom may survive with it.

Is it then rational to desire the survival of wisdom? Well, this purpose most resembles reason, and is therefore the natural purpose for a mind that values reason. It is a purpose that remains after thinking has run its full course and exhausted itself. Such a purpose is neither rational nor irrational, and is not prone to common analysis.

Upon reaching the end of reason, reason itself is abandoned, just as one would abandon a boat when one has reached the farther shore. Purpose

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then arises spontaneously. Yet this is not to say it arises without thinking, without any effort or desire.

Great Purpose

He who commits himself to the Way must be equipped with three essentials. A great root of faith, a great ball of doubt, and a great tenacity of purpose. Lacking any one of them, he is like a tripod with only two legs.

By "great root of faith" is meant the firm conviction that the practice of reason alone can carry one to the perfection of Ultimate Enlightenment. With the practice of reason great doubts about life and death will crystallize. Yet even though you become a great ball of doubt, you will be unable to break it apart unless you constantly work on it with a great burning tenacity of purpose.

The practice of the Way is like making fire by friction. The essential thing as you rub wood against stone is to apply continuous all-out effort. If you stop when you see the first trace of smoke, you will never get even a flicker of fire, even though you may rub away for a thousand years.

Don't think the commitments and pressing duties of normal life leave you no time to go about forming a ball of doubt. If a man, while pushing his way through a busy marketplace, drops some bank notes onto the ground, will he just leave them there and forget about them, just because he is in a crowded place? Of course not. He would be down there frantically pushing and shoving with tears in his eyes trying to find them. Yet what is a bit of money compared with Great Enlightenment?

The worldly man needs a great purpose to motivate him - if he wants to achieve anything much. Likewise does the spiritual man require Great Purpose to provide the force necessary to relinquish his ego.

Purpose of life

Q: What is the purpose of life?

A: What is the purpose of a new born baby?

Q: But you must have a definite conception of what you want to achieve in life.

A: My goal is to become human, and work for the survival of wisdom.

Q: Why do you strive for the survival of wisdom? What value does it have?

A: Why does a flower grow? What value does it have?

Q: Do things have a purpose, or a reason for existence?

A: Things do not have "reasons", but they do have causes. Things happen by necessity, not by purpose. "Reasons" are mental constructions.

Q: You say we are never born and never die, and that we lack inherent existence. Then why bother trying to attain enlightenment?

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A: It is the whim of God. You must listen to his whispers to know his whims. These are his most private secrets.

Q: Is a happy person close to enlightenment?

A: Happiness is far away from enlightenment. Where there is happiness there is contentment, fear of change, and thus no room for progress.

Q: I am looking for something to give my life meaning, but I am having difficulty finding it in your words.

A: Get rid of the idea "my life" and you will have solved your problem. When there is the concept "life" there will automatically arise the concept "meaning" and therefore "meaningless". When concepts exist in the mind, they are experienced.

Values

I am often asked how I arrive at a purpose in life, especially since I reject all values.

The simple answer is that to discover true values you first have to abandon false ones. True values are seen quite clearly and effortlessly after false values have fallen away. But we people want to enjoy the fruit without having to do the work of planting the seed.

If you behave in such a way, then you will be avoiding the essential problem, merely skirting around the job that has to be done - the job of thinking for yourself and becoming an individual. I will not make it easy for you by pandering to your tastes. If I treated you as children you would remain children.

QUALITY

Quality/Quantity

Q: What's the use of working to maintain a good quality of spiritual instruction, if you only ever influence a few people?

A: It is better to produce a few fertile seeds, capable of one day producing a vast forest, than a lot of useless chaff.

The target

An archer must have his eyes glued to the target if he is to be successful. If you are distracted by the opposite sex, a spectacular show, music, or conversation, then all your efforts will be wasted.

The deer hunter, after three weeks trekking in the mountains, spots the prey through the trees. At this point he will not let himself be distracted by anything, and though the wind rages about him, his mind is unmoved.

The prey is God. He is your food, without which you will perish. It is a matter of life and death. When the winter of life arrives, those who have not fattened themselves with God will waste away.

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The last week of your life

Can you afford to waste time? You could die at any moment. When will you be struck down by a heart attack, a stroke, a mad killer, or a drunken driver? Who can tell?

If this was the last week of your life, what would you like to be doing with it? This could well be the last week of your life! Will you spend it slaving for those extra dollars you don't really need? Will you spend it bowing to your wife's foibles? For what will you be remembered when you die? - if in fact your life is worth remembering at all.

Only the wise are worthy of remembrance. They alone have discovered the mystery of existence and the salvation of man. This is no time to waste you fool!

The selfless observer

Remain centred, in control of your senses. Do not let your senses be in control of you. Observe the sense data as it comes to you. See *through* your eyes, not with them. Do not be drawn towards the gates of the senses where you will be sucked outside, and become absorbed in the outside world.

With the wisdom of the Infinite, look at things and then "reject" them. As one concept arises after another, reject. When you see an object, look past its edges. As you wrathfully reject all, practicing un-thinking, you will break through to the clear-light and see All. This is the beginning.

Truth itself

The Buddha gave many great teachings, but unless you have direct insight into the nature of reality you will not be able to use a single drop of the Buddha's wisdom. It will be forever beyond your reach.

Without this direct knowledge, no matter how much you read the scriptures, discuss philosophy, or practice religious disciplines, you will only be creating the causes for your own illusion. Every effort you make will drag you even more deeply into the quagmire of attachment.

So get your priorities right and concentrate all your efforts towards discovering the truth. Forget respect for authority and your worthiness as a humble student. Focus on the one thing of importance.

Teaching too soon

Qualify yourself before you begin teaching others. Don't rush to make your mark. Those with tattoos often wish they did not have them.

When a person begins teaching, they cease learning. Or rather, when they cease learning they begin to teach. When they have taken all they can comfortably take from knowledge, they seek the comforts of the teaching

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role - money, power, and respect. Now, all their time is spent trying to maintain appearances, playing the guru, and playing up to the expectations of their students. Now they have not the time nor the inclination to seek truth. On the contrary, now they are expected to *know* it, perish the thought of *seeking* it.

Now they pile up an armoury of words and categories with which to bludgeon the weak into submission, and to protect against the strong.

Their words have structure but no substance, while *true* words have substance but no structure. These false teachers are brittle and have many holes, but the true man is yielding yet impermeable. The false teachers cannot speak definitively. They mirror the needs of the weak, and have no words of their own. They only teach others how they have been taught themselves. They are no prophets, no messiahs. They do not have their own authority, and are not ready to be hated. Their teachings do not strike home to one's innermost being. Listening to them is like scratching at an itchy foot without taking off your shoe.

They have admirable words about the infinite, yet scorn the body. They strain out a gnat, while swallowing a camel. This is all because their teaching does not stem from enlightenment. It is shameful.

These false teachers are like rolling pins, that can reshape, but cannot *create*. But the true man is as hard and sharp as a knife. The false teachers speak of "the One" and "the many" as two aspects of Truth, though they only conceive of these one at a time, in isolation, not *simultaneously*. For them, each conception entails a different idea-tight mental compartment, and a different mental construction. This predictably results in an endless supply of ridiculous contradictions. They end up believing in an *infinite* soul that is *separate* from the body!

Similarly, the false teachers conceive of rising to an "absolute Truth" and of a coming down to a "lower plane"; all of which the wise know nothing. The true man does not construct, therefore he does not go to the effort of attaining higher levels of consciousness only to return again. There is no work left for him to do. His life is simple, now seeing the many, now seeing the One, all in the glance of an eye. The true man does not build, but just casts different types onto the eternal substance - pleasantly fishing. All aspects exist for him at once. He has nothing, yet gains everything. This is quality.

REALITY

One Word

Q: You say God is Reality. Can you prove this God of yours is real?

A: This I cannot do. How can I prove reality exists? The unreal never is; reality never is not.

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Q: What is Reality?

A: I know, but if I have to tell you, then I don't know.

Q: Why can't you tell me what Reality is in words?

A: If you understood my words I could tell you in the single word "Buddha". As you do not, I could talk for a thousand years and you would be no closer to my meaning.

Q: Can you tell me something concrete about Reality? For example, can you tell me whether things really exist?

A: Which is more real, the object or its shadow?

Death of the senses

A blind man may lack one of his five senses, but reality is not diminished for him. A dead man loses all his senses, but does not thereby lose reality.

Time

Formally, time measures space. Specifically it measures the distance the earth moves around the sun.

Experiential time is more familiar to us. We experience past, present, and future, so they are all absolutely real. The past is a repertory of recordings for use in the service of the present. The future is a set of dreams to give direction and purpose to the present. The present is central, but not everything.

Species

How do we identify our species? Our genetic code is always changing, so we cannot use it to identify us. Our physical form too, is always changing.

It is impossible to get hold of things that are forever changing. Thus, species are whatever is practicable.

Name and form

It is clear enough that names are merely labels stuck onto forms. What desperately needs to be understood is that forms too are labels - stuck onto Reality.

Madness

I heard a psychologist say that the most sane person he had ever known, he had to commit to a psychiatric ward.

The weak are struck down by Reality. But those who are never touched by the tongue of its lightning are immeasurably weaker. They close their eyes when truth comes near, set up protective walls to shield themselves from destiny.

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They are like a person living in a dark room with a snake. "Be careful of that snake!" you shout. "No, its only a piece of rope" they reply. "Turn on the light and you will see." "No, it would hurt my eyes."

Reality or illusion

Nothing is "real", as all things arise out of causes. Neither can anything be "illusory", as there is nothing real to make them illusory. So you need not expend effort projecting reality or illusoriness onto things. Simply accept things for what they are.

Regaining the Experience of Reality

First, remember to remember the importance of the enlightened mind, and remember to remember how such a mind feels. Then call to mind the feeling of enlightenment, and quickly attain it.

Ultimate/conventional reality

Both the words "convenience" and "convention" come from the word "convenen", meaning "to agree, be suitable, meet."

Things exist *by* convention *for* convenience, and conventional reality is a convenient one. That our perceptions are suitable for human existence, and that humans share similar perceptions is Ultimate reality. There is no difference between Ultimate and conventional reality.

The Sound

I play a chord on a guitar.
I ask you - What is it ? Answer!
You are speechless.
Your egotistical mind flounders.
You cannot trace what it is.
It has no boundaries to see or touch . . . No way out!
I say . . . It is a sound!
Just a sound.
This sound is the sound of sounds.
You know it!

REASON

Words

To paraphrase the Buddha: *Do not believe in scriptures because of their age, nor because they were written by, or about some reputedly great sage. Do not believe in what you have heard. Do not trust your heart. Do not think your habits are the truth. But listen to my words, and to the meaning*

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behind my words; and if what I say agrees with reason then accept it, and make it your life.

The enquiring mind

A: You must cultivate the enquiring mind, much as a farmer cultivates his crop if he wants a rich harvest. Everything must be doubted, everything investigated.

Q: Everyone enquires! Scientists never stop enquiring. I think we enquire too much.

A: Scientists and scholars enquire into everything except their own nature: they are cowards. To learn *about* oneself is easy, but to learn *who* and *what* one is, is fraught with difficulty and pain. They have no love of reason, in spite of their stupendously high salaries.

Q: Why is it that one person has faith in reason while another does not?

A: By that very fact! One who is reasonable will have faith in reason because it is reasonable to do so. Those who lack reason will not believe in it.

Q: Then how does one become reasonable initially?

A: A reasoning mind grows out of early life. A good education can bring about the desired effect; if it doesn't, then it isn't a good education. Children must be encouraged to depend on reason above all else.

Q: Can reason become a crutch?

A: With such a crutch one soon becomes healed.

Reason and the Christian

Try to reason with a Christian, and they will look at you as though you are from another planet. Their eyes say "Who does this person think I am? Could he think I am interested in truth? He is mad! - totally out of touch with reality!"

They will tell you, scornfully, "thinking doesn't fill your stomach." Perhaps so, but it does ensure you are a creature worthy of having a stomach.

Christians say that Truth can be known without having to resort to reason. They believe that God in his infinite compassion would not want us to experience the suffering of thought. They regard their reasoning mind as a curse of the Devil.

A respected Christian poet was once asked what it was he had faith in. He answered: "I think I have faith in reason." He only *thinks* he has faith in reason! This just about sums it up doesn't it? We people hardly deserve the brains we have been given.

The final court of appeal

The people of today value utility above all. If something works (makes you happy), then it must be right. Feelings are their first and last, their eve-

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rything. Yet they have the gall to appeal to *reason* to support their folly! This shows their belief in feelings is not so strong after all. Who can take them seriously now? They, who totally compromise their philosophy of wickedness by trying to support it with reason.

They have built a straw house on sand, and now cleverly enclose it in cardboard - to make it all the more permanent.

Rationality, emotionality or both?

It is irrational to value rationality. It is also irrational to value the emotions. It is *doubly* irrational to value both.

Yes, it is also irrational to put so much value on reason, to be able to say these truths! So drop it all as you would an unwanted burden.

Here the ignorant are confounded.

One thought

Isn't it wonderful to live in a world of thought? . . . just think!

Where do thinkers come from?

Thinkers usually come from either the lower or upper-middle classes. These groups are different from the norm and identify with that difference.

The ego naturally attaches to whatever it has; in this case it has *difference*. The attachment progresses with an increasing rejection of the normal, and a striving for the exceptional. And what is the best vehicle to deliver one to the exceptional? - *reason*.

Word Power

An immense power is to be found in words for both the wise and foolish alike. A single word of wisdom can send the Mother Herself into rapturous delight. Great is the one who delights the Great Mother!

With tools one can build a monstrosity, and with tools one can dismantle it. Words are those tools, so let no-one disparage the power of the word.

Arbitrary

"Arbitrary" is a word we do not understand the meaning of. We think it to signify a category or boundary made up for practical purposes - because the *real* boundary is as yet unknown.

For example, we choose an arbitrary point in time for the beginning of life, but refuse to challenge the premise that a real beginning exists at all. To defend our stance we say "You cannot prove there is no beginning, so you cannot prove me wrong." True enough, one cannot be proven wrong if one refuses to hear to the proof.

Rationality

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Who is there in the world who can speak of their irrational mind without love?

One or two seconds - this is all it takes to penetrate to the important truths of life and death. Yet it is eternally true, that man does not wish to exercise his mind to such a degree.

The people of today say: "What's the use of thinking? It doesn't get you anywhere." This is like a blind person saying "What's the use of looking, you'll never see anything." Yet the people of today are blind only because they refuse to open their eyes.

Destructive

Q: You destroy beliefs, but what do you give people to replace what you have taken from them?

A: I give people *truth* and the power to *reason*. They play on the seashore, and I am a wave that sweeps their toys into the deep - then they weep. But I deliver new playthings at their feet, and new coloured shells.

It is natural for loss to become gain. Reason always remains standing when all things fall down around it. I give as much as I take. The power to digest and assimilate experience, to break-down the idea-tight compartments of the mind, and finally, Buddhahood, is no small gift.

Irrational/non-rational

We have lost faith and turned our backs on reason. We believe the emotions are rational because reason is too difficult. Yet to call the emotions *rational* would be a little *too* dishonest, and we cannot call them *irrational* without shame, hence "non-rational".

But if our lives are non-rational, they are also *irrational*, for there is no truth in feelings. To trust one's feelings means to give more obedience to one's grandparents than to the gods which are in *us*: our reason and our experience.

Perfect rationality

Q: Perfect rationality is not humanly impossible.

A: Why so? If reason has failed you, then you have not been rational enough.

Q: Human beings are limited, so perfection remains forever beyond our grasp.

A: In what way are we limited?

Q: It is impossible for us to know everything, because the Universe is infinitely complex, and our brains are finite.

A: I grant we cannot know everything, but clear and logical thinking is not beyond our reach. An understanding of principles and the manifestation

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of that understanding in our lives is not impossible: this is what I mean by rationality.

Q: You are forgetting that human beings are emotional creatures as well as rational.

A: Yes, we experience emotion, but emotion is not something we have to put up with. One may be hungry, but need not remain so.

Discussion with a psychologist

Q: Your philosophy is one of a denial of emotions.

A: I do not deny the emotions, but their validity. I do not endorse the bottling-up or harbouring of emotions, neither do I recommend the expressive release of them. You see, the expression of emotions is a denial of the *cause* of emotions. If you tackle the cause of emotions, then emotions will be overcome. This is certainly not a *denial* of emotions.

Q: You seem to think emotions are not physical. But there are regions of the brain which, if removed, prevent a person from being emotional. This would indicate that emotions are an inherent part of being human.

A: The emotions I speak of are the irrational feelings created by deluded thought. When you are rid of false thoughts, you will be rid of false feelings, regardless of your physical brain.

Q: What you are saying is not practical. Our society needs a consensual reality to be able to function. You are not conforming to our consensual materialistic-emotional reality.

A: This world is not materialistic by nature: I wish you would reach *this* consensus.

Reason

Faith in ordinary human reason can be equated with having faith in a flat earth; if you go too far you are presumed to fall off the edge - and become insane. Of course, the earth is not flat, and the oceans are vast. So it is with reason, you merely go beyond the horizon of man.

Life in Australia

Some cultures have a long and rich history. One can feel a warm sense of belonging and even a sense of immortality in being a part of such a culture. It is just like enjoying a family life - the cost of which is that you forever remain a prisoner of family expectations.

I thank the gods I came to Australia as a child, leaving Britain and all its history behind. For then I had a future and not just a past. Reason needs a future.

REINCARNATION

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Discussion

Q: Is reincarnation true?

A: You ask about reincarnation, but you don't even know who or what you are! When you know about yourself, then you will know all about reincarnation.

Q: What do you mean by "who or what you are"?

A: There is no trick, just ask yourself who and what you are. Where did you come from? What makes you?

Q: Traditional Buddhism teaches literal reincarnation. That is, that there is an individual self, or subtle consciousness, which transmigrates from one body to another at death. The teaching says we have the same self throughout life, though it changes from moment to moment along with everything else. This change is a continual rebirth, and the process cannot end with death because processes do not end. Thus, we take another body when we die. Do you agree with this teaching?

A: If all things are continually changing then how can we have the same self throughout life? If we do not have the same self even from moment to moment then how can we possibly have it from one life to another? Thus, literal rebirth cannot happen during life nor after death.

However, reincarnation *is* literally true when understood correctly. Your causes, which are what you were, are called your past lives. Your effects, which are what you will become, are called your future lives. For example, a child is to some extent the future existence of the parent.

Q: Yes, I can see that much, but will *I* exist in a future existence? If a revolutionary thought occurs to me, a thought that has the potential to save the human race, and then I die before I can share it with others, will that thought be preserved intact, or will it be lost forever?

A: Can anything ever be truly lost? The forms of things are changing, hence utterly destroyed and reborn each instant. Forms change though the substance remains. Nothing can ever be truly created, as creation implies causelessness, which is an absurdity. Therefore a creative thought, such as you speak of, is an appearance only, and has necessarily existed since beginningless time.

Q: That doesn't satisfy me. You gave an example of how we live-on through others; but what if the entire human race dies out? How can we, and our consciousness survive when there are no longer any human beings!

A: I have already given you the reasoning; it is now a matter of faith - *faith in the truth of reason*. You are merely looking for a "truth" that satisfies your ego.

Even if the Universe itself should end, you and your thought cannot be touched. So I say, though empty space should cease, my vow will never end.

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The self

Q: What reincarnates?

A: The ego.

Q: What is the ego?

A: Deluded thoughts constitute the ego. When there are no more deluded thoughts there is no more reincarnation; that is, there is no more experience of loss and gain.

Q: What are deluded thoughts?

A: Deluded thoughts are unnecessary and unwanted patterns of electrical impulses in the brain. They make you believe things really exist in themselves, thus making you feel insufficient and insecure.

Q: If I meditate on restraining the senses, emptying my mind of birth and death, attaining a mind of clear-light and simplicity, will I have achieved the ultimate?

A: You will be far from the ultimate. The consciousness you speak of is known as the storehouse consciousness, because it contains the seeds of all the sense consciousnesses. It is the deepest, innermost generative core of the ego, and as such it is the "thing" that reincarnates. Do not make a nest in this place, for it is a trap that will bury you alive. Worshipping this seemingly heavenly mind is like putting a thief in charge of the security of all your possessions.

Q: How do I get rid of these deep deluded thoughts?

A: Just stop having them.

Reincarnation

The foolish demand self-existence. They imagine they will take another body at death. Yet there is no "self" that transmigrates from life to life. Reincarnation refers to *reformation*, not transmigration. It is all about change, the body of which is karma.

Reincarnation refers to the continued life of the imputed I, the ego, which is a false thought, or ignorance. Just as one lights a candle from the flame of another, so are false thoughts passed from person to person. These thoughts are false because they believe they experience loss and gain, life and death. It is because these thoughts believe in life and death, they are said to be caught in the cycle of repeated birth and death. This false grasping mind experiences the inevitable changes of life badly, which prevents it from breaking out of the vicious circle of ignorance.

Some things appear and are true, like the sun. Other things appear and are not true, like happiness and suffering. Yet they still appear, and we have names for them. Reincarnation is such a name.

Buddhas are supposed to be beyond life and death, yet, in a sense, even they reincarnate, for they do not escape change, and change is ultimately

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birth and death. However, Buddhas do not experience *the pain* of change, which is birth and death.

Between lives

The "bardo", or the intermediate state between lives, is a name for dream consciousness. It is only a partial consciousness, and lies between two "lives" in the sense that it separates two waking states, in which there is full consciousness. Partial consciousness means diminished control, which results in dreams being driven by the karma of past experiences and habits. Past experiences and habits are invariably emotional and deluded.

During the day we may cultivate a peaceful, happy, and contented mind. On retiring that evening we may well feel free and relaxed. The room may seem bright and spacious. Yet in our dreams, deep loves and fears make their way to the surface of the mind. Our train of thought becomes disrupted and then lost altogether. The next morning we find ourselves in a "different world". We may feel tired and depressed. The room may appear small and dirty. We have quite literally been reborn into a different realm of existence - "thrown" into a new life by the delusions of the ego.

The ego is like a thief that harvests your crop during the night and steals it; it steals the fruit of virtue, and sows the seeds of non-virtue.

The candle

A: A candle flame reincarnates while it is alive, setting light to other candles for example, but ceases to do so once it is dead. Similarly with human consciousness.

Q: But a candle flame is not the same as human consciousness.

A: On the contrary, its essence is exactly the same.

Q: No, human consciousness has self awareness, while a candle flame does not.

A: Self consciousness is only a superficial characteristic. Essentially all things are the same, in their lack of inherent existence.

Observations concerning rebirth

- *Criminals have a compulsion to return to the scene of the crime - if only to gloat. They are often caught at this time. An abused woman will divorce her husband, only to marry another man who abuses her. Many are attracted to suffering, so they can enjoy happiness all the more.*

- *If the parents are rich, successful, and happy, their children will live hellish lives ending in suicide. If one generation is peaceful, the next will go to war. How do I know this? - by looking!*

- *Children do not have as much fun in childhood as adults do in adultery.* -Spike Milligan

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- *No man, not even a married man, can know definitely how many children he leaves behind him.*

- *If I can see further than others, it is because I stand on the shoulders of giants.* - Kierkegaard.

- *One sows and another reaps.* - John 4:37

- *It is a mistaken conception to think,*

That I shall experience the suffering of my next life.

For it is another person who dies,

And another who will be reborn. - Shantideva

- *Let him who wishes to kill his opponent first consider whether by doing so he will not immortalize him in himself.* - Nietzsche

- *In the Hindi language a son is called Atmaja, "the self reborn" - there is no difference between you and your son.*

Yesterday I loved,

Today I suffer,

Tomorrow I die,

Yet, today and tomorrow

I like to think

Of yesterday

- From a spanish song

- And the day after tomorrow? . . . I love?

No Tomorrow

There is no tomorrow for those who cannot see it. People do not think further into the future than the lives of their own children, and even this they do only for a present joy.

Failure to see, and work for the future, is called an inability to see and work for one's future lives.

We do not learn

We are doomed to repeat our mistakes for much longer to come. "New religions" spring up daily, new philosophies, new wisdom. What hope have we? - we who refuse to make a start in the beginning itself.

Praying for the dead

I pray for you, that your praying for the dead constitutes your learning from their mistakes, taking responsibility for their crimes, and doing what they never had the courage to do.

Let those fountains of grief, and waterfalls of pity go their own way - the way of the dead.

Ego-cycles

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The King wants to be a peasant and feel the simple freedom of the peasant. The peasant wants the freedom and power of the King. Each gets what he wants.

Love of animals

You love animals - they help you to forget the worries and complexities of human life. You wish for the simplicity and carefree lifestyle of an animal. Take note: whatever you desire in your heart *will manifest*. Your "re-birth" as an animal is guaranteed, because *you are* what you desire in your heart.

Birth, death and rebirth

The man of knowledge does not escape the wheel of birth, death, and rebirth. He does not escape cause and effect, but *ignorance* about cause and effect. He does not escape death, but the burden of life.

Right now, what *I* am is becoming *you*.

Impermanence

Life slips through your fingers like sand. Yet you are the beach! Why grasp at handfuls of sand?

The wave

The wave is the embodiment of life. One moment it is alive and active, rolling in, crashing against the beach, and then is gone - yet somehow feeding those that follow.

Circles

At first we say "All is a mystery, God alone knows all." Later, with the fever of knowledge, our story is "All can be explained with Science." Later still, in the maturity of knowledge, we change our story to "Nothing is explainable: all is chaos."

Thus we go forever in circles. We are like monkeys, letting go of one branch to take hold of another. We will never see the Truth if we refuse to come down from the trees. The wise see the precariousness of life in the trees, and return to the earth. Is not the earth more faithful?

The case of posthumous birth

If life is measured by the degree to which one interacts with the world, and makes a mark on the world, then some are not born till after death. Indeed, some people are *never* born, while others might be said to have been born before birth.

"God is dead", Nietzsche

"Nietzsche is dead", God

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"Some are born posthumously", Nietzsche

RELIGION

Prayer

Pray not for Truth to be revealed to you, but that you might develop the strength to understand it. Pray not for God to love you, but that you might love God.

"Prayer" has popularly come to mean *wishful thinking*, when it should rather be an effort of will in the light of Wisdom.

The religious teacher

The religious teacher of today is sterile, unable to engender anything of worth in others. He cannot kindle the spark of conscience and the cleansing flame of reason.

What use is he? - hiding there behind his multi-layers of religious apparel - bullet-proof jackets, layers of tradition, the thrown-together stick framework of theology, yet still failing to keep out the blustering winds.

Incredibly, his uselessness is his very appeal. It is precisely because he is harmless that people have no hesitation in believing his every word. He is harmless because he stresses the importance of *action* over thought. To speak the truth would be a superfluity to such a martyr, who is generously rewarded with both praise and coin, by people who regard it a privilege to be graced with his lofty teaching.

Happiness

"We are all the same" say the priests, "for do we not all seek happiness?" True enough, except for the small matter that we people seek happiness in totally different and conflicting ways! Yes, we are the same alright - if only this sameness were not our blindness!

"Religion is the sigh of the oppressed creature in a heartless world. It is the soul of soulless conditions. Religion is the opium of the people." Marx

Man or monk

Man: Rituals are an extremely harmful practice.

Monk: Yes.

Man: Then why don't you discourage ritual practice among your followers?

Monk: I give them what they want.

Man: If a drug addict begged you for drugs, would you oblige him, even though he is dying from those drugs?

Monk: Rituals are not that bad. They do more good than harm.

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Man: Rituals are yet more things to become attached to, yet more excuses to refrain from thought. You are the provider of these evil things and are responsible for the harm they do. You wear robes, appear a monk, and people become attached to the idea "monk". If you really wanted to help people you would wear any convenient clothing, then people would find it much more difficult to become attached to "monk" and would thus have one less hindrance to their spiritual progress.

Monk: My religion would not exist if we monks and priests did not wear robes, and if we did not provide the people with rituals. You shouldn't criticize monks. One becomes a monk to simplify life and create the space to develop one's spirit - a space that would not be there if one was living in the world.

Man: You disappoint me. You have reached the limit of your rationality and are beginning to rave and throw scripted responses at me. Now I feel as though I am talking to a cold unthinking machine rather than a real human being.

You say your religion would not exist without all the robes and rituals. Yes indeed, it would cease to exist; but what have robes and rituals got to do with wisdom? The fact that your religion would disappear without such things shows that your religion is unconcerned with truth.

Regarding your idea about the simple monastic life - come now! Do you honestly think your life, with its unending rules, elaborate rituals, and convoluted rationalizations, is simple? What you really crave is space to cultivate your selfish happiness unhindered - this is *your* "religion".

The Mother

In Tibetan Buddhism it is said that you must learn to recognize all beings as your mother, and to then repay your mother for all her kindness in having been a mother to you.

So many words! If only they knew who their Mother really was, then they would see *all things* as Mother. Then there would be no desire to "repay", for what can a mother do for a child? It is a Mother's *duty* to look after her child, and it is the child's right to demand her attention.

I cringe when I hear people speak of "others" - helping others, loving others, cherishing others. If only they would take responsibility for themselves! This "others" is a way of avoiding personal responsibility. "I do it for others, to please God." What a horrible little word is this "for". With just one "for" all responsibility is passed to "other".

If you question these people about their motivation, or about the consequences of their actions, they will not hear you; they who after all, do not even exist as they have submitted themselves to God, or the Church, or some other grand purpose. They see themselves as the mouthpiece only,

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and not the speaker. Indeed, they regard it presumptuous to use your own words and to speak for yourself.

Decisions

I once met a fellow who had the deeply taxing decision of whether to become a minister of religion or a door-to-door vacuum cleaner salesman. He chose the latter. Little did he know how much good came of his decision. How very much more honest it is to be a door-to-door salesman than a clergyman.

Thieves

Some monks and priests proudly claim not to ask their followers for money: they do however *expect* it - which is even worse than asking!

They are criminals, cheating innocent people out of their hard-earned money on the pretext that it is for a good cause.

"Actions speak louder than words" they say. Quite so, and while their words may seem in the clouds, their teaching is grovelling in the dirt.

False teachers

The words of the ancient wise men were like arrows. But these men died, and their teachings with them. Then came those whose words were like chocolates, which people gladly consumed, while discarding the hard centre. Today we have the teachers of submission . . . whose chocolates are soft *throughout*.

Religion

When studying different religions, it is more important to notice the differences between them than the similarities. This keeps us on the move, prevents stagnation, and insures against becoming attached to words.

Two masters

A well respected guru has said that, if you don't fancy relinquishing your ego, it is possible for the ego *to remain* as the servant of God. Don't you believe a word of it! Try to serve two masters, and you will soon love the one and hate the other. Can the Devil remain as a servant of God? Or is he an impostor!

Religion and culture

The priests of today, those great wise men, knowingly proclaim that the material and the spiritual realms should not be regarded as separate, but as *complementary*. They say religion and culture must work together.

But I tell you, when spirit becomes entangled with culture, it is *the end* of spirit. Culture is too strong and wild an animal to domesticate. The

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priest merely tries to promote and justify his own worldly lifestyle, and the crude culture of his religion, by calling it spiritual.

Atheists

There are some who proudly claim to be free of superstition, and therefore free of religion also. Yet they believe in the greatest superstition of all - a "soul" that comes magically into existence, then mysteriously disappears on death.

When I present such ones with my purely materialistic truths, they have the gall to dismiss me as spiritual!

Man and God

God: I hate to disappoint you, but *there is no life after death*. It is better that you know.

Man: Now look here God, you are horribly mistaken on this point. Do you really think there is no purpose to our lives? Are the loose ends never to be tied up? Is there no justice? No right of reply? Will the evil among us not receive what is coming to them? You, my dear God, should have more faith in your inner feelings.

God: You don't seem to understand, *I am God!*

Man: Hah hah. Well, you are consistent, I'll give you that much. Come back and talk to me again sometime, when you can make a little more sense.

The teachers of religion

The thousands of religious teachers of today teach only for the purpose of pumping themselves up, to convince themselves more strongly of themselves. Performing for an audience provides a reason and an impetus to be vital and confident; it provides a purpose: the purpose, among other things, is to avoid embarrassment. In this way they create an object of fear, so they can spend the rest of their lives fighting against it. They are like the mountaineer who risks his life in the useless task of climbing a mountain . . . to feel alive!

The greater the number of people they convince, the more convinced they are of themselves. They wish also to impress, for if they are great in the eyes of others, they *feel* great. They do not shun titles. In short, they are parasites that feed off the reputation of their religion, and the weakness of their followers.

The truly wise do not desire to teach: it has nothing to offer them. They are not spurred on by fear so do not care if they are seen to fail. Though they might receive praise and thanks, their spirits are not enlivened. Titles and reputation are irrelevant to them as they seek nothing external to them-

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selves. They are motivated by nothing, remain like stone, unconcerned with everything human.

Christians and scripture

Christians say the scriptures are "gospel", yet what the scriptures *actually say* is superfluous to them. Christians use the scriptures purely in an attempt to make sense of life, to find meaning, and a satisfactory model upon which to base their lives. That is, they are not interested in searching for truth, but for something they can *believe* is truth.

Christians need an authority - but only as long as the authority is a puppet - a puppet to which *they* are pulling the strings! Thus they create a God for themselves, then humbly submit to his will.

The problem is, because Christians have set up the scriptures as an ultimate authority, they cannot then suggest anything in them is either wrong or outdated. Therefore they have had to devise and cultivate all manner of tricks and lies for the purpose of interpreting words any way you want.

If you explain to a Christian the meaning of a scriptural passage, they will always say you have not "interpreted" it correctly, and that you have taken it "out of context." You see, in *their* context truth is irrelevant, so if you put value on truth you automatically misinterpret.

The very worst

A theologian recently said: "Religion brings out the very best in people, and also the very worst."

The question then begs to be asked: are we really talking about religion, or something that *merely goes by the name of religion*?

Christmas

At Christmas inhumanity is at its most ugly. More than at any other time everyone becomes the same, performing the same rituals, religious or otherwise, and are seen to be the automatons they really are. One becomes used to the usual human follies; it takes this special once a year event to shock me into seeing the reality that was present all along. I can well do without their "Christmas spirit".

Religion - the backbone of society

Q: Religion may not be true, but it plays a valuable role in bringing about social cohesion.

A: Is a pack of lies then valuable? Religion certainly brings about social cohesion: it glues us together in one great putrid ball of garbage!

Q: Why should we let a little thing like God come between us? You know, I don't believe everything the Christian Church teaches, but I agree with the essential Christian values - and I think you probably do as well.

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A: Is a pack of lies then a small thing? Personally, I disagree with *everything* any Christian has ever said. Their "essential religious value" is: *believe what you like*.

SAMSARA

Ego-cycles

Satisfaction seeking follows a cyclic pattern. Thought moves endlessly between the intellect and the emotions, not only in individuals, but also on the scale of whole societies.

Some people are in a stage of fearing free thought; these are the fundamentalists of any society. They tend towards the preaching of hell-fire, punishment, and the like; though it is not a requirement to be religious to fall into this category. Everything with them is black and white.

The remainder of people cannot live with the obvious lies associated with simple and clear-cut values. These freethinkers, semi-intellectuals all of them, dangle their feet in the waters of thought, though fail to find answers. They preach "everyone is saved," and "all are equal". This attitude gives a taste of freedom, though its fogginess soon becomes boring. You see, when right and wrong are unclear it is difficult to boost one's self-esteem: the world quickly becomes a dull and confusing place. At this testing time, people often return to the simplicity of the fundamentalist approach.

The fundamentalist and the freethinker are equally hateful of truth in their different ways. The fundamentalist ignores the fact that values are purely self created, while the freethinker ignores the fact that opposing ideas are not compatible.

Perhaps I have been a little too generous with my use of the term "freethinker". For the freethinker I am thinking of largely rejects the noble "either/or": he largely rejects *reason*. He is only a freethinker in the sense that his thinking frees him from either/or thinking, *not* in the sense that his thought is original and unhindered. He survives life by rejecting either/or, while the fundamentalist seeks refuge in a warped either/or world.

As I have said, ego-cycles are not confined to the individual; there are no ends in Nature. Causes have effects, and seeds eventually bear fruit. If the eventual fruition is not in the individual, then it is in others within the individual's sphere of influence - which is unbounded. Cause and effect ensures that the easy-going religionist, the freethinker, tolerant of a broad variety of scriptural interpretations, is the alter-ego of the killer - the violent and hate-ridden fundamentalist. Hence the killer is not a different person to the pacifist; he is one and the same, though under a temporary guise.

Some parents may be proficient and experienced freethinkers, and may never personally experience the terrible consequences of this egotism of

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theirs. However, children cannot always echo their parents. Rather than be poor copies of their parents, children will often try the only alternative. Thus, if the parents are freethinkers, the children may well abandon thought altogether and become fundamentalists.

Confused, the parents will plea, "We didn't bring our children up to be that way." Then I ask, who did? The children are egotists *just like the parents*. The particular "drugs" they use may not be exactly the same, but this is a trivial matter, as all such drugs are interchangeable and equally destructive.

So you see, the two poles of thinking are inseparably joined. One comes with the other, leads to the other, and there is no escaping it. The more strongly one encompasses free thinking, the more certain is the result of fundamentalism - and the more strongly one binds oneself to the ego-cycle of samsara.

How to escape the double bind? Become a *real* freethinker. Real freethinkers have no attachments.

Heaven and hell

Nirvana and samsara are one and the same, though seen from different viewpoints. The wise see nirvana, and rest in it. The ignorant see and struggle with samsara. Samsara is the world of happiness and suffering; it is the world of change. Nirvana is beyond both happiness and suffering; it is constant.

Samsara

Happiness is the transition from one form of suffering to another. Suffering is the transition from one form of happiness to another. Samsara is made of these transitions.

SCIENCE/PHILOSOPHY

Scholars

The scholastic heart loves categories because they keep things at a safe distance - the distance of the intellect.

Scientists believe that truth can be arrived at by pursuing the scientific method - at least, as close to truth as it is possible to get. Similarly, theologians stubbornly await the newest piece of theological brilliance which finally reveals and proves their God once and for all. Both parties believe they are getting incrementally closer to their goal. Unfortunately, all their efforts only serve to remove them even further from the truth, because they are isolating themselves from the only course of abstract thought that can destroy thought.

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Scholars cut things up into smaller and smaller pieces, but are unable to fit them back together again. They are discerning in their dissection, yet blind to the world around them. Their mental dexterity renders them able to see causes and effects, but unable to see *the body* of cause and effect - Nature. Trapped within a complex of categories, they see little of worth, and go in circles. This led Schopenhauer to say:

"The scientific, literary, and artistic spirit of the age make a declaration of bankruptcy about every thirty years. During such period, the recurring errors have so increased, that they collapse under the weight of their own absurdity. There often follows now an error in the opposite direction."

Yes, I have to laugh when I see the scientists reinventing the wheel a thousand times over. And then, when some bright spark of a scientist happens to discover the unfortunate predicament, he proudly announces the momentous discovery to the world as his own!

For example, after stupendous effort a scientist makes a breakthrough in his understanding and conjures up enough courage to challenge the prevailing paradigm, and says:

"A 'species' is of no significance in itself; it is not adapted specifically for an environment, but is an incidental consequence of the development of sexual reproduction."

He hasn't the courage to say what needs to be said: that the category "species" exists only *by definition*, and that changing the definition results in completely different species. For not only are species an incidental consequence of sexual reproduction, they are also incidental of our definition of what a species is!

The scientist rightly reminds us that not all the structures and functions of animals are necessarily adaptive, but can be carried along in the gene pool, purely incidental of past genetic history. He makes the point that many have come to think of the "species" as a concrete entity, without any thought as to where it comes from, or what it actually is. Yet he doesn't see the real problem, the problem of categories, the problem of *reality*.

Categories are an attempt to finitize that which is infinite by nature. If we concentrate on the category, and not on what it applies to, we lose an infinite amount of information - literally. Scientists are either not aware of this predicament, or simply don't care to know.

Scientists are fully occupied creating more and more subtle categories, which, it appears to them, describe nature with increasing accuracy. At the same time their thinking is also becoming more abstract, if purely in an attempt to avoid being swallowed up by the complexity of their own categories. Yet no matter how detailed or abstract scientists become, no matter how reductionistic or holistic, they will be infinitely far from reality, and doomed to go in circles, until they learn what categories are.

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Children can help us here. Their categories are extremely simple, enabling them to see things that are invisible to adults. This does not mean we should become children! Of course, children do not have the penetrating vision of the abstract adult mind. However, children can help us become aware of what we have lost, and can yet refind.

The true man of spirit has the direct vision of the child in addition to the power of abstraction. He is not ruled by categories; he creates, masters, and uses them, all in the knowledge they are neither real nor illusory. He sees his own categories without categorizing them.

Scientists argue much about the source of our condition. Is it genetic or environmental? Evolution or upbringing? Yet I ask you, what is not "environmental"? Do not underestimate the power of the Earth!

To find Reality you must go to the root. Many flutter around on the branches; some realize that all the branches come from the trunk. But the Truth is deeper still! Even when one gets to the root, what is the root of the root?

Discussion with an ecologist

Q: I can understand some of what you say about cause and effect. Only yesterday I lectured my third year class about "sources" and "sinks", saying how they were completely nominal.

A: I am saying a lot more about cause and effect than that! Not only are causes and effects nominal, but they cannot be said to exist! You don't understand the meaning of "nominal". By saying, something is nominal, we are really saying it does not exist outside our imaginations. You can see that branches are connected to the trunk, but you can't see where the trunk comes from.

Fatalism

What a dreadful disease is fatalism! If people do not submit to the fantasy of a God, they submit themselves to what is "natural", to genetics, and a biological determinism, or to the supposed genius of scientists and their technology.

Fatalism is a wish to submit to a preconceived idea of what the future holds. Both Hegel and Marx were fatalists when they fell into the trap of defining dogmatic laws of Nature that, in their minds, could never be transgressed. Their "laws" were of course just wishful thinking on their part. All such futile behaviour is a result of the ego's vain search for meaning and purpose. It is better to be rid of the ego than lose all dignity.

The considerable forces of Science and technology play an important part in the fatalistic views of many. We are not concerned about the future, as we believe "the scientists" have it under control. We see Science as a cure-all, and thereby find an excuse to live however we please. Science has

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become our hero, and hero-worship means submission, which in turn means fatalism.

How I wish the public knew how weak and fallible scientists really are! How I wish they knew to what degree scientific advances are based on pure chance. How I wish they wanted to know!

Honesty

"Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?" - Jesus

Scientists are experts on the intricate workings of cause and effect, though do not apply their knowledge to themselves. They understand the life and death of stars, yet don't understand their own life and death.

Of what use is it if scientists *do* discover for themselves, in a form they can digest, that the Universe is infinite? What will it benefit them? Such an understanding is possible this minute, without science - but nobody wants to know.

Me, a scholar?

I am no scholar in my absolute knowledge. I do not experiment, test, and then tentatively put forward theses. On the contrary, I simply *state* the Truth, which I do not want you to accept, but implore you to investigate. I have neither the time nor the inclination to go through all the details of the investigation - you can do this much for yourselves.

Difficulty

Scholars create a stultifying profusion of complex categories and relationships out of something that is essentially very simple, then proudly proclaim the immense difficulty of their profession!

To try to simplify their ridiculously complex arguments, philosophers spend days devising illustrative stories to enable a reader to come to grips with their argument. Unfortunately, their stories are so complicated it is almost impossible to understand the story, let alone the message behind it.

Education

Articulation has become the measure of a man. Knowledge does not enter into the equation.

Our education system rewards one's ability to regurgitate, express, and convince. *Thinking* is outdated and is not encouraged. In any case, there is no-one around these days qualified to teach and assess thinking, for who, today, knows how to think?

That we place no value on reason can be seen by the fact that truth and myth are taught side by side in our educational institutions as companions

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of equal value. A teacher may explain the magnificent biology of life, yet his heart is full of evil superstitions. Deep within he believes in a "soul", which magically springs into existence at conception, and equally mysteriously disappears at death. Unfortunately, actions speak louder than words, and the heart louder than the head. Thus a teacher's superstitions have more impact than his science. This week-day criminality at school is then supplemented on the week-end with the myths of "Sunday school".

Myths and lies are invaluable to society in their role of defusing the power of reason. After all, reason can be extremely dangerous if used in earnest: some mad men have even claimed to have discovered the truth through reason. God forbid!

Agriculture

It has been said that the biggest mistake mankind ever made was agriculture. It resulted in a population explosion, overwork, an exaggerated role segregation of the sexes, and devastation of the environment. All of which may spell the end for the human race.

However, agriculture also generated an immense economic and intellectual machine. Now literacy and communications are as never before. Now we have genetic engineering, and may one day create new species of intelligent life. Now we can travel to other planets and may one day inhabit them. Now we are learning to manage our environment on an increasingly large scale. All is not lost.

Scholars

Could there be anything more ineffectual and pitiful than "comparative philosophy"? Note that it is neatly removed from philosophy by one word - "comparative". Yet what philosophy today is not comparative? The philosophers of today are mere onlookers and jugglers of other peoples words. They are parasites! Their aim in life is not to learn the truth, but to add to the literature of their genre.

When I read the attempts of these quasi-men to analyze, *and even criticize* the likes of Nietzsche and Kierkegaard . . . I don't know whether to laugh or cry.

"We are more comfortable with the Infinite these days" they tell me. And there is pride in their voices. A pride that does not infect me. For these cold ones have fashioned their comfort through mental trickery. I see them hiding there behind a hundred new categories, and a thousand new books - and they dare not even peep around the side.

Philosophy

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The fault of western philosophy lies in its continual need to revive irrational nonsense to give substance to its own love of rationality. On the whole, philosophy is an indispensable aid to women and Christians.

The philosopher will speak of how we "project reality," but will never say things are *illusory*. He hasn't the courage to tackle problems head on, so will skirt around them at a safe distance. From his remoteness he can only discern appearances, which change depending on the angle from which he views them. Hence, whatever is simple he makes complicated. His copious arguments are an attempt to firstly display his dexterity at avoiding the truth, and secondly to justify his cowardice.

He will not say anything that might hurt others, as he doesn't believe in what he's saying *that much*.

The philosopher thinks that "deep" means difficult to understand, *in an intellectual sense*. Thus, a deep argument must necessarily be complicated and detailed. Only when he *sees* the deep bottom, does he regard it as deep. Consequently the *truly* deep thinker appears shallow, because his bottom is *so deep* that not even the clearest water betrays his depth.

The barrier

Philosophers and theologians have a remarkable command of the English language. They can articulate on subjects of extreme complexity and difficulty with ease. But this is not surprising, given the degree to which they have devoted their lives to the enterprise. Indeed they *need* to devote their lives *without reserve* if they are to avoid a confrontation with the absolute.

Their rationality has placed them in the proximity of truth; now they do all they can to avoid it by taking their knowledge to an extreme. They become experts at hedging around the truth and procrastination. They cannot see the wood for the trees; but this is exactly the way they want it - so they have taken it upon themselves to plant countless forests of trees, trees with all manner of impressive and difficult names - as a safeguard. You see, proximity to truth is not to be confused with closeness, for if you are even a hairsbreadth away, you are a million miles.

It is as though these scholars journeyed to the end of the earth, and on encountering the Void, a barrier they cannot pass, they decided to set up camp. Shortly, the camps became many, and eventually grew into vast and complex cities. Consequently these scholars are experts on the small patch of terrain, there at the end of the earth, but have never ventured beyond it - into the Infinite.

If they meet a true man of the void, they speak enthusiastically to him of their world and lives, but he finds it difficult to follow their speech, for he only glanced at their world in passing.

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Philosophy

Science and philosophy *proved* that reason was insufficient in determining absolutes - this led to the feeling that there were no standards other than human ones.

But what was really proven was that *human reason* was inadequate - not *reason*.

Science vs Tao

Q: Surely science and the Tao (the Way) are compatible. For they both reveal the truth.

A: Science has *no* Truth. Tao has *all* Truth. This is how it must always be with opposites - all or nothing. Thus my intellectual conscience demands.

Though let me say this: Tao includes science, but science does not include the Tao. In other words, science is a part of the Infinite, but the Infinite has nothing to do with science. Science is only true when seen from the perspective of the Tao. If you put fifty zeros after a one, you get a very large number; but erase that one and nothing remains. It is the one that makes the many. So I tell you: first the Kingdom of God!

You say that Tao is Truth, *and science also*. But there can be only *one* truth, as truth is one by definition. If there is more than one truth, then the term "truth" loses its meaning. Perhaps you mean that science and the Tao *together* constitute a single truth? Then is the Tao half the truth, and science the other half? Yet the Tao is precisely that which does not come by degrees. Either it is the full truth, or not at all. Choose!

How I despise your "also". That despicable little word is the most used word in every scholar's vocabulary. Either/or is an alien concept to scholars, who live for, and are nourished by the category - categories that *blur* boundaries! Their lives are devoted to the task of keeping a maximum number of categories afloat simultaneously. They are like the clown who tries to balance dozens of spinning plates on sticks, and always comes to grief in the end. They have made the scientific method into a God, and left reason far behind.

The scientific method is incompatible with Truth because it depends for its existence on illusions; that is, the category, duality, or relativity. One solitary ultimate truth would destroy the many truths science is made of. Therefore Truth is the mortal enemy of science, and while scientists may seek unifying principles, it is more than they are worth to genuinely seek the Truth. For the same reason, it is impossible for them to consider that others go above their heads.

Science is a mental tool for making sense of Nature; it is *not* Nature Herself. It can show us what works, not what is true. It is irrational and

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unnecessary to infer that what works is true, or is true to the degree that it works. Only the man of the Tao can do true science, for he does not project onto his hypotheses and theories what they are not. If they work, he is happy enough - *and leaves it at that*. He does not grasp and settle down in his ideas.

My words are in the English language. Mathematics is the language of the mathematician. Neither English nor mathematics is a pure, untouchable expression of ultimate truth. They are simply models or frameworks for dealing with experience. The numbers 0,1,2,3 ... are *symbols* representing *concepts*, nothing more. And like any language, they are open to interpretation. Again, only the man of the Tao can interpret them correctly, because he doesn't project self-existence onto things and become attached to them.

If the symbols of science are incorrectly interpreted, and if things are made out to be more than they are, then it is fair to say that science is plain wrong. Ideally, and purely, science is about producing workable answers to practical problems. There is nothing wrong in this - except that science *cannot* be separated from the human mind in which it finds its being. Mind is the sub-stratum of science, and if that mind is deluded, then science too, is invalid.

SELF

The self

Self-existence can be visualized as volcanic islands projecting above the sea. Underneath they all slope into the substrate in which they are one. And the sea is our deluded thought.

The self is a temporary manifestation of the unbroken web of causation. In some senses it exists, and in others it does not. Therefore I speak of the self as existing to convey one point, and as not existing to convey another. It is the meaning that matters, not the words.

Body and mind

Q: Please explain why you don't believe in the existence of a self.

A: Tell me what you are.

Q: I am my personality, my mind, my thoughts.

A: Is your body not you?

Q: My body is me as well.

A: Then the combination of your body and thoughts are "you".

Q: Yes.

A: In that case I have a very serious question for you: *what is* this conglomeration of "body and thoughts"? Where does it begin and end? Is your body not dependent on the outside world for food? Is your mind not simi-

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larly dependent on the outside world for experience? Then how can you separate your mind and body from the outside world?

Furthermore, your body and mind are continually changing, so which "body and thoughts" are you?

Q: I can see how all things are in a state of continual flux, but how do you reach the conclusion that things lack self-existence?

A: Nothing is the same for two consecutive moments. Before we can posit the existence of a thing, that thing becomes something different. *You* are a different person this moment to the one that existed five minutes ago.

Q: Yes, I change, but *a part* of me remains the same.

A: Which part exactly? Are you saying some things are immune to change?

Q: Don't you even believe in the existence of a soul within the body?

A: "Soul" is but an appearance, and a useful abstraction. It is a word for something which appears to have continuity and to be the master of the body. The soul is no different to "Wednesday" or "wind" in being a mere adventitious designation.

All is Self

Let everything into yourself. "You are that" as Vedantic literature says. You are the doer of all things. When a man is shot dead, you are the murderer, the murdered, the gun, and the bullet.

Public speaking can arouse much anxiety. However, if you know firmly that the audience, the microphone, and the building, are all yourself - then what anxiety can there be?

Adam and Eve

Adam and Eve were commanded by God not to eat from the tree of knowledge - the tree that would give knowledge of values. But they were hungry.

Before the sorry moment, the happy couple were free of self-consciousness, and felt no need to cover their bodies with clothing. But upon eating the fruit their minds filled with self-serving ideas and false values. There was separation, "self" and "other" - two things instead of the One. With the birth of self-consciousness was born insecurity - and they covered their now "private" parts with leaves.

I am reminded of the Buddhist sage Manjushri, who while travelling allowed a thought to arise in his mind. Immediately two iron mountains rose out of the ground to block his way.

Separate from the Universe

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Usually, I say how we are not separate from Nature and are in fact One with it. I will now say something different.

We are entirely *separate* from all else in Nature and exist totally within the confines of our own minds. How can anything touch or hurt us? How can we be lacking anything, we, who are so entirely separate from the world that we cannot gain anything, nor lose it. That is, we cannot take anything from the world and incorporate it into ourselves, nor can it take anything from us, being eternally apart.

Use the senses as the selfless observer, simply surveying the sense data as it comes to you. Do not be drawn out towards the doors of the senses where you will surely be sucked outside into the whirling chaos of the world. Rather, bring the entire Universe into yourself: it is not selfish to become infinite. Watch the magicians trick, but do not be drawn into the affair. If you let your attention slip for even a moment, you will become absorbed in the outside world just as water is absorbed by a sponge.

Look at things, then "reject" them. As one concept arises after another, reject. When you see an object, see past its edges. Wrathfully rejecting all, practicing un-thinking, you will break through to the clear-light of All-vision.

Respect

The greatest respect is to have none. The greatest politeness is to show none. The greatest humility is to be without it.

A drop

The fool says "I live for now until I die." This is like a drop in the ocean arguing its own independent existence.

Life is like the breath of a buffalo on a winter's morning.

The self

The grand teachers of submission have such magnificent teachings of the self; who could fault their cleverness? Their teaching goes something like this: "All concepts must be conceived by something. Even the concept 'self' must have a conceiver - the self behind all concepts is the True Self." They say "I think therefore I am."

Why must concepts emanate from a conceiver? When we analyze any concept we find that it has neither a beginning nor an end - now, where on earth is this "concept" and "conceiver"? It is all very well to say "I think therefore I am," but the premise "I think" has no foundation as the "I" only comes into existence *after the fact*, that is, *after* the conceiving has been done. "I think therefore I am" really means "I think I am therefore I am."

Can an eye see itself? Can a fingertip touch itself? I beg of you, do not participate in such futile thoughts. The fingertip can touch a hundred thou-

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sand things, yet never comes any closer to itself. The eye and the fingertip are manifestations of Nature, do not make of them what they are not. Such is the self, a manifestation of Nature and a reality; a reference point set up by Nature within Herself. If Nature creates illusions then accept those illusions. And if Nature makes you aware of their illusory nature, the knowledge should not be ignored. It is a foolish thing indeed to fight against Nature.

Yes, we live in a dream, the Dream of Nature, from which we can never awaken. As long as there is self, and there always will be as far as the self is concerned, there is illusion. The Dream is the All. But if the Dream is the All, then there is nothing other than Dream, so "Dream" loses any meaning. For this reason, never imagine that all this is not absolutely real. Don't waste your energy trying to see "The Infinite". You will see all that can be seen, if only you would refrain from big-noting yourself!

Self-existence

I've sometimes said "If your self really did exist, then there would be good reason to suffer." But this is not so. If you really were self-existent, then you would be *independent*, and unaffected by the world. What could possibly touch a self-existent entity? So, desire is found to be faulty even when we use faulty reasoning!

The two headed snake

A snake was born with two heads and necks. Each head fought the other for food, although they shared the same body and stomach.

Are we here talking about one self or two? Have no illusions!

The real me

Q: Is the ego the real self?

A: The ego is an illusion.

Q: You are denying the reality of the ego. How can you tackle the ego if you deny its existence?

A: If I created the illusion of an elephant floating in mid-air, would the elephant really exist? The illusion certainly exists, but the elephant is not a reality. As soon as I stop creating the causes for the illusion it immediately ceases. So it is with the ego.

Weight of the soul

A person weighs exactly the same dead as when alive. Does this mean the soul is weightless? No, it means the soul weighs exactly the same as the body.

The soul is not in the body as much as the body is in the soul.

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The real self

Many say the real self is pure and immortal. Yet I have heard the same people say that the decrepit and diseased self of an ailing old man is *not* the real self, *nor* is the undeveloped self of a new-born baby. Highly selective! It is just like the husband who regularly beats his wife and afterwards pleads forgiveness claiming that "it was not the real me who beat you."

The fact is, you are what you do. Don't try to find yourself apart from change.

SLEEP

Importance of dreams

During dreams the five physical senses are inactive, so there is an absence of sensory distractions. The mind's eye can now focus with concentrated energy. At this time both true *and false* thoughts will be magnified and make a deep impression on the mind. Beware!

A story of sleep

I once heard the following story:

A good man had spent his whole life cultivating wisdom, and his mindfulness was vast. However, he sometimes forgot his purpose and let his mind lapse. He reasoned that, balanced against his good qualities, his lapses were only a small fault.

He was rather fond of sleep and therefore missed opportunities to advance his knowledge and understanding. Then he died.

On examining his conscience he thought his qualifications high enough to enter Heaven. When he arrived at the gates they were shut, but a voice addressed him, saying, "Be watchful; for the gates will open once every hundred years." He settled down to wait, excited at the prospect. But, deprived of people with whom to converse and pass on his knowledge, he found his capacity of attention was not enough. After watching for what seemed like an age, his head nodded in sleep. For an instant his eyelids closed. In that infinitesimal moment the gates yawned open. Before his eyes were fully open again, they closed . . . *with a roar loud enough to wake the dead.*

Sleep

Be alert! If you have stood on guard for six nights, without a smell of the enemy, you become complacent and victorious. You fall asleep. *Now they attack!*

It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. If the owner of the

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house had known at what hour the thief was coming, he would not have let his house be broken into. Luke 12:36

Never underestimate the power of delusion. It is the most cunning of enemies. Also, never forget what the enemy looks like! It is so easy to let the enemy through your doors thinking them to be a friend.

The judgement of God happens at each and every moment in accordance with the law of cause and effect. But *the fruits* of one's actions, the result of the judgement, can appear at any time. So at all times, be prepared for both God and the Devil. Heaven may call you, but if you are lethargic you may not hear its call! The Devil too, likes to pay a visit while you sleep.

It is not too difficult to extend control of the mind into the first bout of dreaming, but control is easily lost later in the night. The more you learn to cleanse your mind of deluded concepts during your waking life, the more easily you will be able to keep delusions at bay during sleep. It must become automatic: if there is effort, exhaustion follows.

Enjoying dreams

Practice enjoying dreams, in the knowledge that they are not real and cannot harm you. In this way you can come to an idea of how the dream of waking life is to be enjoyed (though in an infinitely purer sense).

Life is a dream - sharpen it up! Enjoy it with the joy of wisdom. If your eyes become tired and deflated then pump them up again with love of Truth.

Priorities

When people speak of vivid dreams, they are thinking of vivid *vision*. It is far better to have vivid *reason* in dreams.

THE SPIRITUAL MAN

Socrates

- Socrates was great, because he distinguished between what he knew, and what he did not know. Kierkegaard
- I admire the courage and wisdom of Socrates in everything he did, said - and did not say. Nietzsche

The termite

The spiritual man is a gad-fly. Or he is a termite, who reminds a house's occupants of its temporary nature. He is the conscience of society.

We build castles for ourselves, islands of permanence in a changing world. We try to create our own heaven, cutting ourselves off from the real world in the process. The job of a termite is no small one.

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Snake venom

The spiritual man willingly confronts difficult situations. He makes himself vulnerable, to bring his weaknesses and their accompanying delusions to the surface where they can be recognized and dealt with. Thus does his suffering facilitate healing.

You can inject snake venom into your blood to gain immunity. There may well be fever at first, but one emerges the better for it. The weak cannot take large dosages, so their progress is slow. The strong transfer their blood for poison; they gain immunity rapidly.

It is sometimes better to make a small incision to diminish a worse pain.

Ask yourself

When asked a senseless question, Ramana Maharishee would often answer: "Ask yourself who is asking the question."

The questions of the ingenuine always come from the ego. They always seek support and confirmation. So the guru asks the student: what is the source of this ego, from whence issue all foolish questions?

Near his death, Ramana commented: "They say that I am dying, but I am not going away. Where could I go? I am here."

An example to others

The one who is a good example to others is often *not* the one who speaks eloquently in public. He may not be knowledgeable. He may not be clear eyed and fearless. Few will see him as a model for perfection.

We people prefer the person of talent: the sportsperson, the businessperson, the musician, the artist. For these not only have the regular attachments, but have some other-worldly power behind them as well. We adore what we feel is perfect *for us*.

Unfortunately, skill in any activity, be it poetry, sport, or speaking, is a result of much practice, and such practice has a cost: the cost is God. Any form of success that comes before a strong familiarity with the Infinite has been developed, boosts the ego to a level beyond control. From this position one is lost.

The true man of wisdom turns his back on talent: he is *unbound*. He loathes attachment as he would an unnecessary burden. However, old habits die hard, and the spiritual man suffers because of his wisdom. His suffering and insecurity often make him a poor and shaky public speaker. He spends so much time thinking of God, when it comes time to speak . . . he has forgotten how. When he does manage a word or two he doesn't speak kindly, so few hear him.

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However, the spiritual man is insecure only at first. He gets better as he learns to swim more easily in the sea of the Infinite. When he finally learns to stop swimming and *float*, his ego dissolves completely. Having eliminated the cause of suffering, his security is transcendent. Now, and only now, can he begin to perfect all the skills necessary to help others in even better ways than he already has. Now he has the spiritual strength to do intellectually demanding things without losing concentration on God, without becoming absorbed in what he is doing, and in the world.

Any activity that is without the transcendent strength, inner-quiet, and peace that comes from a wisdom of the Infinite, is performed by a deluded mind. Such banal activity ignores Truth and buries oneself and others deeper into samsara and its hells. It is not worth the effort trying to justify such blind and wreckless activity; first learn to see, then you are free to be as active as you like.

I beg you, if you want to give your species something of lasting value, then do not seek to become a skillful speaker. The best way to teach is to be an example. Show others the correct priorities by the way you live your life. Such a teaching, without words, is a thousand times more powerful than anything eloquence can produce.

Now imagine the awesome power of the teachings of one who, living a truthful life, develops all the verbal skills as well!

Even so, no matter the spiritual man's wisdom or teaching skills, he will always be hated. When relaxed and eloquent he will be hated for what he says; when nervous with God induced insecurity, he will be hated both for what he says, *and* for the uneasy way he says it.

All this the spiritual man takes in his stride, which spans entire universes.

From Indian Scripture

"To him who has travelled far along the path, sorrow ceases to sadden, fetters cease to trouble, obstacles cease to hinder. Such a one is free. For him there are no more rebirths. His old karma is exhausted, and he creates no new karma. His heart is freed from desire for future life. No new longings arise in his soul. He is like a lamp who burneth from the oil of the spirit, and not from the oil of the outer world."

Living directly

The sage reacts to circumstance alone. The fool, on the other hand, feels the urge to sneeze, but then it passes, so he replaces the sneeze with a verbal "Ah...choo" - fulfilling his expectations. The fool merely follows a script: he does not actually live.

Heart in the right place

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Take the spiritual man apart, looking for a trace of heart, and you will find none. He keeps it hidden in a place you will never look, safe from prying eyes - with God.

"Where your treasure is, there your heart will be also." *Your* hearts are found with your attachments, so this is where you look in the spiritual man - in vain.

The greatest heart

The enlightened man seems overly thoughtful and cold, inhuman; he analyzes everything.

How strange is his mind! Instead of thinking about others, and trying to understand their suffering, he sees himself *as* others. This is the best of Love, and the greatest heart.

The wise man

The wise man lives simply. He says in his heart: I know who I am, and doing the best I can, by working to a plan. When he wakes in the morning he plans for the day. In addition, he has plans for the week, month, year, his lifetime, and even for hundreds of years into the future! He takes one thing at a time: Nature does great things in small steps.

At times he says: O Mother! I cannot ever know who I am! And everything I will, you have willed!

The good man in love

He converts everything she says into his sphere, to make meaning of it, which is beyond her meaning and understanding.

He keeps his love at distance, therapeutic only, to let deluded tendencies run their course, harmlessly exhausting themselves. He never believes for a moment that he loves *her*: he loves love itself. He actively avoids situations with the woman where his ego might be aroused to a level where he would lose his perspective - the perspective of a psychologist. He must remain in control.

He sees his love as a fork in the road, where he is forced to choose between the world and God. For it is here, in love, that the two opposites are best thrown into sharp relief and opposition.

How cruel he seems! - when his wisdom is young - using a girl as an experimental animal! One minute he overflows with emotional passion, and the next he is in distant intellectual thought. So it is when the ego is in its death throes, having a last fling at life, wanting to know if it is still possible.

And how the girl must pain! It is as though she had been given a gift, and then having it taken from her *for her own good*.

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Yet how could it be otherwise, when he is twenty five winters old, and she, twenty summers.

Glass Houses

Sages do not hesitate to criticize the harmful behaviour of others. They see others as their own self, and regard all wisdom and ignorance as their own. They do not wait to be asked their opinion. They never hesitate to speak when a word needs to be said. They will speak harshly towards our most deeply cherished beliefs - if those beliefs be in error.

False teachers, however, do not criticize others; they live in glass houses and fear for their own safety. They do not wish to make enemies. They know their own ideas and values have no basis in reason, so are ashamed to offer them up for public scrutiny. The last thing they want is to end up on the receiving end of *other people's* advice.

Someone who cannot swim does not rock the boat.

Samsaric and non-samsaric karma

Samsaric karma is "throwing" karma which controls the direction of your life. You are at its mercy. The wisest of the wise have non-samsaric karma, which is such a weak karma they can overcome it in an instant. In this way the wise can be said to have control over their destiny, or their "future lives".

The God-Man

The God-man has two natures: human and divine. Two forms of consciousness merged into one. The result is a consciousness of the Infinite through a brain that finitizes.

Characteristics of the sage

A young boy has not experienced the unity of man and woman, yet his manhood is strong. He feels no magical pull of attraction towards the opposite sex, seeing them at most as a strange curiosity. Likewise does the man of knowledge wonder aimlessly about, desireless, without direction, and with nothing directing him. He desires neither life nor happiness; how much less does he desire woman!

The sage is like an ocean. There may be an occasional surface storm, but deep down there is stillness. His occasional anger is only an appearance. It is like burnt string, which looks like string, but a mere puff blows it away. His attachment is like that of a child. He makes a play house, and if anyone touches it, he will jump up and cry; the next moment he himself will break it. The sun undoubtedly has dark spots, but these do not obstruct its light. It says nothing against the ripeness of a spirit that it has a few worms.

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He thinks of perfect wisdom as often as a jealous man thinks of his beautiful lover when he finds out she is spending the evening with another man. He wants perfect wisdom as much as an egotist wants to avoid pain. He spurns the world as much as the egotist craves for it.

He cannot be defeated in argument, as he canvasses no position. When no ground is held, it is safe ground.

His ways are simple, his words plain. He is aware of the limits of words, so does not stretch them too far. The more elevated his thought, the less contrived his expression. He cannot be classified into harmlessness as can scholars. He drives his meaning home hard; he speaks to our souls.

He does not motivate himself to attain God consciousness. Motivation creates false values. He transcends instantaneously, his dictum being "First the Kingdom of God."

He is not impatient and restless. He refrains from decisions till he has to make them, waiting to receive as much information as he can, then using as much time as he can to consider that information. By contrast, the fool, fearing uncertainty, rushes his decisions in order to allay his fears of the future.

It can happen that a snake gets his prey stuck in his mouth, too large to swallow or spit-out. Both will die a lingering and painful death. But the sage is like a cobra: he kills with a single bite.

To the worldly, the sage is a mystery. Now he seems predictable, now he surprises, now he has character, now he has none, now he is shallow, now deep, now mad, now he disappears altogether! He defies categories. He is always intensively concentrated on what is real. His eyes fall on infinite vistas. He reads others as he would a page.

He doesn't hesitate to reject disciples if they are not true warriors of the spirit. If they cannot learn to judge a man truly in an instant, and if they cannot say "no" to the world *and really mean it*, they are his enemies.

What is his greatness? Is the sun great? Is a clod of earth great? Is the sage great? They are all great because they do not think they are great.

Those of the world frantically wave their arms about trying to stay afloat on the surface of the ocean. At length they see an island and seek refuge on its shores. Then the island rears itself out of the sea and devours them - a resting monster. The way of the wise is to plunge into the deep, learning to live in the powerful and roaring currents. One cannot sink who has already sunk.

The man of knowledge has eliminated all things from his sight: nothing remains to blind him.

He is ignorant of everything, uncertain of everything. His only certainty is that he is uncertain. Yet there is nothing which he does not know.

He is like one who comes to people living in a world where everything is red, preaching that nothing at all is red. Most hateful about the sage is his

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persistence. "If he would only say what he has to say the once, and then go away!" the people plea. But no, he will not go away. On the contrary, he has only just begun!

He has a strange body - like that of a kangaroo. Usually he sits still, but when he moves the tremendous leap that follows strikes terror into all who have attached themselves to him by the tender ties of kinship and friendship.

He forgets nothing, but forgives everything. Therefore he is doubly detested, for he causes the foolish double shame by his honesty and magnanimity.

Unfortunately he is usually a he.

Hated by the world

The first time people hear the sage's harsh words they dismiss him as a troublemaker. The second time they dismiss him as an antisocial person with "problems". The third time - and by now his truths are beginning to strike home - they call him "mad". The fourth time, and they are calling for his head!

Society does not hate only *what* the thinker thinks, but *that* he thinks. They hate his presumption that he might think for himself. And they hate his superiority when he tells them "I am right to think, and you are wrong for refusing to do so." He is the conscience society never had, and is hated as such.

Smiling

When you're smiling, when you're smiling,
The whole world *dies* with you.

Don't worry, be happy. If you are happy your happiness will spread throughout society - like an infectious disease. Smiles are like fleas that jump from man to man. Keep smiling: the world loves an idiot. When the ego finds happiness, what chance is there to undermine it? A smile costs nothing but your life.

The true sage is forever watchful of the consequences of his actions. He watches equally for both intentional and unintentional consequences. It is so easy for the ignorant to misinterpret his state of mind as *happiness*. How easily they mistake the look on his face for that of childish innocence!

Language of the spirit

Some people feel released from bondage when they can think in another language - a different framework of reality. They feel released from the confinement of words. Artists step even further, into immediacy, into the language of shapes and colours, the language of the mind, unobstructed by words.

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Only the sage speaks truly. Only he speaks *the language of the spirit*.

Teaching methods

The wise awaken us by bringing our dreams into sharp relief. They do this with the tools of humour, fiction, and fantasy. By skillfully treating the world as a theatre, the world is seen more clearly as the theatre it is. By exposing contradictions in our being and in our behaviour, delusion quickly comes to see itself.

Laughter gives strength. Strength gives confidence to laugh at increasingly dangerous and revealing truths. Before long, penetrating humour reveals a little too much for comfort. It ceases to entertain. The ego begins to see the joke of its own existence. Given fuel, this spark may kindle the spiritual mind.

Using such methods as humour, the wise destroy the cherished boundaries between imagination and reality. They throw everything into doubt. By making us attached to reason, the fuel of humour, they deceive us into a false sense of security, while imperceptibly leading us towards liberation. Humour is too strong a weapon for our natural armour, and makes a crack in our shell. Through this crack a serum can be injected - a serum called "reasoning in earnest".

You see, the humour of the wise is fundamentally different from the humour of the world: it is *in dead earnest*. When the wise laugh at something, they can never believe in it again. Does one take back one's own spittle having spat it? The worldly wit continually repeats his follies, having no passionate love of reason, seeing reason only as a convenient support for a dreamworld.

We like to listen to the aesthetic, but not to the true. Therefore the wise talk of the aesthetic, tricking us into approaching the true by making us dissatisfied with the aesthetic.

This world

Reality is on the other side of the river, yet all we can see from this side is the upside down reflection of the other bank.

Thus, the mind of the sage cannot be appreciated by those absorbed in the world. They can only see the appearance of his mind, which is always upside down. This is why it says in one of the Buddhist scriptures: "The virtuous one's mind is turned upside down, and does not accord with the Buddha wisdom."

Fair-weather sailor

If you think of the Infinite only when things are well for you, it will remain at an infinite distance. If you crave happiness first and foremost, with Truth as a secondary consideration, then as soon as the pain of this

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world returns to you, worldly antidotes will be your saviour. You will be merely a fair weather sailor, a pleasure craft owner, whose roots are firmly planted on dry land. You will never find your being in the vast oceans. With time however, you may develop a taste for the sea, but how difficult this is, for you who have not seen its fury!

Only the sage will take to the sea in fair weather or storm.

Myself, I am a fisherman. A fisher of men and a lover of the sea and its furies. And if our craft is nearly swamped, I will not hesitate to rock the boat . . . in the hope of sloshing some of the bilgewater over the side. And too, an unsteady boat can quickly give people an appreciation of the sea.

A Visitor

The mystic says he feels like a "visitor" in this world. By contrast, the man of knowledge says he is *the meaning of the Earth*, and no visitor.

True Mind

The true mind does not possess its power by virtue of its ability to see the value of things clearly, but by virtue of its ability to *place* value on things clearly. The power of the True Mind is that it is not inflicted upon by anything, it is not swayed, but itself sways the Universe.

Childhood memories

The foolish often remember more of their childhood than the wise. The wise do not linger on their childhood; they have no reason to harken back to happier days.

Difference

What a difference there is between the empty face of the passionless, and the bold face of the passionate. What a difference between glazed china eyes, and those that sparkle, a distant light, from a deep hidden source. What a difference between the weak, who have nothing to be ready for, and the strong, who are ever watchful.

Roles

People are quite prepared to tolerate the enlightened man, but only as long as he is an "enlightened man". That is, as long as he fits within their categories, and thus is not truly enlightened. In payment for his lofty teachings the people say "thanks for that."

The truly wise do not pander to peoples' illusions: they are hated. If they are not hated, they are not truly wise.

Incarnations

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God incarnates in all things, but reveals himself through only one or two rare people. We call them "incarnations".

Some things reflect the sun's rays better than others. A mirror reflects better than a rock or a tree. All men are *not* equal.

Suffocation

Do not think the life of the spiritual man is easy: each thought of every human being destroys the very thing he lives for. With our goodness, righteousness, unselfishness, and compassion, we effectively snuff him out of existence. When you take in a beautiful vision, you tear out his eyes. When you linger on a delightful sound, you rip off his ears.

To him we are a billion biting flies, not allowing him even his breath as we fill his lungs with our number.

Is it surprising that at times he feels suffocated?

Zarathustra returns again

Zarathustra, face as brass, made his way to the town square accompanied by several disciples. A crowd gathered around him and he looked upon them with a stellar love. The hearts of his disciples emptied and their spirits soared. The people were struck silent. He spoke:

I seek not the spirit of man, but the heart of the Earth. I go not the way of your Gods, nor your Supreme Consciousness.

You work to conserve the environment, asking reasonableness of others - I tell you, look down at your own feet! Once, Nature was named "God" and you immediately made "God" into an image of yourselves. Later, the earth was named "Gaya" and suffered the same fate. You say you want to live in accordance with Nature - Nature, that purposeless chaos! - who among you would live with such a thing? To live with Her one must be as mad and unrestrained as Nature Herself. You not only want to tame Nature, but to remold Her into a clone of your evil selves.

The Earth endowed you with a mind, but what do you know of it? You do not respect even your own minds, yet preach respectfulness towards *others*! What faith have you in reason? You teach, by the teaching of your life, that reason is of no worth. You worship altered states of consciousness, common dirt, and call them "religious experiences". You worship feelings, the foul excrement of the ego. Your life proclaims "Believe as you will - follow your heart's desire" - I would fain tear your heart from you with my bare hands! You may be intelligent, but you are not intelligent *enough*! We live, but what of those to come?

Nature is so clean, so pure, why do you run from it so? You run from truth as do roaches from the light. You say "Food and water are essential for life - attachment is both natural and human." Oh, you do well to avoid the truth. For it is *emotional* not bodily needs I denounce.

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At this he thought: one cannot speak to pigs and fish, and silence is so difficult, especially for a talkative man. His eyes glistened for a moment, a tear? A blink and it was gone.

Hakuin

Someone asked Hakuin "Why does someone who is originally a Buddha suddenly become a sentient being?" "It is a mistake on the part of his parents," said Hakuin.

He also used to say "The words and phrases that I speak are a ration of unchewable nails. You couldn't possibly get your teeth into them." And "You can no longer find a single man who is capable of facing a person and clearly judging him before he has made a move or said a word. They have disappeared completely. What a terrible pity!"

It is said that Hakuin's poison is so virulent that the slightest drop, even a word, can kill everything in the Universe. Personally, I think he was too soft.

Patronizing

Call me patronizing all you like. I am the teacher, and it is my duty to tell you when you are wrong.

What do I hear you say? You don't want to go to school! *But school is compulsory!* . . . then you don't want to do my subject? Yet this subject too is compulsory. Now you claim to be adults, and tell me that you cannot be told what to do. But I tell you, only when you truly know *who you are* will I call you adults, and not before. Only when you know the beginning and end of things will you have left the child behind.

Grief

It is said that if one does not go through the grieving process after one has experienced a loss, the wound will never heal, and one will suffer forever.

A loss may be denied by saying "I didn't really need it anyway;" but deep down one feels a real need, and a guilt because of that need.

The sage never experiences loss, having nothing to lose. He does not deny loss, but *possession*.

The spiritual man

How did he come to reach his monstrous size? - Because he was too unwieldy and ugly for anyone to make use of him. Thus people left him alone, and he grew to the ridiculousness you see before you. Or perhaps it is we who are ridiculously small? - all the same, there is a ridiculous element. His grace was that in his youth women saw no substance in him, and men saw no profit.

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Honey

When your spiritual energy begins to flow, the opposite sex will be attracted like bees to the honey. But so too will come the flies!

To some you will be an exquisite nectar, and they will try to suck from your surface, or catch what spills over your brim. To others you will be a boil of pus to be ruptured.

You must beware not only the lance, but also the kiss. Others too must *become* honey!

Masculine/Feminine

The spiritual man has power like no other. He must be so careful it doesn't run away with him. His wisdom lies in his absolute submission of strength to God. A bird carrying a fish is chased by all the other birds, until he lets go of the fish and becomes free again.

Thus his final action is feminine: but the ultimate feminine is a male.

Now

When you meet a person for the first time, never presume them ignorant. *Innocent until proven guilty!* If you should accidentally look down on a Buddha, you will soon be cut down to size - destiny will see to that. Though I warn you, destiny knows nothing of compassion!

Buddhas respond to the situation at hand, and not to their presumption of it. I suggest you do the same.

STAGES OF THE WAY

I am reticent to discuss "stages of the way", for I know how easily categories become insurmountable barriers.

Furthermore, I am reticent to devise new words and categories to describe these stages. I am not the first to attempt to set out the graduated path to enlightenment, so ample words are already available. Unfortunately, those words have become soiled through gross misinterpretation and misuse. If I now try to use those same words, but with their *original* and *intended* meaning, rather than the popular or traditional meaning, then I will be battling against the unyielding preconceptions of millions. Even so, it is better to understand the words we already have than to create new ones, which inevitably meet the same fate as the old, adding further to the jumble of superfluous noises confusing mankind.

While I have chosen to borrow some words and concepts from Buddhism, it is not to be taken that I associate myself in any way with traditional Buddhism. The meaning I hope to convey by the use of these words and concepts is presented in its own right, and is unrelated to anything that

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passes for Buddhism today. I doubt if a single living Buddhist would understand the true meaning of what follows, despite their possible familiarity with the words. For this reason, I ask you to ignore all you have heard before, and judge this as it stands.

No doubt Buddhists have an understanding, but "an understanding" is far from being a *correct* understanding. And quite honestly, no understanding at all is better than an *incorrect understanding* where God is concerned.

The realms of existence

These realms are categories of psychological experience describing different perceived realities. Each of us see the world differently and therefore effectively live in different worlds, or realms of existence within the mind.

- A. - The realms of desire
 - The hell realms
 - The preta realms
 - The animal realms
 - The human realms
 - The realms of the warring gods
 - The deva realms
- B. - The form realms
- C. - The formless realms

Let us look at each of these mind states in detail:

A. The Realms of Desire

The realms of desire are characterized by the presence of a strong wish to better one's circumstances - to escape suffering.

- The Hell realms

These can range from occasional hells to hells of constant torment. The suffering of the hells can be experienced for what seems like a thousand lifetimes. Time drags on without end.

In this state of existence all thought has to be directed towards mere survival; there is no striving for perfection. Serious intellectual thought is impractical for one in such poor mental condition. You cannot speak to a person about lofty ideals while their head is on fire; they are too busy frantically seeking a bucket of water.

The Preta Realms

"Pretas" tend to feel empty, insubstantial, ignored, and barely alive. No matter what beauty surrounds them, they see only ugliness. No matter what gains they may make, satisfaction eludes. For this reason they are known

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as "Craving ghosts". As in the hell realms, there is no arduous striving for ideals, only a wretched scratching for survival.

The Animal Realms

Those who are termed "animals" do not suffer greatly, for they do not use their brains enough to suffer. They are experts in submission and in the creation of authorities which they proudly worship. They are like sheep, content to follow, and to be led, rather than to think and take control of their own lives. They are beasts of burden, ruled by the whip of duty and guilt. Or they are like cows contentedly grazing in a field, unaware that the cold steel of the abattoir awaits them. Again, there is some desire, but no burning passion for truth and perfection.

The Human Realms

A "human birth" is exceedingly rare, numbering perhaps only one in every several thousand people. Such a mind has learned to value reason in earnest, and can therefore be reasoned with! This human mind has room for *doubt*, and for the knowledge that something new is possible, which is the ground for learning. Humans possess ideals and their accompanying passions, which is in sharp contrast to the passionless, content and unchanging animal people.

Reason dilutes pain, so the suffering of humans is not crushing, and therefore does not keep them from deep and penetrating thought. Reason also dilutes joy, preventing the blissful happiness which would make one content with pleasing illusions.

The Realms of the Warring Gods

The remaining realms of desire are called the god realms. We call the people in these realms "gods" because their behaviour seems miraculous or magical. They have far greater concentration, clarity of mind, intelligence, intuition, memory, confidence, and happiness than those in any of the previous realms.

The warring gods consist of the suras and asuras. The asuras are known as the "jealous gods" because of their jealousy of the material achievements of the suras. They are in constant battle against the suras, but are always badly defeated by the superior mental and material strength of the suras.

This warring nature is often exhibited in businessmen, politicians, and academics. Some have "got it", while others, for all their talent, simply don't have the required winning magic.

The Deva Realms

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The devas, who "inhabit" the deva realms, remain within the realm of desire as they still undergo subtle sufferings, and possess small seeds of idealistic desire. Consequently they have some potential for learning, and may later attain human rebirth. That is, they may become more rational, losing their blissful, yet ignorant mind.

Devas are rare indeed, even more so than humans. They often appear as exceptional musicians, novelists and the like.

B. The form realms

Desire makes itself scarce in these realms, and as the name suggests one still experiences reality as form. Concepts of the formless are yet to develop to any notable degree. These heavenly realms are only attained in the deepest of one-pointed concentrations. It is possible to occasionally find oneself in these realms without conscious effort. When every trace of worry and anxiety are lost, or eliminated from the mind, one enters the realms of form.

In this state, one feels as though one can stare at a wall and see all its constituent atoms. One feels as though one has complete and direct control over the operation of every muscle fibre in one's body. One may generate this mind for five minutes, yet experience a thousand blissful years - such is the power of this timeless consciousness.

C. The formless realms

You may attain these highest of heavens only with a complete one-pointed concentration on a virtually perfect intellectual understanding of the nature of Reality. However, for all one's great achievement in meditation, and vast knowledge of philosophy, one remains firmly rooted in ignorance, and will not escape eventual suffering. This is because an unchallenged love of existence and ego remain. One must drop *everything* to escape the cycle of birth and death, even one's visions of the Infinite.

Those in different realms will see the same object differently. A preta will see a glass of water as putrid filth, which he is forced to drink out of thirst. A deva will perceive the most heavenly nectar, while a human will see a glass of water - neither too beautiful nor ugly.

Different scopes for spiritual progress

No scope:

To have any scope at all for spiritual progress one must be in the human realm. Some devas have potential, but it is much more difficult for they who know little of pain.

Low scope:

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Here one knows the direction in which one should head, but lacks the strength to proceed. Realizing one's weakness in this life, one determines to invest in the future, working for the benefit of "future lives".

For example, a mother may know that Truth is attained through reason, but may lack the strength to practice reason in earnest herself. By way of compensation she can invest in the minds of her children by cultivating in their minds a genuine love of truth. She may well guide them towards the sciences, and towards an open-minded and questioning approach to life. Thus through her children she may redeem the past.

Medium scope:

Here there is the strength and conviction of mind to want to relate to God on a truly personal level. But there is not the will to renounce the ego entirely. One wishes to retain some delusion, some ego, in order to enjoy life. Although there is a good comprehension of God, the clarity of mind to see God in His full glory is absent, so one is not privy to His powers.

High scope:

The one of high scope has developed a deep disgust for all things worldly, and now has a clear vision of the Goal. He is determined to attain perfection quickly and *at all costs*. Such a one does not compromise. Nor does he fear pain, for he does not have enough faith in his own existence to be able to act in self-preservation. He holds nothing back; he sees all.

The difference between the high and medium scopes is infinite. It is like the difference between a person going to an auction prepared to bid his entire life's savings, and a person who upon entering the auction hall immediately bids his entire life's savings.

The essential mind (samadhi based on bodhicitta)

The realization of God rests upon two things, a powerful concentration (samadhi), and intellectual insight into the nature of Reality (vipashyana). Attainment of deepest samadhi is accompanied by mental and physical ecstasy, and enormous power of mind. When this powerful mind is turned towards a reasoned analysis of reality, enlightenment is near.

Importantly, in deepest samadhi the mind is fearless, and at last able to have faith in what it reasons, which at other times it is loathe to do. However, be warned that if one uses samadhi without the relentless will to strive for absolute perfection, *at any cost*, then great harm results. The ego will bask in the heavens of samadhi and become empowered thereby. Stagnation and contentedness will follow, and the potential for learning lost, not only in yourself, but in others also.

Therefore, samadhi is harmful to those not of high scope. It is safe only for those who, firstly, are in the human realm, and secondly, have accumulated enough reason to desire truth above all else - even above happiness.

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The mind of such a precious one is a "mind of enlightenment", called "bodhicitta". It is the mind that aspires to perfection, at all costs, and without compromise.

Without bodhicitta, and without complete faith in the ability of reason to carry one beyond this world, there will be continued striving for ego security. Without bodhicitta, no matter how great one's mental attainments and knowledge of Reality, a portion of the ego, the core, will remain fixed. Great happiness, even Nirvana may ultimately be experienced, but the long-term consequences are horrible to contemplate, because each and every action of one who lacks bodhicitta is tainted with a solid and unchallenged faith in the very core of the ego.

One with bodhicitta may initially try to save himself, but reason soon gets the better of him, and will push him relentlessly onwards, into the arms of the Infinite.

The attainment of samadhi

The place of samadhi

The difference between thinking with and without samadhi is like the difference between the footprints of an elephant and that of a mouse. Only with samadhi is there the penetration, the open-mindedness and the clarity of memory necessary for great mental attainment.

The attainment of samadhi comes in degrees. Anyone who has experienced "altered states of consciousness" has experienced some degree of samadhi. Samadhi can be attained by concentrating on any object at all, provided you have enough *desire* or *need* of samadhi. If you are already happy and content with your life there is little hope you will generate the deep longing necessary to achieve samadhi.

Religious people of many faiths wrongly interpret the experience of samadhi in prayer or meditation as "God presence", or "religious experience", when it is merely the bliss of a still mind. Their lack of wisdom guarantees their spiritual bankruptcy. Without wisdom, samadhi is useless. Faith alone can still a racing mind, but only faith in Reality will Enlighten it.

So, samadhi is essential, yet the object of samadhi can so easily be a pitfall. Then what is a safe object for samadhi? The wise direct their minds towards Truth itself. The beginner experiments with his mind in preparation for greater things. The fool merely directs his mind away from his problems.

The obstacles to samadhi

The first step towards defeating an enemy is to know exactly who the enemy is. So, what are the obstacles to the attainment of samadhi?

If one has a strong enough motivation to want to definitely attain samadhi, then one's mind will be directed to its object with real force. The

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first obstacle is then overcome - the obstacle of *motivation*. Mental agitation and mental dullness are now the main obstacles to further progress.

Agitation is when the mind wanders to objects of attachment:- worries, fears, and pleasures. With coarse agitation the mind becomes so occupied with some distraction that the original course of thinking is entirely forgotten. The subtle form is more difficult to identify, and occurs when only a small part of the mind is directed elsewhere. Whenever happiness suddenly arises during meditation, it is a result of subtle agitation.

Mental dullness also has coarse and subtle forms. Coarse dullness occurs when the mind is disabled due to worries and obsessive concerns. The mind is sluggish and unwieldy due to its preoccupation with itself. Your attention may be placed squarely on an object, but there will be no clarity or distinctiveness. The subtle form of dullness is so difficult to understand and recognize, that it is often mistaken for perfect samadhi. Such a mistake firmly blocks further progress.

Coarse dullness is easily recognized but is difficult to overcome, while subtle dullness is difficult to recognize, but easily overcome. Subtle dullness is like an enemy who pretends to be a friend. One has both memory and clarity of mind, but the full force of attention is lacking, and the mind will lack complete power. This is something a person must recognize for himself.

The remedy for both agitation and dullness is mental alertness. Alertness is a portion of the mind that can stand back and observe the workings of the mind, and then take appropriate action. It observes the progress of thought, and checks backward slipping. When one recognizes agitation and dullness one must quickly recall one's deep need of samadhi and regain confidence and certainty.

The path to enlightenment

Having developed a burning love of reason and truth, there are two possible paths. Those with bodhicitta go one way, while those without it go another. I will call these paths respectively, "Mahayana" (lit "the greater path", not to be confused with Tibetan Buddhism or Zen Buddhism) and "Hinayana" (lit "the lesser path", not to be confused with Theravada Buddhism). Those whose faith in reason is relatively poor, and whose ego correspondingly strong, will take the Hinayana path, but may take to the Mahayana path at a later time. If one has a choice whether to cross a river once or twice, one prefers to cross it only the once. Yet for some there is no choice.

I will here attempt a brief description of the Mahayana path. My aim is to provide the equivalent of a map, showing the various levels of mental development in perspective, and giving some idea of scale. Words and categories can do little more than this!

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The stages of the Hinayana and Mahayana are similar only in the sense that both lead to a direct understanding of Reality, or God. This understanding is known as Nirvana. In all other respects the two paths are vastly different. For the Hinayanist, important delusions remain unchallenged, development is arrested, and they stagnate with a distorted perspective of the world. The Hinayanist has faith in the core of his ego, whereas the Mahayanist hates it with all his being. The Hinayanist says "I don't want to *be* sugar; I want to eat it!" while the Mahayanist says "I want Truth alone."

What is it that motivates the Mahayanist to strive for such a lofty Goal? His empowerment is a passionate love of reason and truth. His desire to never be in error provides motivation enough to carry him to his ideal. He may also regard it as his duty to ensure the survival of wisdom in the Universe, seeing wisdom as a lifeform of even greater importance than that of the human species. Such a duty provides no small impetus.

The Five Stages of the Mahayana

I have chosen to describe the Mahayana path in five stages, rather than ten, or twenty, for convenience alone. Each stage lays the foundation of wisdom needed for the following stage, into which there is a smooth gradation.

To embark on the five stages one must have the prerequisites of a human form (a genuine love of reason), along with a desire to attain absolute perfection (bodhicitta), and therefore be of high scope.

1. The stage of the accumulation of merit

One can only truly enter the first stage if one has pure renunciation, or bodhicitta. During this stage, reason, concentration, and bodhicitta are further developed, and continue to increase through all the following stages. This is the "merit" which accumulates, qualifying one to proceed to the next stage. Here one abandons gross intellectually formed delusions, and the accompanying attachment to the samsaric pleasures they fuel.

The four noble truths are realized, that is:

1. That our world is in the nature of suffering, discontentment and imperfection.
2. That the causes of suffering and discontentment are our own delusions, or false concepts of reality.
3. That freedom and perfection are possible by abandoning false thoughts.
4. That a path can be followed to be systematically rid of false thoughts.

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During this first stage one becomes strongly acquainted with causes and consequences, and one's actions become correspondingly skillful. One's concentration develops to the level where the full power of mind is available for use whenever one wishes to examine anything.

2. The stage of preparation

This stage is a continuation from the last. Even greater powers of reason and concentration are attained. Much deeper insight into the nature of Reality is developed and an ever improving mental picture of it. The extremes of positivism (things exist) and nihilism (nothing exists) are discarded, and with them the seeds of wrong views.

Towards the end of this stage one's powers of concentration and patience are so strong there is no chance of ever being "reborn" in any of the three lower realms (hells, pretas, animals). Such patience gives one enormous capacity to take-on suffering and to face one's fears. People who have little knowledge of suffering, like those in the deva realms, cannot attain the final part of this stage as it is too painful for them. They do not have the strong renunciation of a "human", who has less happiness to lose, and is more used to living with suffering and bearing-up under it.

With armour-like perseverance, great faith, and knowledge of Reality, a strong foundation is laid and one now feels competent to attain full realization of Reality. The highest has been understood - but the highest is not to only understand it, but to *realize* it.

3. The stage of Insight

Here one attains direct insight into Reality (God, Shunyata, or the Infinite), and there is fantastic joy. Before this, one confuses Reality with the mental image, or concept of it. With the power of this realization all remaining intellectually formed delusions are abandoned. However, habitual delusions remain, as well as the more subtle instinctive delusions.

One now has even more control over one's mind, and one's future "re-births". One becomes relatively free from the fears of starvation, suffering, and physical pain.

One who has bodhicitta is called a bodhisattva. During the first two stages (above) a person is known as an ordinary bodhisattva, but with the attainment of this third stage he becomes known as an Arya-bodhisattva, or a "noble one". This stage is the first of the ten bodhisattvabhūmis, or foundations for Final Enlightenment.

4. The stage of meditation

This stage is composed of the remaining nine of the ten bodhisattvabhūmis. During this stage, one develops a closer acquaintance with God, which is like living with a person so as to come to know him well enough to be benefited by him.

In the beginning the grossest remaining delusions are combatted by the weakest mental force. Then, as one progresses during this stage the more

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subtle delusions are dispelled by an ever stronger force of mind. Step-by-step one abandons the delusions of the realms of desire, the realms of form, and the formless realms.

By the time one reaches the seventh of the ten bhumis, all habitual delusions have been abandoned, and one begins to tackle the instinctive, or subtle delusions. At this stage one moves far from the Hinayana motivation as one directly assaults the innermost core of the ego. One becomes skilled in means, and by the eighth bhumi one is unshakable. This is the level of irreversibility, and backwards slipping becomes impossible. During the ninth and tenth bhumis one becomes nearly perfect in all ways, including one's ability to teach others.

5. Buddhahood

Full Enlightenment is now attained.

Bodhisattvas cannot maintain direct realization at all times, though their thoughts at other times are empowered by their realizations. Upon reaching Buddhahood however, one can realize God fully in every moment of every day without effort.

A final remark

Do not let all these complicated stages put you off. Reality is right in front of you. Open your eyes, and it is there. The five stages can be summarized in the one stage - the stage of opening one's eyes. Can you do it? These writings will at least help you to determine whether you are still dreaming.

An alternative to the five stages of enlightenment - The five stages of marriage

1. *The stage of fantasy (0 - 5 years)*

There is the dream that one's partner will fulfill all one's wishes. This is the "immature" stage.

2. *The stage of dissatisfaction (5 - 10 years)*

There is the realization that one's partner is not going to change into the perfect partner. One's dream is not being supported by reality.

3. *The separative stage (10 - 15 years)*

There are serious thoughts about separation while there is still time. One feels that one will have to fulfill one's dreams elsewhere.

4. *The stage of preparation (15 - 20 years)*

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There is a gradual acceptance of the other's faults as one is ground into conformity. One realizes that one has to change one's own values if one is to live harmoniously with others. Maturity is near.

5. *The stage of acceptance (20 years and more)*

This is the "mature" stage, when there is an acceptance of the other's faults. One succumbs once and for all to contentedness with mediocrity.

The two Buddhisms

What are the two types of Buddhism? The Mahayanist is an utter rarity, a clash, a conflict, a thoroughly new species of life forever at odds with the world. He does not spare himself - he goes all the way. In him, the terror of reality is most concentrated: he appears as a nightmare to the weak and the compassionate. Outrage is the response to his truths: "Away with that man, he does not deserve to live!"

The Hinayanist, on the other hand, is one who *understands* the implications of the Mahayanist life, but is too weak or cowardly to live it himself. However, he is honest about his weaknesses, and knows his limitations, thus he has potential for Mahayana in future. Let this be emphasized: if Mahayana is not understood, then one is *neither* a Mahayanist *nor* a Hinayanist.

And for the rest? I mean the "two paths" of Buddhism, with all its gurus and initiations and meditation techniques. These numerous clear-eyed smiling people are so infinitely *below* the level of the Hinayanist, and, hence, are not on any path at all.

Paths to enlightenment

Q: Are there several paths to enlightenment?

A: It is said there are different paths to enlightenment for people with different potentials for spiritual growth. But I tell you, there are many paths to *hell*, but only one path to Truth - *the path of the renunciation of delusions*.

I ask you, how many ways are there to abandon delusions? If you have picked up a burning ember, how many ways are there to drop it to the ground? As light travels on one path only from the sun to the earth, so is there only one way to God. Nor are there "short-cuts", against such false words shall you close your ears!

Can I then point you towards this path? Certainly: when you discover either/or, turn never again to "somewhat" and "also".

Too many people waste their lives debating which is the "true path" or the "fastest path". If only they would set themselves on the path of using

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their brains! They argue about whether the true path is the path of reasoning (jnana) or devotion (bhakti). This nonsensical argumentation is probably the only thing all religions have in common. Do you suppose one can discover falsehood and uncover truth without *reason*? Do you suppose one can live in accordance with reason without *devotion* to it?

In Zen Buddhism, Bankei's devotional Unborn/do-nothing Zen was a reaction against the prevalent attachment to intellectual methods. Hakuin's revival of the difficult and more intellectual koan Zen was a reaction against the prevalent attachment to Bankei's do-nothing Zen.

Without bodhicitta, you are bound to become impaled on one of the deadly horns. Bodhicitta is a restlessness that will not settle for the slightest imperfection. Bodhicitta will not accept doing nothing if it means not doing. Bodhicitta will not accept doing if it means work.

The Way of abandoning delusions involves both intellectual reasoning *and* a heartfelt devotion. Such a path has no name until you try to give it one.

Q: But isn't the Truth beyond reason?

A: Is that what you've read? Or have you arrived at that notion yourself? If you've merely heard it said, then it is of no consequence. However, if you have applied your own reasoning mind to the problem, and discovered Truth to be beyond reason, then have you not arrived at the Truth through the power of reason?

Q: Very good, but it seems to me that reason only takes you so far. It is as though reason delivers you to the doorstep, but doesn't carry you across the threshold.

A: What if your reasoning tells you to step effortlessly across the "threshold"? To the one who passionately strives for truth, reason reveals the unreality of any such threshold, at which point the threshold is crossed! And once across this threshold do you imagine reason ceases to exist? Is the enlightened man incapable of rational thought?

Truth is not beyond reason by any means. It is only beyond the ignorant person's comprehension of reason.

As far as the paths of "knowledge" and "devotion" go, if a thinker is not devoted to the truth he discovers, then he is no thinker. And if a devoted person is devoted to something that is not truth, they can hardly be devoted to God! How can one determine whether the object of one's devotion is real or not, if not through reason?

Jnani/vijnani

The difference between a jnani and a vijnani is the small matter of a leap of faith. The jnani has knowledge of God, but will not believe in his knowledge.

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A jnani is like one who knows beyond doubt that a log of wood contains fire. But a vijnani is he who lights the log, cooks over the fire, and is nourished by the food.

A jnani will not talk about spiritual things without being asked. He will enquire, at first, about such things as your health and your family. The vijnani is different. He is unconcerned about anything.

The jnani says "This world is a framework of illusion." But he who is beyond both knowledge and ignorance describes it as "a mansion of mirth."

Changing attitudes

In the beginning one may say, quite industriously, "Something worth doing is worth doing properly." Later, when one starts questioning human motivation, one begins to say "Something not worth doing is not worth doing properly." But the one with real wisdom, who hasn't a care for the opinion of others, says "Something not worth doing is *not worth doing!*"

The infinite mind

The infinite mind is attained through a combination of great bliss and the wisdom that knows Reality.

With complete single pointed concentration great bliss is attained. When the power of this mind is used to generate complete faith in the nature of Reality, enlightenment is attained.

All too often the bliss of complete single pointed concentration is mistaken for enlightenment itself, when it is merely an altered state of consciousness. Similarly, an intellectual understanding of Reality is often mistaken for true wisdom. Even more surprising is when a mere intellectual understanding of the structure of philosophical arguments is mistaken for true knowledge.

Who can wait quietly while the mud settles? Who can remain still until the moment of action?

First things first

No one can immediately see the final goal of the spiritual quest. So follow your nose. Face the breeze and capture the fragrance of truth as it wafts past you. Acquaint yourself with the sons, and they will direct you towards the Mother. Begin with small truths and large truths will follow of themselves.

How can you hope to see the brilliance of Truth while you still have planks in your eye! Remove first the planks, then the splinters, and seeing will arise without effort.

Three stages

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The stages of mental development can also be conceived of in this way:

The first stage: Concentration

The power of focusing the mind is developed and enjoyed. One begins to learn what is possible with such a mind and begins to look beyond accepted ways of thinking. This stage roughly coincides with the realms of form.

The second stage: Contemplation

Reason is developed and the ways of Nature are more thoroughly understood. This stage coincides with the realms of the formless.

The third stage: Meditation

When intellectual understanding of Reality is perfect and Faith is lion-like one proceeds beyond the finite. Now at last, true meditation is possible.

Nietzsche's three metamorphoses of the spirit

How the spirit shall become a camel, and the camel a lion, and the lion at length a child.

The camel: Loads itself with great burdens and hurries into the desert. Mocks itself, injures its own pride, loves its enemies.

The lion: Captures freedom, struggles against the demon of values, devours the subtlest of prides.

The child: A self-propelling wheel. A sacred "Yes".

The camel overcomes gross delusions. The lion overcomes the subtle, difficult to remove delusions. The child is what we should all be.

Progressive pitfalls

One: Complete attachment to name and form.

$$1 + 2 = 3$$

Two: The belief that things do not exist.

$$0 = 1 \quad 1 = 0$$

Three: The belief that something exists, but there are no defined boundaries.

$$1 \times 0 = 0 \quad 100 \times 0 = 0$$

Four: The belief that boundaries do exist, but that these are completely arbitrary and up to the individual.

$$1 + 2 = 3000 \quad 100 \times 1000 = 4$$

Beyond all these: Complete non-attachment

$$1 = 1 \quad 0 = 0 \quad 3 \times 3 = 9$$

The process of becoming

Importance - Confidence - Enlightenment

Initially one is struck by the sheer importance of being truthful rather than sociable. Then, as one draws closer to Truth and learns more of Her

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secrets one becomes brimming with confidence in Her. Then follows a reward for the whole of humanity.

Achieving great things

If you feel like you're working, you're doing it wrong. Develop your mind gradually. That which is forced is bound to fail. Don't ask of yourself improbabilities. Lay the foundations before you begin the building proper. Before you can fly you must first learn to crawl and to walk and to run and to dance.

A major misconception

It is quite true that you cannot teach beginners about Ultimate Truth. But this does not mean you should then fill them with lies! All religions are guilty of this most terrible of crimes.

A person may not have a strong intellect, but this does not justify swamping them with a million categories and ritual practices, which only creates in them the kind of mind that *hates* truth. Instead one must encourage and awaken their enquiring mind, their intelligence and their reason.

How then, does one awaken reason in another? One gives them the tools to *take apart* all their categories; one doesn't give them more of the same! One stimulates, teases, coaxes, and rewards. It is not as simple as giving people a set of rules to live by, or a script to follow.

Push On!

Don't side step, push-on! Don't stop for a rest, push-on!

A marathon runner knows it is better to decrease the tempo, yet maintain a steady pace and momentum, than to be stopping and starting. Never refrain from the battle for a moment: be a foe-destroyer. Begin by cutting down the forest of desires (gross delusions), and then the undergrowth (the subtle delusions) . . . then! . . .

Consecrate yourselves earnestly to your work, for even little drops of water, falling ceaselessly will finally make a hole, even in a rock. - Buddha

SUBMISSION

The difference between submitting and submitting the ego

Once in a while Nature proffers us a kiss. It might happen on a vast plain, or in a towering forest, or on a beach at sunset, with the stars turning on overhead and the waves crashing against the shore. As if for the first time, we see the splendour of Nature, its wonder, magnificence, and infinite complexity. Overawed by the sheer power and scale, we perceive our own insignificance. We collapse, thankfully, under its weight, following the age-old dictum: if you can't beat them, join them.

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This particular submission is empowering, as Nature is a powerful thing. We are temporarily relieved of our insufficiency through an emptying out and a subsequent refilling to the brim. The resultant joy is described as coming from "within", conveniently ignoring the fact that Nature fast becomes a drug, which one grows to depend on, and suffer for, as we would with any drug. Such peace comes from *without*, and is as fleeting and unstable as all such peace can be.

Because of the relative rarity and power of this experience with Nature, it is often described as "God". In this way God can be reconciled with the drug-taking mentality in an attempt to make the ego impregnable. Conveniently, one does not require any wisdom to know this God: any fool can lose themselves in the beauty of a sunset!

In contrast, the sage, having penetrated to the truth of things, sees neither complexity nor simplicity. Nor does he see power or weakness, great or small, beauty or ugliness. He has seen to the heart of Nature, and is no longer in awe. Never again can he feel wonder in Her company. Now, rather than merely submitting to Her, he submits *his ego* to Her - his own self. This is called dying the Great Death.

The fool is intelligent enough to see the immensity of Nature, but not enough to see that he is a part of it, and *is* it.

Only the courageous can know the meaning of the profound teaching: "You are that". Only they can fathom the meaning of Jesus's words: "Cleave the wood and I am there, raise the stone, and you will find me." (The gospel of Thomas)

Mystery

We truly love our "mysteries": there are so many of them!

- The mystery of love
- The mystery of sexual pleasure
- The mystery of life and death
- The mystery of the Universe
- The mystery of "religious experience"
- The mystery of music, art, feelings, and intuitions.

I tell you, you create these mysteries only to escape them again with supernatural explanations. These mysteries of yours make you believe in superior powers, which conveniently provides you with an excuse to submit your wills, and forego any personal responsibility in this world. You are like the child who was caught eating chocolate: the mother said "Where did you get that chocolate?," and the child replied "I don't know, it's a mystery to me!"

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It disgusts me to think that all of your mysteries are so only because *you don't want to understand them*. Your hatred of truth must indeed be immense.

The wise, however, are truly mysterious: they neither perceive mystery nor escape it.

How big?

I hear people say: "We are too big to see the small things." They make themselves smaller. But I say to you: we are *too small* to see the big things!

Power

We don't mind *being* used - it's *feeling* used we object to. A worker doesn't mind being the slave of the company, as long as he gets paid enough. A prostitute or a model doesn't feel "used" by her paying clients. In relationships, "sharing" means letting people use you as much as you use them - yet we do not feel "used". On the contrary, we gain power by serving another.

Submission doesn't make one weaker, but *stronger*. It is not a passive giving-in or giving-up, but an *active* decision to follow a different course - the course of another. This is why it is useless to criticize people for being submissive: they experience only the winning of power.

Positive thinking is the evil spirit behind it all. It renders us unaware of the contradictory nature of our lives, and makes slaves believe they are gods. An heroic soldier imagines he has personal freedom and control over his life, yet his whole life is spent following somebody else's orders. This is because he feels he has *chosen* to submit his will. Such a pitiful state of affairs!

A soul has been lost when a slave no longer feels he is a slave. A soul has been lost when a follower doesn't realize that he follows. Sheep do not know they are sheep. A non-intellect cannot intellectualize.

Not only dominance is a will to power, but submission too. If we are to undermine the power of the ego we must confront submission also. No, we must confront submission *first*!

Flattery

You do not need to actively compliment another to effect flattery. Passive acceptance can also be flattery. Going along with the crowd is flattery. Not questioning authority and tradition is flattery.

Dependence

The Japanese see dependence as a virtue, and it is strongly enforced by culture. If you are dependent on others you are allowed freedom to do whatever you please - as long as you don't break that dependence.

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Japanese Zen Masters are indulged their eccentricities because of their extreme dependence on the support of their followers. Thus, such teachers make compromises and concessions to maintain their following. They are not to be trusted.

Submission

Submission is not satisfying when the object to which one submits is weak and powerless: this would reflect on oneself. Thus we create all-powerful objects of worship for ourselves, Gods, to represent and give evidence of our supposed strength and dignity.

SUFFERING

Dissatisfaction and hope

People claim "spiritual dissatisfaction" when material wealth fails to satisfy. Correctly, it is *emotional* dissatisfaction; why drag the word "spiritual" into the ugly affair? How often heart is mistaken for spirit!

Such "spirituality" can always be traced back to the need for *hope* - a need for a satisfying dream of the future. As long as there is the slightest hope of happiness, there is fuel for fantasy. Fantasy is called "spiritual" because it is altogether beyond this world. Being purely imaginary it is naturally beyond this world.

Hope is the psychological remedy to every disease. One sick with cancer is encouraged to remain hopeful of remission. The abandoned lover is told to remain hopeful that such a special love will come again. The ironic thing is, the more hope we have, the more hopeless our situation becomes.

The illusion of suffering

Our suffering is like water crying out pitifully for thirst. When suffering is understood, there is no suffering. A thief will flee as soon as he is found out.

How long will it take us to learn that boredom is not cast off by "doing things". On the contrary, boredom can only be escaped by doing precisely nothing. If only we could sit quietly in our rooms with our true thoughts; then boredom would find no place to establish.

Don't look for a way out of suffering, and you won't fall into it.

Life

Life is suffering. Then we die.

What suffering? I mean the emotional growing pains of early adolescence, the separation of middle adolescence, the growth crisis of the thirty year old, the mid-life crises at forty, agonizing reflection at fifty, then the torment of approaching death. These are to name only a few.

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The wise face all these at once, so do not experience them.

The agony of knowledge

The agony of realizing that your loved one will leave you as soon as they meet someone better able to provide for their needs.

The agony of learning that one holds a belief because of being weak enough to need a belief, and not because the belief is true.

The agony of hearing your children condemn all you ever believed in and tried to teach them.

The agony of learning that you have lost your ability to actually see, enjoy, and learn from Nature, and that for all your life's work and experience, children possess greater wealth.

A story

I once heard a story from a character, though I'm not sure whether he was real or fictional.

He said: "Why did I resign my job as a schoolteacher? Because I considered myself to be absolutely fitted for the post. Had I retained it, I should have had everything to lose and nothing to gain. Hence I thought it best to resign, and to seek employment with a travelling troupe of players, since I had no talent for theatricals, and therefore had everything to gain."

Help yourself

Locate yourself where you are bound to fail. Aim for perfection! Thus be guaranteed never to be satisfied in this world. If one falls to the ground, one has to negotiate with it to get-up. In this way do we become aware of the ground. Get your head out of the clouds and see where your feet are walking!

The sooner you become disgusted with this world, the sooner you will reach for the unfailing. Reason never fails.

It is not necessary to learn the hard way, making every mistake for yourself. Make others aware of this also! With your ship of knowledge, transport others through the realms of human experience. Make them disgusted! Teach them to learn from the experience of others, making the experience of others their own. This is called giving people the gift of their past lives.

Stirring up the mud

When the mud settles, the water becomes clear, and the people think it is pure. But after a storm the water again becomes mud. I am that storm, and I will muddy your crystal waters.

As long as you remain at a distance from suffering you will think yourselves pure. You must suffer if you are to realize the reality of suffering. It

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is necessary to realize the reality of suffering if you are to extinguish the causes of suffering.

Without thorough tempering in the fire, faults do not become apparent. Therefore, I rub your noses in your own dirt.

Jesus was a suffering servant not in order to save us from suffering, but to encourage us to suffer as he did. Greatness demands suffering. Genius always suffers, for it is an acorn planted in a flowerpot - a disproportion, without the strength to carry it.

The one who never suffers is either the wisest of the wise or the dullest of the dull.

The suffering servant

The spiritual man suffers, because his ego is only a shell, without real substance. And he doesn't hide his suffering. He doesn't have sufficient self-respect to put on a brave face for the world.

He is hated and ignored by many, yet the impact of his virtue is felt across the Universe. He rejoices in difficulty: the more difficult his task, and the more he suffers, the better the result. You see, the more one has, the more one prevents others from having. Whereas the more one loses, the more others can have.

Man without a woman suffers for this life, but is rewarded in eternity.

Initiations

Religions are full of "initiations". Initiations into *what* I wonder? A stronger ego?

True initiations come only through the sufferings of spiritual trial. Only in this way can one truly learn, and make the enduring vows to embark on a life of reason.

Ill-health

Ill-health can make a spiritual man, in that it can break him for the world.

A strong "human rebirth" often comes out of a difficult childhood. The child turns inward, developing the powers of reason and analysis as tools to help him weather a hostile world through *understanding*. But reason brings its own burden, so he learns to find his joy under the same roof as suffering. As an adult, he fears little.

Suffering and austerities are not necessary to attain enlightenment. However, for some it can help to shape the mind in such a way as to make it more receptive to higher thought. If one has survived the very worst the world has to offer, one becomes fearless. Also, if one suffers much, then one has nothing to lose - in thoughts of dying to the world.

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Suicide

Life is crying. When we are tired of crying we die.

Life is self-pity and submission. When we are bored even of these despicable pleasures, we want to die.

Suicide is not the will to die, but the will to *live*. We want to be without suffering because, to us, suffering is death.

Suffering

Only through the window of suffering can Truth be seen. Only through suffering will one even be bothered to look for Truth!

Though the man of knowledge suffers much, suicide is never an option for him; for reason deems suicide irrational. He experiences suffering as only as suffering, while the ignorant experience it as torture.

The wise do not believe in the use of palliatives like "conflict resolution" because the desire to resolve conflicts is the engine of rebirth. As such, the wise are inhuman.

When the chick is ready

The hen must often peck the shell to help the chick out. If this is done too early or too late, the chick dies.

Children demand equal care. If they are confronted with the terror of the Infinite too soon, they will be unable to cope. But if it is left too late they will be unable to hear.

Spiritual trial

Do not wait for the world to test your spiritual attainment - that time is *too late*. With meditation one can experience tests *before they happen*, and therefore not have to experience them.

Simply envision possible scenarios whereby your ego will be aroused, and how you will respond to them. This is not difficult to do - there are no shortage of upsetting possibilities in life. What will be the state of your mind if you learn that you have cancer, and will die within six months? What will your thoughts be doing if a mad gunman enters your home and holds a gun to your head?

You refrain from such activity, believing you have enough on your plate already. Are you so weak? Strive on! You suffer through yourselves, and not through God! You carry nothing but your own flesh, yet claim to be overburdened!

Search out karmic seeds and destroy them *before* they germinate.

The poor of spirit

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"He who has much shall be given more. He who has little, even what he has shall be taken away."

A strong ego will be rewarded with happiness, a weak ego will lose all - if it is weak because of God.

A strong spirit will be rewarded with Heaven, a weak spirit will lose all - if it is weak because of the ego.

A loss

A loss is more of a spiritual test than death, for it is harder to submit to.

Selling of the soul

To compromise a scruple is painful in the beginning. You really do give up a part of yourself. But once it is gone, the pain is over, and one has, after all, achieved a greater good - hasn't one?

"Mature" people tell us they are fully satisfied in life; that they truly enjoy their work, and are happy in marriage. These pure ones have a clear conscience - which is *necessarily* the case when there is *no conscience*! And when there is no conscience there is no soul, because soul is conscience.

TRUTH

To conserve religion

The Truth does not become more evident when religion flourishes; on the contrary, it becomes even more scarce. Giving people what they want does not spread the Truth, but makes it even harder to find.

When the Truth is presented in its raw power, many will cry out, their eyes blinded by its brilliance. But at least Truth will have a place among men, no longer smothered and suffocated behind the robes and rituals of sweet talking preachers. Truth is a concentrate, a deadly solid; if we try to dilute it down to suit the common taste we simply wash it down the drain. To enjoy Truth, one requires *teeth*.

Truth cannot and will not change to suit the needs of the ignorant masses, despite our efforts to adapt it. The Truth does not need to pander to the world for its survival. It is *we the people* who need to start bowing down respectfully to the supremacy of Truth. It is the hundred thousand foolish gurus who need to start opening their eyes. They mistake the vehicle of the Truth for the Truth itself and cling to it with all their might, even making their home of it. But this vehicle is expendable, and in most cases *is expended*, while the Truth can never be touched.

Questions

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Q: I'm not sure it is possible for one to ever know the absolute truth, for our thinking is dependent on causes and conditions and can therefore be biased. That is, we may be *caused* to mistakenly believe we have arrived at the truth.

A: Not all thought resulting from causes and conditions is faulty. The causes of a true mind will result in a true mind and true thoughts. The true mind recognizes Ultimate Reality by the fact that it accords with its perfect reasoning.

Q: If the wise man knows the Truth, then why can't he explain it?

A: He could say "Truth is Everything" or "What is not the Truth?" or "The Truth is Nature," but what would be the use of it? He probably wouldn't bother, knowing that you would grasp at his words and misunderstand them.

Truth

Truth lies at the end of reasoning, not before it! However, the "end" of reasoning does not mean you must seek to destroy reasoning! Rather, go through it, past it, beyond it. Truth is immediacy or spontaneity *after* reflection.

If you have to choose between your understanding of the world and the Truth, then choose the Truth - your understanding of the world will soon catch up.

Truth and organizations

It is near impossible for truth to exist in any organization. Where large groups of people gather, and large sums of money, there are rules and regulations. Rules and regulations are based on tradition. Where tradition is upheld, truth finds no foothold.

Occasionally one hears a lofty word from a rebel priest; but as long as these few remain part of their tradition their lives will be immaterial. They spout high words for God, but precious few *low words* for tradition.

There is no excuse for feeding the superstitions of the masses. Yes, tradition is invariably superstition.

Truth and the media

To make a mark in this society one must be able to perform well in the electric media. Whether for radio or television it is necessary to speak quickly, fluently, and coherently. When air time can be worth hundreds of dollars per second, and the audience is greeding for continual stimulation, you are *not allowed* time to think. Silent pauses of even a second go down very badly, especially on radio where there is nothing to look at to fill the gaps. You must be able to open your mouth and have a deluge of words

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stream forth. The audience are not paying for time to think; their only request is *entertainment*.

When I speak it is shortly and sharply. I dole out my poison in small but deadly packages. But all good things take time . . . I administer my poison in crystalline form, which I make on the spot to meet the particular demand. The crystallizing process necessarily takes time, as fine elements must be drawn from every reach of the mind. For the poison to take effect also takes time, and for this I will wait.

In the world of spirit, more words count less. In the world of the media, more words count more. The media does not lend itself to the conveyance of Truth.

To get moving

Q: Why is it that you strive for the perfection of Ultimate Truth, when most people are content with the ups and downs of normal life?

A: The reason I strive for the perfection beyond happiness and suffering is because I see that such a thing is possible. I suspected its possibility from an early age. The fact that I always had perfection dangling in front of my eyes as a lure made it impossible for me to be content with anything less. For me to settle for less would be to *feel* less. To make myself the slave of my desires would mean *being* a slave.

Most people do not suspect the existence of Truth. They are content with their pitiful games, their loves and their fears, because there is nothing to show them up. Only light can reveal them grovelling in the dirt: but they live in darkness.

Q: How did you come to suspect the existence of Truth? And why did this happen to *you*, out of so many?

A: I happened to be in the right place at the right time, and Nature gifted me with a fearless thought.

I suspected I saw the smallest dot of light. I moved closer, and my deepest fears and hopes were confirmed. At once I felt terrified as of cold empty space, and excited of heart as though joyously bathing in the clear bright sunlight of a spring day. At once alienated, yet also refound. At once set afloat on a dark and strange ocean, yet given an anchor the size of the Universe.

I began to burrow towards the light, but dirt kept falling down into my eyes. After brushing myself off I continued my digging. Very soon I made a big opening!

Q: How did Nature gift you with that initial fearless thought?

A: Nature encouraged my reason by rewarding me for my mental efforts and punishing me for my emotional ventures. Thus I had nothing to lose emotionally, and all to gain mentally.

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Q: Then your philosophical pursuit was triggered by some bad experiences and failures. Was your extreme action not itself an emotional reaction against failure?

A: Yes and no. Yes, to some degree my rejection of normal human values was emotional, for I was hurt and degraded by the wretchedness of it all. On the other hand, my action was totally rational. From this rational perspective I did not so much experience any failures, but the inevitable consequences of a normal egotistical life.

I was sensitive to these consequences, and I did not avoid them. I even *let* then come to fruition; for I was perceptive enough to see that one could not avoid the eventual fruition of failure. My reason was too proud to let me avoid the inevitable, so I experienced it. Yet my reason was too proud even to experience the inevitable! So I sought to go beyond all - my pride too, would have to go. Such is my story.

Modesty

Nietzsche displayed a wonderful modesty when he wrote two pieces entitled "Why I am so clever" and "Why I write such excellent books."

In the same tradition I have considered having a tee-shirt made for me displaying the word "SAGE" in large block letters.

What is modesty? Modesty is *truth*!

VIOLENCE

Madness

If a criminal pleads insanity he will probably avoid the wrath of the public: he frees them from their guilty conscience. The people can then say: he is not our problem, we are not the cause, he is simply insane. With such a designation they distance themselves from him, treat him as an independent existence, and therefore avoid responsibility for him. To accept the responsibility for such ones would mean having to see the madness in themselves.

Criminals are in fact quite normal, because crimes are committed with the goal of happiness in mind, which is, after all, a normal human motivation - isn't it?

We sane people of the world live in a country called "sane" and are therefore in-sane.

Our violence

Where there is ego, there is violence. The two always exist together because they are actually one and the same.

Violence is usually kept below the surface where it manifests as hatred and fear. It surfaces as physical violence and war.

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Our violent forms of entertainment act as a safety valve, releasing pent-up tension and stress, helping us to work off our inner violence and hatred in the relative safety of the imagination. If the stress is not released in this way the pressure of it will build up to a level where it can no longer be contained, and will burst forth destructively.

Thus, violent forms of entertainment help to keep ugliness from reaching the surface. But meanwhile, inside, the seething mass of delusion we call "the soul" is being perpetually exercised and strengthened. Through such entertainment the seeds of physical violence are sown, and the fruit is sure to follow. When that time comes the release valves of wit and distraction will not be enough to cope.

There is only a hairsbreadth between the imagination and physical reality. It doesn't take much to push one into a mental state of no longer wishing to draw-up the line that separates the two. When the going gets tough, we do not hesitate to make our own reality. When desperate, we cannot afford to stop to consider the niceties of social behaviour and the rights of others. Happiness is a matter of life and death!

Do not think you can avoid the violent end. Your time will come when things change - and change is the way of Nature. Your happiness will come and go as Nature breathes in and out.

We are all murderers. Perhaps you have not yet murdered. Does this make you exempt? You may not have murdered, but have you been pressured to do so? Only when we are pushed to our limits do we reveal ourselves for who we really are.

Violence is very easy to understand. The ego feels it has a fundamental *right* to happiness, and will destroy anything that stands in its way. This may mean killing a mosquito - or a person. Yes, to kill even a mosquito out of anger reveals the mind of a murderer. So I say, where there is ego, and the hatred of suffering, there is violence.

Blaming the church

Some say it is not fair to blame the whole of Christianity for the few bad eggs within it. But I tell you, these few "bad eggs" are the ripened fruit, and all the others have yet to ripen if they have not already done so. A good tree does not produce bad fruit. Only a bad tree is to blame for bad fruit.

If you see many happy drug addicts, with only a few miserable "bad eggs" among them, I hope you do not reach the conclusion that drugs are the true way to salvation!

Man/Woman

What is the cause of domestic violence? The male is usually the perpetrator, so it is surely he who is to blame. There is no excuse for

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his *ever* harming another human being, no matter how great his burden of stress and pain.

Simply, violence is the natural manifestation of the dominant emotions, and will continue for as long as the emotions which fuel it. Now hear me: if men and women stopped playing the games of submissiveness and dominance *I guarantee you* there would be no more violence. Mind you, neither would there be any love, for love is precisely a game of dominance and submission.

If a woman submits her will to a man, even in the slightest, just for fun, then she fuels his dominant emotions. This is truly playing with fire.

THE WAY

The good blade

The egotist is at one time sharp and cutting swiftly, and the next he is dull, tired, and useless. He is like the one who excitedly over-sharpens his knife, which then quickly blunts.

But the wise man is calm and steady. He has nothing in the balance, so nothing to lose. He never needs to sharpen his blade, as it is always perfect. His is the blade of the Infinite. He doesn't hack when he cuts. He works without effort, letting the blade glide unhindered about its work. No material is too tough for such a man, and such a blade.

The egotist, no matter how skilled, forces the blade on occasion through anxiety. It is now the blade fails and he makes a mess.

Explanations

The sage does not try to explain away mysteries, as he knows nothing can be explained. Neither does he escape anxiety about the world by saying things are "caused" or "natural". He knows that even causation is void of any reality. All things are void of self existence, and this is neither because of their causation nor their non-causation.

He rests in what is left.

Life

- The irony is, that when you have evolved spiritually to the level where you can preserve your physical life, you no longer need a physical life.
- From the instant you are conceived you begin to die. In fact, death occurs each moment, and with it, new life.
- The body is to the spirit what the shadow is to the body. Do not be concerned where it falls.

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- Coming to terms with death is like putting a band-aid on a broken leg: completely useless. If you seriously want to overcome death, you must first overcome life!

- Let go in front

Let go behind

Let go in the middle

With a mind freed everywhere

You will be free from life and death.

The bound mind: one that believes in boundaries

Destroying all boundaries, you eliminate the need for *things*. Things having disappeared, *change* is seen to be unreal. Once change is gone you are rid of *movement*. Unmoving, there ceases to be *time*. Gone is time; - and purpose is now eliminated. No purpose means no *enlightenment*, and thus all things are free to follow their natural course.

Running out of ideas

If one lacks the faith to dissolve oneself in a sea of wisdom, one can still occupy oneself in a relatively noble fashion with *ideas* of truth. The problem is, ideas run out. It is not long before you have thought all thoughts, and perhaps written all ideas, and they cease to thrill. One's ink runs dry.

The temptation is to now fall back into the immediacy of common worldliness, where there is at least some pleasure, some colour, however shallow.

The wise never run short of ideas, because they seek no joy in them, and thus find no pain. Their strength arises from their having sacrificed knowledge, and having *become* all-knowledge.

This Life

When there is absolutely nothing

What can get in the way of Doing?

There is no self to observe all things

It is only deluded thought that clings.

Motionless and deep I make nothing at all.

If I should falter, I will definitely fall.

In oceans of poison I willingly swim.

Only by Dying can I see Him.

I do not live in this small crowded world.

In my heart the infinite has unfurled.

Things once beautiful are now only a reflection.

Seeing nothing, being nothing, my redemption.

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The Barrier

To know the truth is one thing,
To understand it, another.
So go through intellect to Love,
And avoid a lot of bother.

To see the truth is no attainment
But to have faith is the goal.
Having climbed to the very top,
You must now let go of the pole.

To plunge into the inky blackness.
To apply the truth to oneself.
To enter oneself into the equation,
Is to cross the infinite gulf.

This cannot be learnt from words
Nor teachers, gurus, and priests.
Friends and family cannot help you here,
It is time to attack the beast.

Then one becomes an individual,
Never again to share.
Alone in the world, without friend or foe,
This is indeed hard to bear.

But have faith and believe
In the earth, and the sea.
Be confident, ruthless, and strong.
If you want to be free then make everything "Me".

Penetrating that tiny space between heaven and earth,
With the strength of a mind that is sure.
One by one, all things will fall quietly away,
And you will pass through that door.

WISDOM

Knowledge

We people build our castles with the bricks of knowledge - placing them one on top of another. Take away one brick, and the whole structure comes tumbling down.

Where is the information within data?

Where is the knowledge within information?

And where is the wisdom within knowledge?

Wisdom

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Wisdom is learning to look at things from a larger and larger perspective. If you look at something from close-up it looks big; but get farther away, and it becomes smaller and smaller.

Remove the dust of the mind with the water of wisdom. Wisdom is when one sees the Infinite . . . *and realizes its significance.*

Gospel

I don't say the bible is gospel!

Spiritual writings are maps and guide books, they do not give you the thrill of the actual visit, or the knowledge and the joy of that land. It is better to hear little and to understand the meaning, than to hear much and misunderstand.

When you read, seek savour, not science; for in the physical world everything is symbolic. The *meaning* is the valuable item, not the words. Use words only as tools or instruments. They are a means of serving God, they must not become an obstacle or an impediment.

Knowing

When you have destroyed yourself, you have not lost yourself, but *found* yourself. If you do not understand your own existence, how can you hope to understand the world? I am speaking of the knowledge of *what* your self is, not *about* yourself. The latter is merely psychology.

You worry about the future, but you don't even know the present! I tell you, take care of the present and the future will take care of itself.

Buddhism

Buddhism is like a thorn used to remove another thorn. When the thorn is out, there is no more use for Buddhism. You can throw it away. Similarly, spiritual teachers are useful to point one towards the Truth and to stimulate one's mind; but when one has found the Truth, they are no longer needed. The traveller who finds his road blocked by a river will use a raft to cross it. Upon reaching the other shore he will not carry the raft on his shoulders to continue his journey; he will abandon it as something which has become useless.

Concepts can destroy concepts, words can destroy words, tools can dismantle tools. By using them in this way we can end all untruth. That which is left we call Truth. Meanings destroy meanings, leaving us with the Almighty Meaning.

Before contact with Buddhism, a bowl is a bowl and tea is tea. While studying Buddhism, a bowl is no longer a bowl and tea is no longer tea. In the end, one becomes enlightened, and once again a bowl is a bowl, and tea is once again tea. The dismantling is all done, and one can forget Buddhism.

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This is why it is said: "There is a Buddha for those who do not know what He really is. There is no Buddha for those who know what He really is." The millions upon millions have mistaken the tool for the reality, the finger pointing at the moon for the moon itself.

Silence

Silence is often the best manifestation of wisdom. The wise do not try to convince others and win arguments. They speak only where there is benefit, and not out of self-protection or self-promotion. They believe it is better to lose in debate, than lose integrity.

The ability to argue convincingly, with impressive articulation and captivating delivery skills, does not make one wise. A skillful debater may be very entertaining, much as a champion boxer - but does this make him right?

Understanding

"I have an understanding of the scriptures" say all those priestly men. If only they had a *correct* understanding! Understanding is not hard to come by. The human mind has unlimited capacity to make sense out of absolutely anything - we call it "creativity". But the Truth is deeply hidden. It presents itself only to those who are brave enough to abandon their creativity and finite intelligence.

Better or worse

Q: You say all things are equal, but surely humans are the highest form of life on this planet.

A: Are you better than a tree?

Q: Certainly, I can think.

A: What about during unconsciousness sleep, are you better than a tree at that time?

Q: I don't know.

A: Do you not "sleep like a log"? If you are no different to a tree while sleeping, how can you be any different upon waking? Does your basic nature change?

Questions

Q: Self delusion is so easy. We have all made so many mistakes in the past. How can a person possibly know with certainty that he is not mistaken?

A: When knowledge and wisdom is acquired, truth is seen.

Q: It is all very well you telling me this, but how do I know whether you possess such wisdom as to be able to help me on this matter?

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A: You yourself must attain wisdom before you can judge the wisdom of others. There is no other way.

Q: How do I become wise?

A: Wisdom is acquired through thinking and finding answers. Pursue the enquiry "What am I?" by fathoming the questions "What is life?" and "What is death?". Nobody can do this for you. There are no short-cuts. Books and teachers can at best serve as catalysts.

Q: I must confess to being disheartened by books. How on earth am I supposed to understand and be helped by the teachings of Jesus for example?

A: Don't try to understand what he means. You would do well to just occupy yourself with penetrating to the truth of the matter of life and death. Spend what small time you have on this earth investigating the things of vital concern. You haven't the time to distract yourself trying to understand what every Jesus, Buddha, or Muhammad has supposedly said. What if Jesus was completely wrong! Wouldn't that make your efforts a horrible waste? When you know the Truth, then you will understand all things. Then you will know whether Jesus is worth trying to understand.

Most spiritual scriptures are devotional. That is, they are intended for those who have already transcended the words. If you read these scriptures while you're still after the meaning contained in them, you'll only blind yourself.

Of what use are scriptures anyway? They are just words on what is essentially no better than toilet paper. One doesn't even need to be able to read to know the Truth. More often than not reading is a hindrance to the understanding of the essential. You will only become wise through your own courageous thinking. There is no other way! Go and ask a tree the meaning of the scriptures; it will give you a good answer.

Q: What qualification do you have to say what you do?

A: My life is my qualification.

Q: What if *you* are wrong? Why should I believe in what you say?

A: Who ever asked you to believe? Of what use is belief? I don't ask you to believe, but to investigate, and then to know. The only belief I ask of you is belief in reason. Is this too much to ask? Enlightenment is not attained through belief.

Concentrate on what is real

Each moment, do just this: ask yourself "What is real?"

Then, knowing what is real, and what is not real, have Faith.

Concentrate on what is real and forever remain separate from this transient world.

And should you ever have the slightest tendency to see beauty in anything, then turn your back on the lie as something you reject in order to

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save your life. Don't even consider entertaining it for a moment. It is something you rejected long ago to make your life what it is. To again accept lies willingly will be to lose your life. It will be to have wasted all your efforts towards truth.

Points to remember

- The man who has recognized the illusory nature of things will not take poison as a food.
- Would a blind man who has recovered his sight desire to be blind again?
- Shall we quench a fire by heaping fuel upon it?
- Does a fish who has escaped from the net desire to be caught again?
- Give no more thought to things in existence! Who would take back what they had once vomited.

Mystic States

It is exceedingly foolish to think that one's ability to achieve altered states of consciousness or meditational mystic states is in any way related to wisdom and spirituality.

The only measure of spirituality is wisdom, and wisdom manifests as non-attachment to everything. Wisdom is not tranquillity, nor is it eloquence, or the ability to read minds, or to transfix people with masterful words and knowledge. Do not be not deceived by false values!

Simplification

We seek security through simplification, categorization and abstraction; the aim being to freeze all change. Ironically this always leads to yet more complication and suffering. The more categories there are, the less easily they live together.

Simple people have a simple faith. The more complex we become, the less faith is possible. Through my well-chosen complications I hope a Great ball of doubt will be raised, so simplicity and complexity can be transcended once and for all.

Establishing the non-existence of an inherent self

When a cart is taken apart into all of its pieces, where is the cart? Obviously the "cart" is merely an adventitious designation that depends on all the parts being in the appropriate place.

To disprove the self-existence of the cart, as we just did, we had to know precisely what it was we were disproving - the cart. If you can come to grips with what you think something is, it is then an easy enough task to disprove its self-existence.

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And this is the problem, for while we humans have no trouble defining what a cart is, we baulk at having to define what *we* are. Until we are brave enough to at least admit we are a *thing*, we will be unable to convincingly disprove ourselves to ourselves. It is not enough to realize that all the things around us lack real existence, if we cannot extend the reasoning to ourselves. If we lack the love and courage to do this, then the generative core of delusion will remain untouched, to wreak its usual havoc upon both ourselves and others.

Wisdom

Your species has entrusted you with an enormously valuable treasure, upon which the species depends for its survival. Do not take your eyes from it for even a moment! Do not leave it unguarded! Treasure these words!

Reject all

Freedom is being able to squarely face the very worst, and the very best that can possibly happen to one, without a single care. How my heart goes out to such freedom!

Jesus expresses his love

- *"Any of you who does not give-up everything he has cannot be my disciple."*

- *"I have come to bring fire on the earth, and how I wish it were already kindled!"*

- *"Do not suppose that I have come to bring peace to the earth. I did not come to bring peace but a sword. For I have come to turn a man against his father, a daughter against her mother - a man's enemies will be the members of his own household."*

- *"How can ye believe, who receive honour from one another."*

Nihilism

When people say to me "You are preaching nihilism," I reply "My dear friend, nihilism does not exist!"

The right sound

If the guitar string is too tight, it snaps. If it is too loose, there is no sound. Tuning guitars is so much effort. I advise you to remove all the strings and just take life easy. This sounds best of all! Stop the sound of that distant bell!

Temporality

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It is said "All our attachments and joys are temporal," and "you can't take anything with you when you die." Such advice achieves little, as we do not understand the meaning of temporality. We understand it to mean "existing for a limited time," so we redouble our efforts to enjoy what we have, while we have it.

But temporality concerns the nature of things to be *always changing*. Things do not exist for even a moment before they have changed: so it is impossible to possess anything at all. You see, temporal means *not real*.

WOMAN/MAN

*Understand woman, and you understand the highest.
Transcend woman, and you transcend the highest.
Reject woman, and you reject the highest - the ego!*

What is Sexism?

Is it "sexist" to be realistic about the immense psychological differences between man and woman?

Is it "sexist" to recognize that some qualities of personality are superior to others, and that these qualities are not equally distributed between the sexes? If so, then I am proud to be known as sexist, for my aim is to be honest and not popular.

I've had enough of the lies spoken about women. I've had enough of what has become "female worship", not only among women, but also among men whose adoration of woman has proceeded far beyond mere gallantry. I am certainly not in favour of unfair discrimination against women. And I am not in favour of the lesser role that Nature (and man) has inflicted upon women throughout the evolution of our species. I'm all for equality . . . that is, I'm all for changing the way women are brought up in our society. I'm all for making women more equal to men. But I will never *pretend* equality of the sexes, whether that be equality of psychology (and values) or equality of rights, when it is unrealistic and dishonest to do so.

We could classify man and woman as different species, were it not that the combination of the two seem to produce offspring - so little is there in common between us. We are mentally distinct, if not genetically. Though I hasten to add that we differ mainly because of our upbringing, which can be changed, and not because of any genetic or God-ordained determinism.

Yet what use is talking about sexism until we have at least determined what it actually is to be a man, or a woman. Therefore, I will do here what very few would dare: I will outline the major differences between man and woman, and in the process I will hopefully impress upon you that if things are not the same they cannot hope to be automatically equal and demand equal rights.

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Kierkegaard, the great Christian philosopher, says that "Woman is personified egotism," but that she can never know it because of her lack of penetrating thought. Nietzsche observes that "woman is first and foremost an actress.", and describes an actor as "a person who is skilled at combining falseness with a good conscience." Schopenhauer, in his renowned essay "On Woman" states that women . . . "are their whole life - grown-up children . . . She is an intellectual myope whose intuitive understanding sees distinctly what is near, but has a narrow range of vision, which does not embrace the distant." Schopenhauer finds that her basic tools of trade are a subconscious and automatic tendency towards "cunning and deception," and that the woman's basic failing lies in her injustice. Others agree on this point. Freud says that "the poor sense of justice in women is connected to the preponderance of envy in their mental life." And Plato makes his view clearly known when he says that "Woman's nature is inferior to that of men in capacity for virtue."

Women are singled out for special attention in the philosophic religions. In Hinduism, women are known as the embodiment of maya (illusion), and avidya (the power of delusion). Buddhism regards women to be so far away from the requirements for spirituality that the task is especially difficult for them. One famous Buddhist leader, Nichiren, said that "women can no more attain Buddhahood than can a dried-up seed sprout." And finally, Carl Jung points out that "Nature has created an extreme difference between man and woman, so that he finds his opposite in her, and she in him." Is all this pointing towards equality of the sexes? I say not.

Are all the men referred to above ordinary and ignorant cloddish males? Are they so insecure that they cannot think clearly, and are disparaging women to reinforce their own possibly fragile male egos? I think it would be naive to conclude such, no matter how inviting. They are simply facing reality.

But let us put things back in perspective before you get too angry. Ultimately, woman and man are equal, in that we have evolved in Nature together and to be dependent on one another. We are equal in the eyes of God if you please, but we are certainly not equal in everyday things. For example, woman does not have the physical strength of man, due to her genetic inheritance. In the same way she is less qualified for the rigours of life as an independently thinking person, though as a result of her upbringing.

While women are brought-up in our society to be submissive and emotional, men are reared to be competitive, more courageous, and to be risk-takers. While submissiveness and emotionality are ideal skills for avoiding suffering, they are useless for living in reality. They prevent women from having any stomach at all for hardship. In contrast, man is constantly exposed to hardship, worry, and stress, as they are an integral part of the

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competitive male world. Therefore, woman's strength is that she is expert at avoiding suffering, while the strength of man is that he can bear-up under it. It is not of his own doing, but man thereby gains what qualifies him for a life of thinking, and for a life of spirit. He has the ability to withstand the mental hardship necessary for real thought.

In this respect then, man and woman are worlds apart. A woman is severely restricted in her thinking. She has no mind for irony, contradictions and paradoxes. She has no mind for the dialectic. There is no use in forcing a woman into a good that hurts - it would break her. Only men, true men at least, have the toughness, born out of their egotistic competitiveness, to endure the intense agonies of the true philosophic life. A life of honesty.

"Now she loves him, and looks ahead with quiet confidence - like a cow" reflects Nietzsche. Woman's greatest love is when she possesses one man, or when she possesses a child. Relationship is her basic need. This is why women are so very much under the control of such vanities as fashion, fun, and friends. Willingness is woman, she lives only for the crowd, and finds her identity only with them. For her, to be alone, without a man, without child, without family, is the most terrible plight imaginable. She would perhaps rather be dead than live in this wretched condition. But one must be alone if one is to follow the path of reason. Only alone can one truly live.

When a man becomes entangled with a woman he immediately becomes like her, and lives through her - childhood revisited. He becomes possessed by her, completely and utterly bewitched. She embodies the most powerful cunning and deception - but it is subtle, and herein lies her strength. She is a startling effect that hypnotizes the man before devouring him. Then he loses that precious thing which qualified him for life as an individual, and he becomes like a sheep. He is lost forever.

A great fighter can kill many in battle with his bare hands, but a woman can slay a hundred men with her eyes. Yet in conquering her man she not only destroys him, but hammers the final nail in her own coffin.

Do I hate women? I can excuse you for thinking I do. But I cannot hate women. I know far too much about women to be able to hate them. Rather, I hate what they embody. I hate the way they make life soft and easy, distracting attention away from the important, cold, hard realities of life. I hate the way they give the appearance of being selfless and kind, concealing their true nature. No, I do not hate woman, but I hate the society that created the monster that is "womanliness". And I hate myself for being a part of that misguided society and unable to correct it.

I do not want women to feel discouraged. My intention is only to make clear our situation as it stands, and the task that stretches out before us. If we do not learn to see clearly the difference between what I call "female values" (most common in genetic females) and "male values" (most com-

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mon in genetic males) then we will never know where we stand in relation to these extreme opposite sets of values. If we are unaware of where we stand in relation to these extremes then we will be disorientated, and in no position to judge between good and bad values. Thus we will be in no position to improve ourselves, for what is self improvement other than the abandoning of bad or false values and the cultivation of good ones?

Only male objectivity enables one to stand back from the closeness of the world and find perspective and orientation. Woman needs encouragement here. It is essential that she break away from the conditioning of society. She must learn to be alone, and seek the truth. Indeed, it is a rare man who can stand alone with his thought, but fewer women even attempt it.

While some men are more "womanly" than others, and some women more "masculine" than other women, the traditional male and female roles are so deeply entrenched in our society, that even in these modern times they remain at the core of our being. Schopenhauer remarks that "When Nature divided the human race into two, She did not simply draw the line through the middle - the divisions are polar and opposed to each other, and the difference between them is not merely qualitative, it is also quantitative."

Despite occasional and fanciful forays into "equality of the sexes" and the like, our conditioning stands firm, and is deeply rooted. We must be more realistic in our approach to the problem. Our goal should not be "equality" but *humanity*. If women become more like men, and men more like women, the result will be a society of spineless weaklings. This will only compound the problems for our species. We must go beyond such petty thinking, to a life of rationality and truth. We must become *Supermen*, taking male rationality to its ultimate conclusion and not stopping short. We must recognize the enormity of the task that lies before us, and passionately set to work on it.

Two creatures as remotely different as man and woman cannot realistically expect equal rights. And so I heartily join Schopenhauer when he says that when women were given equal rights, they should have been endowed with male reason also.

Even so, I doggedly maintain the hope that women will grow to deserve the rights they have been given. If one treats children as children, they will remain as children; but treat them as adults and they grow up. When will men learn to treat women as adults? When will men learn to respect a woman's independence? When will men learn to be real men and *leave women alone!*

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So, am I then sexist? No, I am not sexist: I am against women of *both* sexes.*

My words against women

I know that my concentrated attention on the faults of the feminine persona will be taken badly by women. This is unfortunate, for it is not my intention to hurt and divide. These consequences, though undesirable, are inevitable - *for I must make my point!*

And my point, while of vital importance to all, must be addressed mainly to men: I tell you, *beware female values!* I express this same warning to women, but when there is an emergency, with thousands of people seriously ill and only one doctor, then the healthiest must receive the best attention, in the hope of saving at least a few.

Woman is no mystery

The mystery of woman must be how she is so attractive to man. What is this magic spell she weaves that brings a man to his knees?

Her dominance is the trick. Her complete and secure dominance. For while she is weak, does she not have dominance over suffering? Unfortunately, man sees only her power, which he loves to feel as his own; he doesn't look so far as to see the *source* of her power, which lies in her submitting so easily. He is duped. For hers is not a masculine power, but a power that exists only within her sphere of submission.

Man is not happy with submission, so is under constant threat from a world which would love to crush his hopes. He rarely feels the easy-going and open confidence of woman, which is so very much like that of a child. He is a stranger to her security, which bows down before all things. Man has to give the appearance of being secure; woman actually *is* secure. For this reason, in his weaker moments, he sees her as a super-male, or a god, who is what he desires most deeply. He projects woman in his own image, making himself blind to her true form.

"... *there is a moment in her life when she deceptively appears to be infinitude itself - and that is when man is captured. And as a wife she is quite simply - finitude.*" - Kierkegaard

Man doesn't see his mistake till it is too late. Now he sees her puttering around in finitude, and all the time he has been following her lead. He has been dreaming, and she has been encouraging his dreams. For woman sees nothing wrong with dreaming. She even pities man because of his fear of fantasy, and wants to teach him (who is now her own little child) how it is

* Since writing this essay back in 1987 my views have changes somewhat. I am no longer of the opinion that woman's lack of consciousness is due overwhelmingly to her upbringing, but now consider her genetic inheritance to play a much larger part. - K.S. 1995

* See appendix for references used in this essay.

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done and how to avoid a bad conscience about it. Once committed he cannot admit to his mistake, having too much to lose. So he buries his thinking, and his spirit with it.

"Man has no inkling of the extreme egotism in her devotedness; he considers himself very lucky and feels highly flattered to be the object of such fervent devotion; which always takes the form of submission, perhaps because woman has a bad conscience about it, wondering if it is not really egotism." - Kierkegaard

Woman lives through man's strength, through his courage and ability to bear-up under heavy loads and great thoughts. She cannot tread where he does, so needs him to traverse the land for her, the country she needs to experience and feel, but can do so only through another.

So she woos him, and he comes to love, and worship her. She senses that something is wrong here - woman is not stupid - though she is powerless to do anything about it, being a slave to her own heart. She has to force herself not to think too deeply about this state of affairs for fear of what she might find out. Perhaps out of guilt for her weakness she submits to the situation, and to him, who embodies that which she is submitting to. She is saying: "I know this is wrong, but my desire is too strong. All I can do is let-go and submit. I throw myself at your feet to prove to myself that you are the stronger." Thus does she avoid having a conscience about it. She merely has to convince herself that all things are too difficult to fight. Bowing and crumbling beneath all things serves the purpose admirably.

But she is not to blame for her weakness. Woman is *forced* into her thoughtlessness and superficiality, not being equipped to make a stand for individuality and reason. When she does make a stand she is punished for not fitting the role expected of her. Men will despise her. On top of this she faces all the defeats and pressures involved in the exercise of thought. For her, the exercise of thought is like stepping outside of a cosy warm cottage into a cold and icy blizzard. She's just not used to it. Therefore, rather than fail, and suffer, which she cannot stand, cannot enter into and bear-up under, she steps back into the restfulness of womanliness. Even here, she can still think a little, a lot more than she appears to. Though she must cover up her thinking, repress it, not let it come to the surface - not actually *use* it.

The human mind is born with the potential to enjoy the fruits of analytical thought. Consequently the will to learn and conquer has a seed in *every* human mind. So we see the stronger women becoming men. Some women, however, were men from the start, having failed the difficult transition from the "boy" of early childhood into the woman of adolescence. Unfortunately, masculinity in a woman, regardless of its source, is rarely of quality; it explodes too easily in the form of rashness. The masculine does not sit easily in a female brain: it tends to overcompensate.

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Adding to her so-called mystery, woman has an inbuilt bisexuality resulting from her difficult formation. While a man is man all his life, she had to grow from a boy into a woman. Thus she seems to alternate between the masculine and the feminine. This leaves man puzzled as to how he is supposed to behave towards such a double entity. For now she is the hard and angry feminist, demanding equal rights; and now she dresses in pink and frills begging for a man to overwhelm her.

She claims weakness, yet seems to have no shortage of strength. She achieves this through love, her speciality, nay, her *profession*. For while man has *direct* mastery over things, woman can achieve an indirect mastery through her direct mastery of man. Women are united in this goal, and while men have countless interests, women all belong to the one trade. Thus their whole life is love, its conquests, and the associated vanities such as fashion. Love comes first with woman, while it is only second with man. Thus a woman learns to like the man she loves, while a man learns to love the woman he likes. And because love is a woman's life, sexual relations come into everything. The difference is essentially this: man *has* sexual thoughts; woman *is* sexual thought. She knows nothing other than the sexual, so is unaware of just how sexual, how *animal* she really is.

Another consequence of her psychology is that women either love or they hate. They know no happy medium. Their lives are love and beauty: from love issues hatred and from beauty springs ugliness.

Further, because her life revolves around love, woman regards everything solely as a means to win the man; so their interest in anything is usually a simulated one. A woman will study philosophy for months to impress a man, without understanding a word of it. If she truly is interested in philosophy, it is only to find an all-powerful doctrine to submit herself to, and within which she can enthrone herself.

There is no doubt that women can sometimes see much more than men, who are often blinded by their own abstractions. But when men understand, they have the potential to put it into practice, and to make it real, which women do not. For women, knowledge is only useful in how it helps them to avoid pain. Women have horizontal knowledge, but not vertical. They do not have the depth of intellect necessary to bore through to the real truths. And only real truths can give one the strength to live infinitely, and to make infinite movements. There can be no real and heartfelt faith in reason when that reason fails to penetrate to lasting and indisputable truths. There is no confidence in a reason that can only produce truths that stand up for as long as the wind doesn't blow. Such is her reason.

Women, as they are at present, can at best only see the signs of the weight that men carry. I am speaking of the weight of reflection. Even then, women can only do this if they think enough to be granted such a vision; otherwise they will see men as helpless little boys. It is good if

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women can at least think enough to be aware of the strength of men. Then at least women will be able to see that they themselves are not gods. I regret that the women of today are not of this calibre. Their wisdom tells them: "My femininity is itself spirituality. I am complete!".

Jesus told an applicable story about a farmer and his two sons. The father asked his sons to work the field for him while he was away. The younger son was in no mood to work and said, quite honestly, "No". The elder son said "Yes father, I'd love to do it," but had no intention of helping. The elder son lived in selfish dream, wanting only to impress his father, and puff-up his own pride. The younger son later developed the mind to work and did his father's bidding. The elder son never will, as he believes he has no work to do.

So it is with all people, being sons of God. It is better to say "No" to Him, and at least recognize his existence, than to say "Yes" and never know of Him at all. Woman is like the elder son. Man is the more honest of the two, and has potential.

The characteristic jealousy and envy of woman is a result of her limited ego. That is, with its delicate skin, which contains security, but is so easily punctured. The female ego is simple, with few dependencies, so when one of these dependencies does fail she is plunged into dire trouble. When her armour collapses, it collapses totally. The many safety supports that men have at their disposal are not hers. Nor does she have man's experience at carrying a burden of pain. Therefore she is expert at coping with things that fall within her sphere of submission, but she fails spectacularly when forced "outside".

The modern woman

Men are professional at being men, precisely because they have been men all their lives. They keep an even keel even in rough seas. But the modern masculine woman is new to the game, and is often rash, cruel and incounsellable. Her rawness results in her expressing the very worst qualities of the male spectrum. I tell you, she is not masculine enough!

Buddhism has taught from the very beginning that it is impossible for a woman to attain Buddhahood - *in the form of a woman*. However, if a woman becomes reborn as a man, that is a different matter. Thus, a woman has to attain the mind of a man, for this is what it really means to become a man. Yet to become a man is not easy for a woman.

Gossip

The gossip of women is a submissive pleasure in which self-pities can be shared and reinforced.

Man, however, cannot submit to fear. He cannot share it with himself or others. He keeps it inside, preferring to live with the pain. For him to

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recognize the hurt means to be a failure as a man. In contrast, woman sees nothing wrong with being fearful; she even deems it a virtue. She does not know "failure" as man does, because she does not compete. The more she submits, the more she can bask in the happiness of carefreeness. She calls it "honest" to recognize and share her fears. She has no bad conscience about it, and sees no fault in her argument.

Yes, it is honest to recognize suffering, but it is *dishonest* to submit to it. Woman only accepts her fear so she can submit to it. Man, with his relative love of reason, is in a predicament. He knows it is wrong to submit to his fear, but also knows he hasn't the strength to confront it. All he can do is let his fear settle in his brain and make the best out of a bad situation.

If only man were *more* rational! - then fear would not arise in him at all.

The woman's defence

Woman has the strongest of defences. She can counter any argument by claiming to be *unqualified*. This is called "acting dumb", which they always do when it comes to real thinking. She feigns interest and praises the reasoner to the skies. In this way, she not only escapes threat, but also pacifies the other, making them softer. She may even win the other for herself, which she deems a valuable prize indeed - her very own thinker!

The only alternative for her is to compete in the reasoning, which she cannot do. She is not skilled or practiced in thinking, so whenever she ventures to make as much as a suggestion she is comprehensively defeated. The moment she puts her foot through the door it slams painfully shut. She cannot tolerate this pain without submitting, not being familiar with real pain. Even less can she cope with this immense pain, arising from her great failure, which in turn arises from her lack of competence in reasoning.

Her defence is *Yes*. It is a dominant Yes, as are all things submissive. She is a lump of clay, which yields to any force rather than fight. Nobody, no matter how strong, can defeat a lump of clay. So she lets herself be moulded, and remains in control.

The Sexes

When I speak of "male" or "female" I am usually referring to aspects of the personality. It is character that counts in all important regards, and genetics count for nothing by comparison.

The female personality is composed of what I naturally enough term "female values." These are expressed in submissiveness, weakness of will, a childish innocence, spontaneity, and emotionality. In contrast the male personality shows itself as a dominant striving, courage, depth, strength under pressure, and a greater degree of rationality.

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We all possess both male and female personalities. If we look closely, we can see the "feminine" in man, and the "masculine" in woman - both of which demand satisfaction. It just so happens that the female personality predominates in the genetically female, while the male personality predominates in the genetically male.

It is unlikely that genetics determines personality in any direct way, so why is there a such a strong correlation between genetic and personality types? This question demands our attention, because if we truly wish to make the sexes equal it would be useful to know what we are fighting against.

One contributing factor may be the superior physical strength of the male. His sheer size and strength surely has a psychologically intimidating effect on women. Then add to this his aggressive and competitive attitude, which was probably required of him in past ages to acquire food and shelter. Woman probably finds the combination of the two overwhelming.

There is no question that physical and mental strength can produce great results. But why are women so much the opposite of man? - why *so much* the "opposite sex"? Surely physical and mental strength in women would have done no harm?

A *bipolarization* of personality types would aid pair-bonding, breeding, and child nurturing, by making men and women psychologically dependent on each other. A couple would grow to need each other to complement and fulfill their individual personalities. Woman grew to need man not only for his physical and mental strength, not only for his support and sex, but also to help in exercising the male part of her own personality. Similarly, man grew to need woman not only for her body and her particular mental skills, but also to exercise and satisfy the female part of his personality.

In addition, the segregation of personality types into well defined roles simplifies social interactions. People could then specialize in certain tasks, and thereby achieve greater things. Everyone would know what was expected of them, and how to behave towards others, which would undoubtedly reduces stress in society and perhaps increase its efficiency.

So, in a sense the wish for enlightenment for one and all, true equality of the sexes, seems to be going against the stream of evolution. But is not this Great Wish the *result* of evolution?

I seem to write at inordinate length on the subject of the sexes, though I am only writing about human values. It is a difficult task, and I have chosen to tackle it from the perspective of the two "sex personalities". I am merely writing about the ego, the embodiment of delusion, and how it manifests in our lives.

The pleasure of sex

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The whole arena of sex-pleasure, from flirting to courting, foreplay and copulation, has little to do with our physical and genetic nature, but all to do with the pleasure arising from the emotional interplay between the different sex-personalities.

Woman and child

A woman cannot resist a man who tells her that his life is a shambles, and that he needs her, and her alone, to pull his life back together and save him from death. For now she has a child, exactly as if she had her very own baby. A baby needs her for its very life, and it is this need that is love to her. Now she is swept with feelings of importance and power, for a human life is now entirely within her hands. And if it is a man who has given himself to her, and who she now possesses, then she also feels the power of having the very image of strength crawling at her feet, begging for help.

Man and child are in the same boat, shipwrecked, and washed-up on the shore of woman.

How to see

To avoid the sin of lustful desire, a man should see women as sisters, or daughters, or mothers, loving whom would be incest. He can also see woman as his own self, falling in love with whom would be narcissism.

Yet this is dishonesty. You must learn to see women as women, and men as men. Have nothing to do with what is merely the skillful use of the imagination and trickery. The opposite sex are *literally* a part of your own Infinite body. Seeing the Infinite, and being the Infinite, how can you ever distinguish any such thing as "family", or feel any kind of feeling towards others - you who know nothing other than the Love of God. If you are honest you will be hated, for there is nothing people hate more than Infinite Love: it is an opposite of what they call love.

If you are a man, then never let a woman catch you looking at her; for how can you teach her non-attachment when you are attached to physical and emotional beauty yourself? And don't think you can get away with picturing beautiful women in your mind, for where the mind wanders the eyes will follow.

Vanity

It was a fool who said that women are attached to their appearance. Anyone can see it is not their appearance they are attached to, but what their appearance brings them . . . attention, compliments, self-respect, friends, employment, sex, men, children . . . and the list goes on!

I once heard a woman say "I take a lot of care of my appearance, but I don't like to think of myself as shallow"!

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Men die ten years sooner than women

Are men unfairly deprived of ten years of enjoyment in this world? Why should that which is incapable of birth be concerned with death?

I can't understand . . .

While men joyfully pronounce their inability to understand the female mind, women proclaim the mystery of the male mind. All this ignorance is because men and women don't understand *their own* minds!

Understand your own mind, and you will understand all, for all is within you.

Women and reason

When a man hears a reasoned truth, he sweats out of fear. Fortunately, his strength of intellect enables him to live with this stress. Yet when a woman hears some such truth she is not even threatened! Why? Because her mind snaps. It hasn't the power of resistance, so it simply switches off. If it is strength to avoid suffering, then woman is far stronger than man.

The cunning of woman

She does not want to be called "immoral" so covers herself with clothing. Yet the clothing she uses to do this is even more suggestive than her bare skin. Thus she successfully manages to avoid guilt and embarrassment through a neat mental trick.

See-through clothing is the perfect solution because she can feel "covered" at the same time as appearing more exposed and vulnerable than if she were completely naked. See-through clothing enhances her feminine appeal by making her appear infinitely weak and helpless - for has she not tried to hide herself, yet exposed herself all the more?

Woman knows hundreds of these tricks, and does not hesitate in using them. She has so few devices in her arsenal to choose from, that she becomes a specialist in the multifarious use of a single weapon - cunning.

Beware

The spiritual man sees so much more than the normal man. He sees all that happens on a person's face and can read their deepest thoughts. And right here is the danger; for when he looks at a woman's face he sees how he has affected her . . . she feels intimidated, she feels desire, she is paralyzed, she is perplexed. He can place himself in a woman's shoes, seeing her from the inside. And because he sees more of the woman than an ordinary man, more than the woman does herself, there is more to tempt him.

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Few can see straight through the woman as he does. His gaze makes her naked, stripped even of her flesh. This man is a mysterious power indeed, and she sets out to make this power her own.

Man/woman

Woman is deeply secure and resilient, but beyond a certain point she breaks, and is as broken as can be. In contrast, the man is much less secure at any stage, though always retains some control. It is like one person who can fall off a boat and swim to safety, and another who cannot swim and will surely drown.

Therefore a man can come to the conclusion "All is false. All I do is selfish," and can still live with the consequences. For he has the leisure of being able to abandon the boat and still swim. But the woman must not consider leaving the safety of her boat. She will not consider "all is false", for what else will be left for her? Thus she is severely limited in the realm of spirit.

Dialectical redoubling

Women cannot stand a dialectical redoubling, an intensification of reason. The awesome redoubling is nothing more than a second thought, against the first, and simultaneous with it. Woman is one dimensional in the sense that she can only think the one thing. If she tries to think the second she begins to lose the first - and her mind snaps. She loses her life, because her first thought *is* her life.

By contrast, man finds his sanity in that second thought, which, in a noble man, becomes his life. He doesn't lose his mind because he has a firm grip on that second thing - I am of course speaking of *reason*.

Reason is not unlike a second wind, which sustains, but is not reached without considerable pain.

Crime

Woman doesn't have a mind for crime. She cannot hold things within, which would enable her to bear guilt. She doesn't have the ability of man to be two people at once: one person on the outside, and another, fully conscious of the duplication, within.

She can certainly lie, but only if she makes herself fully *believe* in the lie. Her talent is her ability to transform herself, so that she believes inwardly, while the man can only do so outwardly.

The upbringing of men

Children are invariably reared by their mother in the early years, regardless of the sex of the child. As we might expect, early on, the boy comes to think he is the same as his mother, and therefore that he has a

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right to be a mother when he grows older. Then the time comes when he is told he is not allowed to be a mother . . . because . . . he is a boy.

So, very early in life the male of our species learns that he must stand alone and unsupported. He cannot afford to get attached to anything too closely. Alienated by the central figure of his life, his mother, he learns to formulate a life plan based on self-reliance.

Perhaps this rejection by the mother plays a part in creating the vast divergence in personality between men and women.

Man, Woman and love

Woman loves the mysterious in man, the hidden, the powerful, the deep. Such a man is deemed by woman a worthy god to submit herself to. With such a man she can make herself the froth on the surface of an ocean, listening to the rumblings of the deep. She loves the poet in a man, which echoes the noise of those depths.

But if he ever becomes a real poet - a poet of his own soul - if he ever discovers his own source - then she has lost him. From that moment forth, he goes his own way: the way of the spirit.

Man, if man he is, is drawn to the intelligent and self-willed woman. But she must be so only on the surface; for the beauty a woman holds for man is in her weakness. I remember a famous model being asked her advice on how to look glamorous, she responded "Just look dumb". A woman's first word must be "No" - but her second, third, and fourth, must all be "Yes".

Love is just this: man takes and woman gives. To preserve one's sanity one tries not to remind oneself too often how harsh, terrible, and immoral this antagonism is.

You see, a woman's love is not mere devotedness, but is an unreserved sacrifice of both mind and body. She gives up all she holds dear, *especially* all she holds dear: her mind and her soul. It must be all or nothing; much as when treating a carpet for fleas one wants to be rid of *all* the fleas, not merely most of them. There must be no complicating conditions.

Thus we get the nauseating reality where a highly intelligent and educated woman will fawn to a moronic lug of a man, who will pontificate to her on any and every matter of life, while she sits with respectful fear, with wide adoring eyes, ears pricked and hungry for every word he utters, every sound he makes, every breath he takes . . . and all this with barely restrained glee.

Where did her reason go? Where that suffering for truth? Where that preparedness to die for an ideal? Where that noble longing for the immortal? Feelings, it seems, negate all these unnecessaries.

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And what of man? Surely such devotion on the part of woman only encourages his overestimation of himself.

Yet there is one small consolation, for while woman gives herself totally, man never feels in total possession. The possession of a rug does not exactly provide one with a reason for living; moreover one wonders whether it is in fact possible to possess such a lifeless entity as - a rug - a rug upon which anyone can wipe their feet! Hence a fragment of mind is reserved for man, a small fragment perhaps, but a fragment.

Yes, one never feels fully in possession of a woman's love, because while it is vast, it lacks substance. You see, woman does not love the man, nor the goodness or truth in a man, but his *lovableness* . . . which has scant little to do with goodness and truth, and leaves him feeling cheated. She on the other hand expects to be somewhat cheated by man, as this is the man she loves.

Today her love graces a priest, and tomorrow - a professional hit-man. What knows she? It feels ludicrous to apply ethical standards to her, for she knows nothing of them to begin with. "Stupid as a man" say the women: "cowardly as a woman" say the men. Stupidity is in woman *unwomanly*. Thus Nietzsche has it. She has no character, no inner constancy, because she bases her existence on the whims of feeling. Philosophy is beyond her.

The difference

*She mirrors,
Changing with the light.
He is the sun.
Strong and steady;
But for occasional flares.
When he Has a thorn in his side;
She Has to have a sword through her heart.
He loves trees;
She loves flowers.
He laughs;
She cries.
He creates;
She preserves.
His mind is one-track;
Hers is one dimensional.
He has the will power;
She has the willingness power.*

The seducer

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It is the man who is traditionally seen as the seducer, the animal-like "predatory male", hunting down the innocent weak female. Yet this is only because his particular kind of egotism make his behaviour look contrived and unnatural, and his manipulations conspicuous.

The passive egotism of woman is subtle. It is not in her nature to force, and make the plays. She is not the aggressor. Her manipulations are imperceptible because she manipulates without effort. She has no problem in flashing a leg, but does it in such an innocent fashion as to appear natural.

She appears to be always acting for her mere survival, while the male appears to be acting from the position of one who has enough yet wants more. Furthermore, we have the common feeling that it is human to submit, but inhuman to dominate. We feel that submission hurts no-one, while dominance harms many. How false appearances can be!

Men do not realize how far they are dragged down by women. You can travel along what seems to be a level road, only to find later that you had been moving gradually downhill! Most men get up and sit down at the bidding of a woman. All married men speak highly of their wives. Men work, and work like slaves for the approval and acceptance of women.

Women are only after one thing - emotional security. So although men and women are undoubtedly equal, you should fear women as you would fear standing beneath a building in an earthquake. All ground is the same, but some standing places are safer than others. Don't let yourself touch the air near a woman's body. Do not sit with a woman. You may say a couple of words to them, standing, and if in the company of others. Never even glance at a woman! The danger with looking at a woman is that she might look back. Do not challenge her so. Only when you know what woman truly is, will you be safe from her. You will be mad - but nevertheless safe.

Woman's purpose in life is to capture and hold a man. Man's purpose in life is to remain free. So I have heard.

My failure

My failure in life is easily explained. I refuse to be respected and loved by fools. The foremost among the rabble is beloved of the Devil. Never will I water-down my truths to make them palatable to the herd. If one is popular with the Devil one cannot at the same time be his mortal enemy. Never will I allow my Truth to be covered over and buried beneath a mountain of dirt, which is humanly known as praise.

My failure with women and in love is even more easily explained. For I refuse to sell myself. To sell yourself is to diminish yourself, and to beg for help from fools and intellectual insects, I mean women. There is little wrong with being weak, shamelessly weak, when you know nothing of God. Indeed weakness and shamelessness would be expected. But to *know* about God, and to have his infinite strength in your grasp, and then

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to openly flaunt your rejection of Him by declaring yourself bankrupt and seeking your salvation in the arms of a woman - this is deplorable.

The wise man seeks life, but woman is suicide. The man who feels responsible for the survival of the species, and sees himself as an example to the young, is not proud to shoot himself in the head.

I can fantasize about women. Even better can I fantasize about women with other men. But the thought of engaging in love with a woman in real life, and holding a woman's hand, is a little too flagrantly degrading to myself and harmful to the world. If I felt a woman's hand in mine I would be forced to think: Why do I need this touch? Am I yet an animal? Why do I need this creature's approval? Am I yet a child who needs his mother's nod, and his mother's bosom? Why am I flattering this person's ego? Do I not wish to help them to dismantle their ego and become enlightened? Why have I stopped speaking and thinking, and forgotten all my words except for love's vocabulary of fifty pre-human words, sighs, grunts and squeals? Why have I abandoned my ideals, my future, my fellow man, my soul, and returned to the crude, rudimentary mind I had when I was nine years old? Do I prefer painful childhood dependencies? Why am I retreating into this dark, dirty, and impulsive recess of the brain, sacrificing the rest of my consciousness forever?

For in holding a woman's hand you are entering into a new occupation in which you have to spend all your time thinking about creative and constructive lies. You now have the full time job of devising ways to flatter continually, but with enough variety to make it interesting. Covering up your lies is also no easy task. And not only do you have the daunting task of lying to yourself, but you have to do so for the other person as well. And they will not always ask when they need your help, so you must watch with eagle eyes. In love you have two people's hell to contend with.

The simple act of asking a woman out, just to talk, to get to know her, means that you have accepted falsity and inadequacy and rejected Truth. It means you have accepted the word of the ego over the word of God. For if Truth still occupies one's mind, even just a bit, then one would still have some hope for God and would not seek to go into cohorts with the ego, the Devil, in the form of woman and love.

I am at a definite advantage here, because it is usually left to the man to make the decisive steps in a relationship. A woman will encourage and entice, but will not make steps. Thus it is the man who must debase himself and put himself at a loss. For woman encourages evil, but will not create it - she leaves this to man. But to create evil is no small thing, not entirely unconscious, and man can more easily choose against it. Thus I choose against it - promoting my own failure.

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I am also in a bind because women love my inner strength - but my strength comes from my wisdom. If I loved women I would lose the very thing they loved, and would become unlovable.

Time and again my ego itself stops itself from being satisfied, promoting its own downfall still further. It is too proud in its knowledge to compete with other men for the affection of a woman, or to risk rejection by a woman. So if she has, in the past, loved men whom I regard to be inferior to myself, then I cannot believe she is qualified to appreciate me. Thus, not only does she fail to flatter me, but she is also more than likely to reject me, which my pride cannot tolerate. Similarly, if I suspect she has the potential to love such inferior men (any man) in the future, this too disqualifies her.

In any case, my selfish pride will not allow me to be seen in public with a woman, whispering in ears, caressing fingers, empty talk. I will not be seen begging at the feet of the Devil for sustenance. What kind of an example would I be to others? Of what worth would be the remainder of my life?

My ego (and it is only the ego that can ever love) - what remains of it - knows full well that love is but a dream, so it fights to adapt itself to the dream. It does not follow love through to completion in the real world so as not to spoil the fantasy, and the ideal. The romantic and idealistic spirit knows that an unconsummated love is better than a shattered one; it allows room for hope, expectation, and dreams. More than this love can never be. Ultimately, the only way the truly romantic spirit can succeed is through death or separation. In other words, failure.

For example, if I ever do approach a woman, I will not ask her for some small favour or concession, but will immediately ask for and expect everything. I do not ask for a date, but for the entirety of her love for all time. This she will never grant, and I never ask twice - so I live to fight another day. One doesn't wish to get so close as to have to speak of something other than love; not close enough to kiss.

But my biggest failing is not my ego, its rare knowledge, prides, and sensitivities; it is my pure wisdom. For my wisdom debars any success at all.

The woman behind the man

It is said that behind every great man there is a woman. But I say to you, behind every great ego there is a wife!

Yes, behind every truly great man there is a woman, but she was the one he *didn't* marry. She existed as a negative factor in his life, at just the right time to arouse his ideality, and then she promptly vanished from the scene. Her favour to him was to marry another.

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"It is through woman that ideality is born into the world and - what were man without her? Many a man has become a genius because of a woman, many a man a hero, many a man a poet, many a man even a saint; but he did not become a genius through the woman he married, for through her he only became a privy counsellor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married - for he did not marry; and would have married but one, the one whom he did not marry." – [Kierkegaard]

In marriage: woman has nothing to lose, while man has everything to lose. She knows who she is, what she wants, and how to get it. He doesn't know who he is, what he wants, or how to get it.

Stay low

If a man achieves too much, no woman would be able to appreciate him. So he aims low, to remain in her sight.

Appreciation

In its youth, wisdom can make a man resentful of women, because no woman appreciates true wisdom. She prefers the animal-man. Consequently the lingering animal within a wise man feels cheated. However, in wisdom's maturity there is no need for appreciation, and hence no bitterness.

Great achievers

Virtually every great achievement of mankind, whether spiritual, scientific, or artistic, has been due to men. More specifically to courageous men.

If the female role changes, then men begin to lose their identity, as men only find their identity when contrasted with women. Men will inevitably become more effeminate, just as water falls downhill, following the path of least resistance. And even though women may become slightly more masculine in their values, the invaluable courage and masculinity of men will decline, and their precious poison diluted. The dilution does not have to be much for it to have a devastating effect on the number of superior men, for these precious ones only crystallize beyond a certain threshold of potency - the threshold of genius.

Even so, I do not want women to remain feminine. I welcome their becoming more masculine. Though I wish they would go *all the way*; and I wish men would help them do so! To be of any real help to women, man himself needs to become supremely masculine - masculine enough not to

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need the emotional services of women. The Supreme Masculine needs nothing.

As it is, we are facing a shortage of genius and all too much talent. I only hope these few words, in the shape of a warning, will inspire a few rare individuals to strive forwards and make up the shortfall.

Men again

There are signs that women are becoming more masculine and independent. Yet I fear that their transformation will never be more than superficial; the reason being that women will remain women for as long as men are attracted to women.

Woman and God

The Tao Te Ching asks the question: "Can you play the role of a woman?" Krishna once dressed as a cow-girl to dance with cow-girls in the forest. All this does *not* mean you must become like a woman! On the contrary, give up your will *entirely*. Make yourself *truly* empty if you wish to be filled by God. Do not be like the common man, a transvestite, who while he may not dress in women's clothing, wears woman *in his mind*. You must become infinitely more womanly than woman herself if you will become a Superman.

The depths of woman

Have you noticed that she never really looks worried? She may look puzzled, perplexed, even shocked . . . but never worried. I do not like to say this, but even the strongest women are probably weaker than the dullest of men. For all the intelligence of woman, it only apes the intelligence of man. Her manliness is surface. Her depths are woman.

I have observed that as woman becomes more educated and self-reliant, man sees her differently. Now she appears as a mirror of his own stature, or a lump of clay which he can mould into an effigy of himself. She apes his nature like a trained monkey, and to own such a modern woman he finds flattering.

However, such fantasy is short-lived. Soon he realizes that not only does clay not have any choice about what form it takes, but that woman is of a clay that can be reshaped again and again. She mirrors him now, but just as the image changes in a mirror as you move it from place to place, so does her image change, depending on which man she is with. Her basic nature is without form: only on her surface does form appear.

What a disappointment it is to a man, to see his lover remolded by another man, into *his* shape!

Woman

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A woman is always aware of how she looks. Indeed *she is* how she believes she looks. She is a master of appearances - born to act. She can push an emotional button to switch-on any feeling she chooses.

At a moment's notice her face becomes soft, her eyes wide, her smile welcoming. A look of pure early morning sunshine - flat, yet warmly alive - and vacant. But then her face is not so much vacant, but *a vacuum* to a man; for it draws him closer before sucking him in to oblivion.

A woman's eyes are big enough for a man to fall into. And when he does, he merges with the essence of woman. Then he becomes like the wind: yielding, free, untouchable. But like the wind he also becomes aimless, changeable, and without substance.

She is like butter about to melt. How does she stand up? She looks so lacking in structure that if one blew against her she might vaporize. But Oh how much pleasure man receives in this - for a little while - to be nothing!

Is it not ridiculous that Nature should feel lacking? And what is more, to desire *itself* in order to feel complete. So it is when a man desires a woman.

A woman's love

Woman loves the man who thinks, but the man who thinks does not love woman.

Yes, woman loves the man who thinks, *but not the man who lives by his thought*.

Motherhood

No mother loves her child. To her, a child is a status symbol - to prove she is woman. A child is the ultimate bangle.

In contrast, man finds his immortality through his children: they are his future. Woman finds only self-flattery through her children: they are her *now*.

Yes, a mother's love is deep - about as deep as a woman's mind.

The nature of nurture

Women, nurturing? . . . nurturing of the *ego* perhaps - but destructive of the spirit!

Physical/emotional violence

What is worse, the physical violence of man, or the emotional violence of woman?

Woman can only unleash her anger in imagination, and in emotion, while man can unleash anger physically, when he cannot dissolve it inside his mind with his many reasons. Consequently a woman's imagination is much more dark and vicious than man's.

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In battle, men have a respect for the enemy, if the enemy are valiant in their ideals. Women, however, are brutal in their hatred and know no limits. Woman is incounsellable. She would not have a conscience about hanging anyone she did not particularly like. Yes, she is compassionate, but only to those who meet her favour.

It is interesting how we feel more strongly about a man who commits a crime of violence than a woman. She is the eternally innocent. This is probably because men traditionally act *willfully*, while women act *in response*. Man is action, woman is reaction.

The intelligent woman

The woman who values her intellect is one of the greatest threats to the spiritual man. His music attracts, yet is fatal to her. His melodious rhythms conceal powerful thunder. She is strong enough to be aware of his fire. She even feels its warmth. But instead of using the fire to heat a brew of wisdom - she gets burned.

Now her ego is engaged by this powerful one who has struck her so, and who sees through her as through air. She then seeks a powerful ointment in the place where she touched a hot fire. So beware, you spiritual men!

You are, however, safe enough from the ordinary woman: she is blind to your light and untouched by your lightning.

And what of the spiritual woman? Well, she has much to fear from both men and women. There will be many who try to drag her down, claiming that, while a woman's place may not be in the home, it is not in the clouds either.

Man/woman

The truly masculine man wants a woman who will make no demands on him. However, if there is a woman who loves such a man then she is thus making demands on his demands - disqualifying her as a possible partner. This man is close to renouncing women. I love such men, for they cause their own downfall.

The beautiful woman

A beautiful woman will never meet with rational truths, for what man in his right mind would dare argue with her? He might argue with an ugly woman, as then he has nothing to lose; but with a beautiful woman? - never!

Thus she remains sheltered, and her self confidence and strength correspondingly hollow.

Thus have I heard

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Nietzsche:

- Men look for a woman of deep and strong character, women for a being of intelligence, brilliance, and presence of mind. It is plain, that men seek the ideal man, and women for the ideal woman - consequently not for the complement but for the *completion* of their own excellence.

- Without knowing it, women act as if they were taking away the stones from the path of the wandering mineralogist in order that he might not strike his foot against them - when he has gone out for the very purpose of striking against them.

- Did a woman herself ever acknowledge profundity in a woman's mind, or justice in a woman's heart?

- For that matter, I myself might add, did a woman ever acknowledge profundity in a *man's* mind, or justice in a man's heart? Men are full of praise for the special talents of women; but does a woman ever truly recognize the talents of a man?

Kierkegaard:

- Weakness for this life is part of being strong for eternity. A man without a woman is weak for this life.

- She is more sensate than man; for were she more spiritual she could never find her culmination point in another. Spirit is the true independent.

The problem of language

The English language does not have specific sex-indefinite pronouns: "He", "him" and "his" are regarded as being the only correct generic pronouns, at least in written use. Women can so easily be made to feel invisible.

The directions and warnings set down in these writings are as applicable to women as to men. I do not want to give women an excuse for passing them over, so I try to avoid terms that might provide an excuse. However, male words signify many things; importantly, they imply courage and strength.

Buddhism teaches that women must first attain a male rebirth before enlightenment is possible. These are interesting and useful words, pregnant with meaning, but they are also easily misunderstood by those who want to do so. I will not make it easy for them!

Man, Woman, Science and Rationality

Man dreads the feminine because he fears the loss of his own individuality and identity. This is man's classic weakness, highlighting a major flaw in his character. But is he so bad? Should a man not fear the loss of his individuality, his reason, and his dignity? Woe is he who does not fear the loss of his soul!

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Man's dread of the feminine is said to be the fuel behind his repression of women throughout history. Maybe so, but this is no excuse to do away with male reason! On the contrary, if man's rationality and strength were made *perfect* he would feel no such threat from woman, as he would have no need of her emotional services, and would no longer need to keep her subservient to his will.

The solution is not to make man abandon his identity in favour of the feminine, but to encourage both men and women to take reason to its completion. Many believe rationality to have reached its limits and become unproductive. They say reason is not enough by itself, and that we must now turn to the heart within, using feelings in conjunction with reason. O ye of little faith! You have not yet *begun* to use reason, yet claim to have exhausted it! You have abandoned reason and the "either/or" as though it were a burden! I beg of you, *either* reason *or* feelings, but please, not both! You choose reason only when it suits you, and feelings, or should I say fantasy, when it suits you. Even on those rare occasions when you do resort to reason it is only to try to justify your fantasies.

The women of this world, of both sexes, say that the age of men is over because his science has failed to provide us with ultimate values. Yet science is not to blame. The fault lies entirely with the miserable so-called *scientists* who have limited themselves to what is physically and demonstrably provable. They have carved out a small niche for themselves and *called* it science, yet it is *not* science. They conveniently ignore the fact that many truths are not experimentally and physically provable, and that many truths are not demonstrable under any circumstances to those who lack sufficient intellectual courage to see them. In the hands of these fools has science become a mere tool, one among many, to aid in the survival of the ego. One moment these bumbling scientists espouse science, and the next they worshipfully extol emotional feelings and religion!

Scientific truth is the one and only Truth, yet the morons who call themselves scientists wouldn't have any idea about such a thing. The truly scientific mind is the mind that seeks Ultimate Truth at all costs and without compromise. Such a mind is infinitely remote from the scientists and philosophers of today.

The desire for Truth and the love of reason is indeed an emotional passion, but no ordinary passion, for it ends in the destruction of passion. However, if you use reason only sparingly and without complete love, as do the scientists, then your reason will be no more than ordinary greed, used opportunistically and inconsistently. In such a dilapidated state of mind you will have no right to proclaim reason above the feminine emotions. If you do not follow reason *to completion* your inconsistency will leave you open to a thousand criticisms. You will be told you are suppressing feelings - *and you will be* - as you will lack the power to utterly destroy

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feelings as they should be destroyed. You will be a hypocrite, living a double life with double standards.

Scholars cannot see beyond the emotions. To them, the emotions and feelings are a permanent fixture that can only ever be repressed, never extinguished. They regard those who seek the perfection of reason to be unrealistic and egotistical idealists, and will laugh at them. These impostors give science a bad name. Please do not take them as representative of science, but rather see them as the parasites they are.

Man may be the more rational of the sexes, but do not expect too much of him: he falls on a regular basis. His falling, however, does not necessarily mean he is on the wrong track. Let it be remembered that no matter how good one's intentions, until one has achieved absolute perfection, one's activity will not be without fault. As long as there is striving there is lacking. Man strives, therefore he lacks. He appears cloddish, foolish, unnatural as he moves in unfamiliar ways traversing new ground.

Woman moves differently. She is consistent, in that *she does nothing*. She does not strive, so does not fail. Her lack of embarrassing slips is not so much evidence that she is on the right path, as it is proof she is going nowhere.

Man is substance and therefore has something to lose. Understandably he fears woman, who threatens to deny him any higher striving. In contrast, woman has nothing to fear from man, as she has no identity to lose. Man fears re-engulfment by the mother, but woman never left the mother's womb - never became a self. Man is like water trying to flow uphill, and woman is the lake below, waiting to catch him should he fall. Woman is of the earth, *is* the earth, and extols the earth. Man is a homeless wanderer, extols the stars, reaches for the stars . . . and looks foolish when he falls short.

Only when your consuming passion for truth is so strong that passion itself is consumed, only then will you be without fear of woman or man. You will then have made a clean break from the womb, and become the Mother of all mothers. Only then can you rightly and deservedly speak of reason as being the superior passion. Only then will your desires be entirely without desire and your loves without love. Until that time you are too much of a woman.

The resurgence of the feminine philosophy of feelings is a serious threat to science and reason. Don't get me wrong, I will support any woman who tries to develop her mind, or any demand upon men to be more consistent and rational. I will not, however, tolerate the spread of feminine values to the detriment of Truth. Science has failed not because of men, but because there is all too much of a woman in man. Man is not masculine *enough*!

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We are told that if we relied more on our feelings than on reason, there would not be so much violence in this world. We are led to believe that *reason* is the cause of war and violence! But I tell you, reason is only harmful when it is used to justify the feminine in us, the emotions and feelings. Woman's thought is intuitive and unstructured. Man's thought is lateral and connected. That is, he is capable of both the intuitive *and* the rational. We must not deny him his reason.

I am told that rationality makes one uncaring and cold. Then I must be truly hateful and icy cold, for there are few more rational than I. Yet I bring the end of the ice-age!

How a man can become a woman

Spiritual pregnancy produces something like a feminine character in a man. And just like a pregnant woman he becomes kinder, more patient, and quite beautiful.

His birthchild is *enlightenment*.

Solitude

Of what use is independence to a woman, if she is - all alone?

The psychology of men and women

Good things invariably take time. Man hardly reaches the maturity of his reason and intellectual powers before his twenty-eighth year, woman with her eighteenth. Thus woman's reason is very circumscribed and usually remains in a largely juvenile condition. She sees only what is nearest to her, takes appearances for reality, and prefers trivialities to the important subjects.

Why is this so? We have to look to where men and women come from. Man is reared by his mother as an infant, and becomes lovingly attached to his mother. It is acceptable for him to remain in love with this mother figure throughout life, and his development is thus relatively straightforward. He can be masculine all his life, and has no changes forced upon him. The woman, however, must undergo a redirection of loving feelings from the mother towards the father. As a young girl she is effectively a boy, but she *grows* feminine.

A woman of thirty has long been fully emotionally developed. There are no paths open to her for further growth. By contrast, a man retains his boyishness, and at thirty is still searching for who he is. Perhaps woman's early maturity is because the difficult development which leads to femininity exhausts all the possibilities of the individual.

It is because the man remains a hungry boy, in need of more excitement, that he pushes into the philosophic realms in search of ideals. His reason is his saviour, of which women feel they have no need.

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Human beings are distinguished from animals in their ability to survey and consider the past and the future. This mental quality gives to men their foresight, caring, and all too many depressing worries. To women it gives nothing, for it must be said, women (as they are) are barely human.

Woman's world is the present. She is not burdened by the complications that come from a perception of a broader perspective. She is free from the knowledge of consequences. This innocence bestows upon her a certain cheerfulness; but the price of innocence is that you forever remain - a child or an animal.

The most intelligent

The most intelligent women in the world are female impersonators.

A woman's concerns

A woman I met yesterday typifies the only kind of thinking women seem to be capable of. Her primary concern with religion was whether it should be hard-line and dogmatic, or easy-going and liberal. The question of whether religious teachings should be *true* or not was of no concern to her. What she cares about is the *experience*. To her, truth is an irrelevant triviality whose only role in life is as a stumbling block for men.

A child visiting the doctor cares only about the jar of sweets on the doctor's desk - he cares not about his own health. Sweets come first, *and second*.

Talk

Can a man talk with a woman? Yes, a man will talk with a woman . . . until she is his! He will talk till he knows her, and until she knows enough of him. He gains nothing by further talk. Having fished-out her shallows, she has no depth to hold his interest. There is no respect in the morning.

Radio Priest and the female mind (a transcript)

Woman: I am confused. The man I am with now is the best friend I ever had, but I think I should go back to the man I was with before, even though he used to abuse me badly.

Priest: But you really feel a lot for the man you're with now . . . so I think you should do what your heart tells you!

Woman: My heart tells me to go back to the man who abused me.

Priest: Then you should do what your mind tells you.

Balancing the masculine and the feminine

When I say "Men should encourage women to become more independent, strong, courageous, and rational" the response from men is always something like "Do you want to make love to masculine women?"

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Fools are concerned only about their own happiness. The plight of truth, intellect, and the human race are of no concern to them.

Men try to suppress women's individuality and growth not to maintain power over them, but to preserve their source of beauty and joy. Men do not find joy in their power over women, but in the weakness, softness, and innocence of women. Likewise, women do not find their joy in the power and courage of men, but rather in the love and worship of men. Thus both sexes try to maintain the ignorance of the other, for therein lies joy. Moreover, men want women to remain lovable, so they can love; and women want to remain lovable, so they will be loved. A lovable woman is more important to a man than a deeply intelligent, uncompromising woman who is masculine to the core. And a man's love is more important to a woman than her own thought and intellect.

It is true that men are often attracted to the woman of strength and character, but her hardness must be surface only, enough to flatter him and fuel his fantasies. Underneath she must be soft, yielding, and feminine - wearing frilly panties. This "independent" woman's strength is *not* because of her intellectual depth and courage, but because of the strength of her feminine delusions, which provide a reliable base to fall back on. Her confidence comes from being strong enough to avoid the truth, which a man finds more difficult to do, because reason goes right to his heart. With woman, reason is as superficial as the fashions she wears with equal confidence.

People today speak of the importance of preserving a "balance" between the masculine and the feminine, but they do not want an *even* balance. Rather, the balance they refer to simply involves being happy in life, love and relationships. When they have assembled a happy family of delusions inside their skull they *feel* balanced. This balancing act is often presented as tantamount to enlightenment.

But truly balanced or not, two wrongs will never make a right. Both the masculine and the feminine emotions are firmly rooted in the ego, so combining or balancing the two only empowers the ego, making it more happy and secure rather than getting rid of it. This happiness is achieved through a skillful use of the emotions rather than the courageous use of reason. It is the easy and popular way out, not the brave and honest way.

I want to take away the beauty of woman and give her truth. Yes, I want to take away love; the love that is life to so many. Little wonder they cry out as I attempt to confiscate their precious drugs and their cherished toys. Few are ready to grow-up.

These exhausting words

To turn over thoughts like these for only one hour is more exhausting than enormous efforts in the hope of being victorious.

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It has not been easy for me to write about the feminine. I have done so to promote my own downfall, as well as yours.

For it must be said, and said again, that life appears overful of beautiful things, yet underneath, it is very poor. Yes, life is a woman.

WORLDLY WISDOM

The lie of worldly wisdom uncovered

(or what people say . . . and what it means)

- *Do what works.* (truth is irrelevant)

- *Money doesn't mean anything to me.*

It never does when you have more than you know what to do with. Anyway, we are not attached to money itself, but to what it *buys*. Money can buy inner happiness as well as physical health.

- *I don't fear death.*

Who does? Death is the ultimate escape from suffering. On the contrary, it makes more sense to *look forward* to death than to fear it. No, we do not fear death, but dread what precedes death - the pain, and the loss of our dreams.

- *Humility is the greatest of virtues.*

But the enlightened one is full of light and shines like the sun! He could not mask his brightness if he tried. Is he then lacking in humility and virtue? If you do not shine with wisdom, you are in darkness. What use has true wisdom of humility?

- *Go with the flow.*

Be supple, bend like a blade of grass which bends with the wind. Trees may be torn from the ground, but you will be unharmed. Don't fight reality. It is a delusion to think you can change the world.

Such talk sickens me. It is yet more in the vein of feminine passivity. This philosophy of the Devil protects happiness by avoiding confrontation.

The truly wise man is like a fish swimming upstream. The farther he proceeds, the faster and more steeply the water surges against him. Yet even though everything goes against him increasingly, his effort is unceasing. Eventually he reaches the Dragon Gate. Here, hundred-metre high waves crash down through towering perpendicular gorges, carrying away whole hillsides as they go. Even the mountain spirits are stunned into senselessness. Just a drop of this water breaks the bones of a great whale. Through this maelstrom the wise man dies the Great Death, and becomes a Dharma Dragon.

- *Today is the first day of the rest of your life.*

Yes indeed, why remember past mistakes? What is to be learned from them? Don't linger on what has been. The past is history. Time heals, if you can forget.

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Remain instead in a vision of the future. Think not whether you will have a future, but how it will be. Maintain a positive attitude. Assume that you will live in good health for as long as it takes to achieve all your goals.

In this manner will you be protected from reality.

- *Don't worry, you're going to be alright.*

The one on the receiving end of this dreadful advice is likely to meet their end with raving insanity, followed by a protracted and painful death.

God laughs when the doctor assures the mother her child will recover from his illness, when He has decided the child will die.

- *Fools rush in, where wise men fear to tread.*

The "wise men" of today are becoming effeminate under the pretense of becoming more thoughtful and understanding. In doing so they receive no little adoration from women, whom they flatter.

They regard indecision as strength. But I say to you "Fools do nothing and with great effort, while the wise achieve great things with ease."

- *Travel broadens the mind*

More often than not the mind becomes narrowed. For travel is a running from oneself, a running from boredom, and from reason.

- *The devil finds work for idle hands.*

It is said that to live a happy and successful life you must be rid of all self-consciousness. Work is the means to this end.

It is so easy to think selfish thoughts. So, if you want to improve your personality, then work yourself so hard that thought doesn't have a chance to arise! It doesn't matter what you work at, it's the working that matters. Use animals as a model: they don't think either, and they're not selfish - are they?

- *True love is when you love yourself first, then extend it out to all others.*

But I tell you that Love involves *killing* the self: when there is no self, there is no lack of Love.

- *The heart has its reasons, which reason knows nothing of.*

I think this is meant to suggest that the heart has a higher order of reasoning than the mind. But there is only one kind of true reasoning. Reason knows nothing of the heart's reasons because the so-called reasons of the heart are mere emotional feelings.

- *Contentment is the highest virtue.*

This is similar to "Man is freest when he is most unconscious of freedom."

So don't strive for freedom or Truth. Be content with what Nature has given you. Don't imagine that you are ignorant or that you do harm to others through your ignorance. Don't imagine that others are more wise than yourself. It will only make you discontent, and your unhappiness will

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spread to others. If you create "wisdom" then you will also create "ignorance" - and the cause of your own suffering!

Don't think at all! If you refrain from thinking then nothing can bother you.

Only fools imagine they are deluded and that their delusions must be abandoned. Don't these people realize that no matter how deluded you are, you only have to stop reasoning to be happy. After all, is it not said that Enlightenment is happiness? - so happiness must be Enlightenment.

- *Laughter is the best medicine.*

Laughter is maliciousness with a good conscience.

- *You must have faith in people.*

How so? People have egos! The ego is weak and is easily tempted. If people are weak and easily tempted how can they be trusted? How can they realistically be worthy of faith?

- *He is a well adjusted person.*

Then by definition the man has been brainwashed! No man in control of his mind would allow himself to "adjust" to a worldly life.

- *People in glass houses shouldn't throw stones.*

People gather from this that they must either fortify themselves further against the world, turning their glass houses into concrete bunkers, or else cease from doing anything risky, and start being nice to everyone. It wouldn't occur to them that one doesn't need any kind of a protective structure at all.

Sages are creatures of the open air. They throw stones at glass houses.

- *Don't look for the splinter in the eye of another, when you have a plank in your own eye.*

This means it is acceptable to have a plank in your own eye, as long as you don't directly give trouble to anyone else.

- *God called me to the priesthood.*

This is really saying: "I don't like to think about the real reason I became a priest."

- *It is the small things that bring the greatest happiness.*

Yes, but these "small things" take on a great magnitude, and the resultant problems are in proportion.

- *The Truth lies within.*

This is a good way to avoid the Truth that is all around us.

- *We need hope.*

I tell you, there is *no hope* for those who live in a pleasant dream of the future.

- *If something works, stick to it.*

Thus do we avoid failure and suffering. The wise man has an altogether different attitude: he wants to know *why* things either work or not. He

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avoids those things that work because they teach him nothing. Success cannot stimulate the mind to reason like failure does.

- *You should believe in something if it is reasonable, and if it makes sense.*

This is the justification people have for everything they do. To them, something is "reasonable" and "makes sense" if it satisfies both their emotional and intellectual being. Unsurprisingly, it is not hard to satisfy them, as their emotional being is like that of an animal, and their intellectual being is the equivalent to that of a six year old child. Such creatures do not believe it "makes sense" to use reason if it causes one to suffer. Their attitude is: why let a little thing like reason come between oneself and happiness?

- *Accept what is true, and reject what is false.*

"New age" philosophy tells us not to dwell on what is false in life, but to accept the benefit from what is true. That is, to seek truth by overlooking untruth. Ecumenicism is an example of this deluded notion. It involves concentrating on the similarities between religions rather than on the differences.

The problem is, truth is *never* found in association with falsity: the one is deadly to the other. So be careful of "truths" you pick up from dirty places - you don't know where they've been! Or worse still, perhaps you do!

The case is this: our condition is so wretched we do not believe it is possible to live without lies. We have given up the fight, if fight there was, and submitted to a lying life.

We do not seek out lies, for what would we do with them if we found them? They would only make us ashamed. Thus we dangle our lines in the foul broth of our experience, fishing for "truths". But what kind of creature do you think grows out of that excrement? What kind of "truths" will they be? To call those vile worms "virtuous lies" would be too kind, and would degrade the word "virtue" by association.

- *I'm looking for someone to love.*

This means: "I desperately need to attach myself to someone who approves of me. I want someone who needs me!"

- *Know thyself.*

Learn what your weaknesses are so you can hide and protect them, or modify them to make them more robust. The added benefit is that you will also know the weaknesses of others, so you can manipulate them more easily.

- *It is good to share your problems with others.*

Self-pity and gossip are God's gift to the virtuous.

- *Love your enemies, and do not judge others.*

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Structure your life in such a way that you don't have enemies - by refraining from thought. Ignore all other opinions, no matter how rational they may be. In this way you will never see anything that opposes you. You will then be able to treat your enemies with love, because you will no longer have the mental capacity to recognize them as enemies.

- *It is both rational and right to believe in God, because if one does not believe in God, and God exists, then one is in deep trouble with God. However, if one does believe in God, and God doesn't exist, one loses nothing.*

Really? Have I missed something? Did lying become acceptable while I was asleep?

- *You cannot sin as long as you follow your conscience.*

This will make everyone happy, because everyone does what they think is right anyway!

- *It is better to vent anger and self-pity throughout the duration of one's life than to save it all up for death.*

Unfortunately, as much harm is done either way.

- *The grieving process is very important for human health.*

One never feels grief for the departed - but for *oneself*. One never feels pity and compassion for the departed - but for *oneself*.

Do not take grief lightly, for not only will it cause you to be reborn as an "animal", but you will cause the departed to share your plight. Together as animals you will continually fight each other for what you have done to each other. How do I know this? By looking!

By no means am I telling you to avoid grief. Delusion cannot be contained or hidden. Rather, you must seek the causes of grief and attachment, and destroy them at the root. Love has much to answer for!

- *Freedom of speech is essential for a healthy society.*

Nobody wants *freedom of thought*, so we demand freedom of speech as a kind of compensation.

Freedom of thought increases in proportion to the amount of honesty one expresses in one's life. This is why we have made honesty blasphemous.

- *"For the common good."*

The expression is a self contradiction, for goodness is more rare than gold. That which is common is necessarily worthless. Truth is the only good, and is preserved for the brave. Who among us today is brave?

- *Better to have loved and lost, than to never have loved.*

If only we could never have loved! What joy life would then be! It is through love alone that we suffer. To be entirely without love is to be enlightened.

- *Through suffering I find an inner strength.*

But I say unto you, the strength of inner deception is no insignificant strength.

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- *We must keep the female and male sides of our personality in balance.*

Two wrongs have never made a right. A skillful balance between the drugs of dominance and submission is nothing to be proud of.

- *It would be better if you had a Phd, for then more people would take notice of you.*

There is nothing better than a lack of titles to keep one free of parasites and other hangers-on. Anyway, any person of worth would never take someone with a Phd seriously.

- *We feel so clean and pure. Our minds have been freed from their shackles.*

No surprise, what do you expect from brainwashing?

Compassion

Everywhere I go I meet people of vast wisdom. I have heard it from such angels that compassion should not be developed without wisdom alongside it. They *also* say that enlightenment can be attained by either of two possible paths: the path of the intellect, or the path of compassion. Not surprisingly, the path of compassion is by far the more popular of the two - it does not involve having to think. Yes, wisdom is developed "alongside" compassion alright - but *so far* to the side that it is not even remotely visible.

They (and who are not "they") avoid thinking at all costs, content with the pleasure they milk from their small and skillful compassion. In their deepest of thoughts they think "What need have we of reason? It is superfluous!" They sincerely believe wisdom to be merely a skillful way of performing their commonplace compassion. Their "wisdom" is merely something to prop-up the frail feelers of their cowardly compassion.

The compassion and wisdom of the truly wise are two aspects of the same thing, *the Infinite*. Clearly it is impossible to have such compassion without wisdom; thus any talk of having wisdom "alongside" is mistaken. If one does not understand one's own nature, and the nature of Reality, then how can one hope to do any good at all? No matter how many virtues you may have cultivated, for all your vast compassion and mercy, your every action will be in vain.

It is the One thing that must be developed, and this One can only be found through a transcendent use of the intellect. So keep life simple, save yourself a lot of unnecessary mental effort, and restrict yourself to one virtue only. Heed my advice: cultivate the wisdom of the Infinite and you will gain All. Compassion, mercy, and the countless other virtues will no longer be a concern to you. No longer will you be bothered with examining your personal motives, as you will no longer exist in the world of motives.

Positive thinking

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80% of Americans believe in heaven, but only 60% of them believe in hell. Could this be a reflection of the infamous American "power of positive thinking".

Even negative thinking, self-criticism, and guilt are forms of *positive* thinking, and equally despicable.

A few words tell it all

Old man: Do you think anyone is truly happy?

Radio priest: Well, I've met plenty, haven't you?

Old man: . . . I don't know . . .

The cunning of egotism

- The continual outpouring of sex and violence in the media is "a serious psychological study into the human condition."
- The selfish act of marriage is "sharing".
- Hatred of others is "disapproval".
- Living in a pleasant dream is "positive thinking".
- Failure is "a stepping stone to improvement".
- An indescribable source of happiness is "spiritual".
- The opposing beliefs of other religions are "challenging".
- *Earnestness* - as a means to escape *seriousness*.

Getting to know a person

It is said that you may dislike a person at first, but respect grows once you get to know them.

Thus do we learn to avoid conflict, and become skilled at turning fear into fondness. This is the basic survival mechanism of the ego which knows no other way to survive. Contact or interaction with an object of fear helps us to become used to it. We learn new mental tricks. With a greater understanding of the problem we become aware of its holes and the weaknesses in its substance. With familiarity the unknown becomes known, more predictable, and its power diminished.

Yet in my case, the better people know me, the more they hate me. When people first meet me they are not sure what to make of me. Being uncertain as to which category I belong to they slot me into a provisional category until they know me better. They may make me of an "idealist", with the possibility of finding me "insane" later on. Both categories are acceptable - as they conveniently sterilize me.

But the longer they know me, the less I fit, and the more of a threat I pose to them.

Then again, there are always the mules who are so lost within their dreams that it wouldn't matter how well they knew me. Such entrenched

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egotists create their own vision of me, and even my thunder does not rouse them from their sleep.

Anxiety

When one approaches a long awaited destination it is common to become anxious in anticipation of it. One may have trekked all day with ease, but when the destination is neared fears and anxieties surface. Painfully, time takes twice as long.

Some have a power of mind that prevents such anxiety. They use mental tricks: such as not thinking of the destination at all, or imagining it as in a dream, or even imagining there are still several days travel ahead. Whichever way, reality is put at a safe distance.

The wise are altogether different. They don't let false concepts of "time" and "distance", or "self" and "goal" arise. Wisdom cannot be troubled.

All-knowing

Someone once said "Nothing human is alien to me." They should have said "Nothing *egotistical* is alien to me."

Courage

Our wisdom makes us prepared to die for our right to hold our beliefs. Yet we are not willing to die for the beliefs *themselves*: we don't believe in them *that much*.

Books

Q: Why don't you write books?

A: My books are already written. They're just waiting for you to understand them. Nature Herself is one of mine.

Influence

I speak the pure truth, directly and without hesitation. People tell me, in all their wisdom, that I shouldn't speak my mind as bluntly as I do. They tell me that people take offense at my raw truths, and build protective walls which will create an obstruction for all time. They tell me I should try to get skillfully under peoples defences, and win them over slowly.

There are two alternatives to speaking the pure and simple truth:

1. Half-truths and compromises: This is the method of filtering or cloaking the glare of truth, to save people from a rude shock. But I tell you, impure truth is not any kind of truth, and half-truths are worse than full-blown lies!

2. Silence: There is no such thing as silence, for the lack of a word is taken as a comment. Silence also speaks.

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I am not in the game of selling. My words will be loved by the good, and hated by the bad. It is better to hate the truth than to falsely respect it. Quality is my only concern. Blessed is he who does not take offense.

The state we're in

We no longer read books, but listen to brain-pulping music and current affairs broadcasts. We do not study history, so for us there is no past. Our three main sources of recreation are sex, hate and a hypocritical brotherly love - a crudely disguised form of self love.

When we do get along together we do so through what is called "tolerance". This means that nobody really believes anything anymore. No longer are there men of substance who might be persecuted; nor are there men of substance who might persecute them. People are too occupied with themselves to be malicious towards others.

Our worldly wisdom forbids us compare ourselves with others. "You are perfect as you are" we are told, and "We are all equal". But men are *not* equal! And only by becoming aware of your lowness may you ever become high.

Do not be proud of your tolerance, for there is not much courage in tolerating a reality you never face!

Tolerance

The tolerance of today is poorly disguised cowardice.

A Christian priest says that not only is he tolerant, but that he can "learn a lot" from Buddhism, that he finds reincarnation "interesting", and that "God must work through these other religions in some form." Piffle! How such thinking disgusts me! - it is no product of any human mind.

If you bother to tell these creatures of the virtues of skepticism and reason, they reply "What is reason?". It is like trying to describe life on land to a fish.

The best are the worst

Only a few ever make it to the top. At each stage in their advancement a sieve was applied to catch the valuable ones and let the rubbish escape. A sieve always catches the gross and lets the fine escape. Thus, after many applications of the sieve, only those who most promote worldly values are left - the grossest of the gross.

Nietzsche has no end of praise for these heroes:

"Diligent in business - but indolent of spirit, content with your inadequacy, and with the cloak of duty hung over your discontentment: that is how you live, that is how you want your children to live!"

Knowledge

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Q: Why do you sit around doing nothing all day when there is so much to experience in life and unlimited knowledge to discover and enjoy?

A: You are correct when you say that knowledge is unlimited. If you are attached to knowledge you will be on a roller coaster that you can never get off. By sitting around "doing nothing" one can assimilate and digest the knowledge one already has. One can make knowledge real by realizing the unity of knowledge, thereby gaining an understanding of all experience.

The fool experiences one thing after another, and each experience seems new to him. He is ignorant of the fact that he is continually repeating the same experience and is going around in circles. Foolish philosophers perpetually formulate "new" ideas and systems of thought, which are as old as philosophy itself. Scientists and theologians persist in their belief that their work is bringing them ever closer to the Truth; and will continue to believe this for evermore.

These foolish intellectuals need to be *shown* things; they do not have the courage to look for themselves. Science fosters cowardice, but inwardness is the domain of the brave, and requires a courageous eye.

The wise know everything. How could someone inside the temple be ignorant of what goes on outside?

Wisdom

What the people call wisdom, I call *worldly wisdom*. Worldly wisdom is the science of serving many masters at once. It is the wisdom of being able to hold countless contradictory beliefs simultaneously, all the while believing them to be perfectly compatible.

The most worldly wise have reached the absolute conviction that it is impossible to know the truth. They consider all profound insights to be merely a veil over this "truth" of theirs - albeit a dignifying veil.

Deadly words

The words of the great teachers of the past are time bombs, meant to destroy us. The religious people of today, seeing all these dangerous things left carelessly lying about, defuse them with their sterile intellectual reasoning. They turn something great into something commonplace - wine into water.

"Tut tut" they say "this will just confuse people. With my special and valued talents I will transform it into something useful". Consequently nobody dies of fatal truths anymore, there are too many antidotes available.

The wise of today

Most men stand with both feet firmly planted on the ground, while passing judgement on this, that, and the other. With the beginning of wis-

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dom, however, one seems to be forever floating above the ground, arms and legs flailing about for something to hold on to, while being buffeted about by this, that, and the other.

Decency

It is the one who is too cowardly to tread the spiritual path who is praised - for his humanity! The "decent citizen" is a reasonable man whose irrationality can be concealed by favourable circumstances.

Words

The false wise men of today cultivate a magnificent speaking voice and an articulate, poetic expression. Their words conjure up visions of astounding beauty and vast power. This is all to make up for their paucity of understanding.

O how difficult they make it for the truly wise - they have taken all his words from him! When the man of true wisdom speaks, the people say: "He cannot speak as well as that other fellow, he doesn't have the same wisdom."

People are impressed only with words and eloquence. As far as they are concerned only words have the power to protect oneself and bludgeon others; actual knowledge is at best a mere accessory. If you stumble over your words you will be judged a pauper, even though your wisdom may dwarf the Universe.

The people see words as tools for dismantling reality - to make it harmless. The greater one's discriminating skills, the fewer one's problems in life, as one simply classifies them away.

The wise need no stack of words, as they use few. One knows well enough whether a drink of water is hot or cold, without a plethora of words.

The weak

Those who have achieved some understanding, yet have stagnated before reaching the final goal, are a million times inferior to those who will not settle for anything less than perfection. I include in this sorrowful group the "wise" seers and elders of the many ancient cultures, such as the Australian Aborigines and the American Indians. While their relationship with Nature may be intimate and their awareness of their own consciousness intricate, they fall far short of the Absolute.

These impure ones are at the bidding of their inner fears. In relation to the world they are like a seven stone weakling in the boxing ring with a heavyweight champion. Yes, they may be knowledgeable, confident and eloquent, but they are only so when not in the boxing ring! They avoid confrontation at all costs.

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They will speak forever and with great eloquence about what they believe, but not a word will they say of what they *reject*. They can speak lofty words, but not hard, cold and crooked words. It is more than their life is worth to offend anyone, so they speak in the eternal positive, a bit like smiling at people you hate - to keep the peace. They uplift, but they do not injure and punish. They pinch and poke into action, but do not brandish the stick of Truth. They are revered because they serve the superstitions of the people, or at least, do not dismantle them.

The Man of God is no such beacon of impressive words and pleasant wisdom. He is a solitary Knight of Faith, complete with diamond sword and impregnable armour. He fears nothing. Concepts of positive or negative, pleasant or disturbing, do not occur to him. Nor does he consider recognition, fame, or death. He simply speaks the truth, and in such a way that he does not cloak it with the carnality of finitude. There is no doubt as to what he is saying. It is always clear where he stands. He does not erect false signposts which point elsewhere, or innocently proclaim "Not here".

Silence and half-truths are worse than complete lies: they are deceptive. If truth does not confront untruth directly, then it is not truth. I've had enough of the soft, now give me the hard! Take your charcoal and give me diamond! If you don't confront lies face to face, then you behave as a buf-falo with a butcher.

The Devil's greatest love - honesty

The Devil rests easy on hearing an honest word, for now he is both seen and accepted. The small honesty of man is the Devil's fodder. Nowhere is this small honesty found in greater abundance than in the comic. "Let's be honest" he says, "Let's be frank about the wretchedness of our lives: let's all laugh!"

Do you feel uneasy in the company of such wits? Have you ever wondered why people with such obviously talented and articulate minds should devote their lives to the entertaining of the mindless herds with such trivia? Are you suspicious? Have you noticed how everything must be a joke with them, and how their voice changes as they shift from one role to another, always one step ahead of reality.

What are they running from with so much fear? Why the need for such an armoury of humour, insight and imagination? It is enough to arouse fear in any man, when even the strongest animals are seen running for cover.

The enemy is of course - the truth. The wit has a mind which forces many truths upon him, but his vision is all too human for such alien things. He preserves his life with humour, by desperately dousing his stinging eyes with the eyedrops of wit.

Humour is a will to power. It seeks power over all that limits it by exposing those very limitations. Some have even gone so far as to call this

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"self-knowledge"! But I tell you, the humour of this world is a small honesty indeed. With it does man find a temporary freedom from his self-made shackles. With it, we become more secure inside our prison by accepting our imprisonment. It is as though, through the help of humour and honesty, we have managed to get ourselves a more comfortable prison cell.

Small honesty's greatest fear, and death to the Devil, is the man of *Great Honesty*. Such a man is like a sinking ship. The more honest he becomes, the faster he sinks. And just as people abandon a sinking ship, women and children first, so do people abandon the honest man. He rapidly becomes a liability rather than an asset.

WRITING/READING

The dead

Zarathustra said: "No longer will I talk to dead men."

But when there are no others to talk to, one must even talk to dead men; for how else will men come to life?

The value of science fiction

Things can be said in the genre of science fiction that can't be said in others. There are few rules for science, and even fewer for science fiction.

Science fiction can help you to see yourself, and your world, in a much broader perspective. It can help to shatter the ego by immersing it in the vast reaches of space, endless time, and placing it among untold numbers of other species of intelligent life, all with contrasting and equally plausible world views as your own.

If only you could take just the benefits of science fiction, and not be dragged down by the drug it offers in the shape of escapism.

The nature of genius is not to write

The genius is *not* the one who breaks all the rules: no rules apply to him.

Rarely does he write for others to read. The "advancement of knowledge" is no concern of his. He advances his knowledge by not advancing it. Christ did not go in for writing, he wrote only in sand.

Objective writing

A talented writer has the ability to stand apart from his life and give a relatively unbiased account of it. The spiritual man can stand nowhere, and has no life to account. He has gone beyond both the subjective and the objective.

A salt doll went to the ocean to see how deep it was; but he could never come back to tell us what he found.

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Something to say

If only more writers had something to say. This is all it takes to make a real writer. As it is, you can read a hundred books without finding a single genuine idea.

The writers of today have nothing to say, yet have to pretend they do. They are afraid to touch on matters of truth, because it is beyond their sphere of expertise and interest. Thus they argue in grand circles, round arguments with clever words and flattery. Their communication is impersonal, and despite signing their name to the book, it remains - anonymous.

The true man of knowledge writes with his blood. His every word is packed with his entire heart and means his life. His is a personal communication that hits hard, and is not forgotten. His words outlive civilizations.

Writers write to try and make sense of life. The wise write because they have made sense of it.

The truly human

The writings of the truly human are an accurate mapping of their own minds. Their words are like diamonds - hard, transparent, yet solid throughout.

The writings of the ingenuine will always disappoint. Their words are like puffed-up balloons: attractive, but lacking in substance. They are also like balloons floated aloft during war, to protect against enemy aircraft.

The death of literature

There are countless books offering advice on writing for publication. They deal with fiction, non-fiction, business writing, scientific and technical writing, and popular writing.

But what of *literature*?

On writing

Two comments of Schopenhauer's beg to be repeatedly revived:

"Every deep-thinking mind necessarily has the impulse, for the sake of its own satisfaction, to retain its thoughts and reduce them to the greatest possible clarity and definition, and consequently to embody them in words. But this is only perfectly attained in writing, for the written delivery is essentially different from the verbal, since it alone admits the highest precision, concision, and the most pregnant brevity, thus becoming a pure *ektypos* of thought."

"Thoughts reduced to paper are nothing more than the footprint of a wayfarer in the sand; one sees well enough the way which he has taken, but in order to know what he saw on the way we must use our own eyes."

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Good writing

- Cryptic terseness beats verbose and clinical accuracy.
- An economy with words induces and indeed demands the reader to think.
- A handful of well chosen words carry the power of a punch that will not be forgotten.
- It is easier to remember a few words than many.

Writing

Good writers do not write for good readers, but for good learners. Good learners only read a few pages each day; this gives them more than enough to think about.

Good words are mountain peaks; and the one who reads them must likewise be lofty of stature. He must be accustomed to dangerous heights and cold thin air. He must also be a friend of the sun!

Good words are written slowly and have to be read more slowly still. Even then, the reading of good words is never completed, because their meaning is never exhausted. You can read them over and again, and they will bite like the cold dawn air every time. A cool breeze is pleasant, but these words *wake you up!* For breakfast these words are milk and corn-flakes: no sausages and eggs here. One flies more easily on a light stomach.

And too, one wishes to avoid gluttons. I do not wish to be swallowed by a whale. A person can get from a book only what he already knows. Thus my words will appear meaningless to all but one or two rare individuals.

I will not allow cows in my library!

The write

Professional writers prefer you to pay more attention to their books than to their own lives. This is because they have no life of any real note. They spend all their time writing, instead of living. Their words are impressive, but their lives are a disappointment.

No water here

A few moments ago I imbibed some of Hakuin's poison. He ripped my heart from my chest with his bare hands!

Now I look upon these words of mine with suspicion. I don't want to let these writings loose on the world unless they are at least as good as anything that has been written before. What would Hakuin, my Dharma Father, think of me if I published a work inferior to his! I want to *augment* his poison, not water it down!

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Extremes

When I condemn I do not make exceptions. If I made exceptions then everyone would want to be the exception.

I make broad and sweeping statements, because, broadly speaking, truth is broad and sweeping. My generalizations are not *mere* generalizations. There are no exceptions to what I say. My every word is ultimately true.

Cheating

No idea or expression is "original" - there are no "origins" in Nature. When it suits me I use the expressions of others as my own. Why reinvent the wheel? None of my words are my own, yet they serve well enough to show you the truth.

I may copy prolifically from the works of others, without acknowledgement or accreditation. How can I have the gall to do this? I can do it because God alone is the author of all true words, regardless of from which pen the words issued. I hereby acknowledge the true authorship of this work. God is the ultimate cheat, for he uses everybody and does nothing himself.

The writer of a hymn to Siva felt proud of his achievement, but his pride was dashed to pieces when Siva's bull bared his teeth. He saw that each tooth was a word of the hymn. Do you understand the meaning of this? The words had existed from the beginningless past. The writer had only discovered them.

Quiet words

The words of the wise are *whispers* - to one another and no-one else! They flutter from one sagely heart to another, century to century, as if in joyous ignorance of the clamouring chatter of the masses.

Occasionally though, the masses decide to look up - and they catch sight of one of these ghosts. They prepare the ropes and hooks, and catch hold of its sweet flutterings. They deludedly try and hoist themselves off the ground - but alas, they are much too heavy for the task, and succeed only in dragging down our heavenly friend. Then, as if in disgust or boredom, the masses enjoy crushing the life out of him - to extinction.

Copies of this

Many years ago, before the printing press, readers used to make copies of valuable books, so others might benefit from the wisdom contained within them. Think how many would benefit if you were to make a copy of *this* book! Better still, make a hundred copies.

CONCLUSION

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I am no writer. I can only blurt out a few crude words, and offer them as a sample of my mind. And while I write these words with my blood, and my life is *in* them, I do not however live *for* them. As I say, I am no writer, and do not wish to entrust my future to the doubtful fortunes of a few scratches on paper.

You see, if during my life I have suffered for the truth, and have relentlessly sought where the wind bites keenest, then I will consider this fair compensation for my failings as a poet.

If there is even a single superior seeker, who has broken through the Barrier into the secret depths, and he chances to get a glance at these lines, he will feel as though he is meeting-up with an old friend. The truly wise, however, will no doubt spit upon these words as filth.

I dedicate these poisonous words to evolution, without whose help I would not be here to write them, and you would not be poisoned.

APPENDIX

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GLOSSARY

Bhakta: Loving devotion to Truth, or God.

Bodhicitta: The "enlightenment mind". The mind that aspires to absolute perfection without compromise. See *Hinayana* and *Mahayana*.

Bodhisattva: **a.** One who possesses bodhicitta (see above). **b.** One who has realized the Truth (the Infinite) intuitively as well as intellectually, and also possesses bodhicitta.

Buddha: **a.** Siddhartha Gottama, called "The Buddha", who lived about 500 B.C. **b.** Any person who has gone through all the ten stages of the bo-

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dhisattva, and can now maintain concentration on the Ultimate Reality effortlessly and at all times. The Perfect Being. **c.** Anyone who has realized Ultimate Reality both intellectually and intuitively. A bodhisattva can sometimes be called a Buddha. **d.** The Ultimate Reality, the Infinite, Truth, God.

Deva: A "god". Someone who has an extremely powerful concentration, confidence and memory. They "inhabit" blissful heavens.

Dharma/Dhamma: **a.** The teaching of the Buddha. Can refer to the teaching which is found in words, or that which is unspoken and beyond words. **b.** Phenomena, things.

Dharmakaya: The teaching body of the Buddha, which manifests in any form suitable to teach a person ready to be taught. The wise man sees all things as the Dharmakaya.

Enlightenment: **a.** An intuitive realization of Ultimate Reality, or Truth. **b.** The attainment of complete Buddhahood - beyond the ten stages of the bodhisattva. **c.** A quantum leap in understanding taking one closer to a realization of the Infinite.

Hinayana: The "lesser" vehicle whereby one determines to achieve happiness for oneself through a limited wisdom. There is no bodhicitta.

Jnana: Intellectual knowledge of Truth, or God.

Jnani: Someone who has jnana (see above). See also vijnani.

Mahayana: The "greater" vehicle whereby one determines to attain ultimate Enlightenment at all costs. One possesses bodhicitta.

Muni: An enlightened one, a bodhisattva or a Buddha.

Nagasena: A legendary Buddhist sage.

Nirvana: Liberation from suffering and false dualism.

Preta: A person who has the consciousness of a "Craving ghost". One who is never satisfied and always feels insubstantial.

Samadhi: One pointed concentration of the mind which is accompanied by a deep stillness of mind and body, and great power of mind.

Samsara: Cyclic existence. The cycle of birth, death and rebirth. The realm of ignorance, as opposed to Nirvana.

Shunyata: The true nature of reality, Truth, God.

Siddhu: A monk, one of the renounced order of life, who has given his life to the service of Truth.

Sutra: A teaching of the Buddha, a discourse.

Tao: The Way.

Tao Te Ching: Supposedly written by Lao Tsu in the 6th century. One translation of the title is "The Way and its Characteristics."

Tathagata: lit.. "One Thus Gone" **a.** A fully enlightened Buddha. **b.** The Ultimate Reality, the Infinite.

Vijnani: One who has gone beyond jnana to a direct realization of Truth.

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Zen: A form of Buddhism which arose out of Buddhism from India and Chinese Taoist philosophy, and concentrates on "the silent teaching beyond words."⁶

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VENOM CRYSTALS (N.D.)

- Compiled by Kevin Solway -

Foreword

"Venom Crystals is a compilation of the very best spiritual/ philosophic writings of all time. It includes the best from Buddhism, Hinduism, and Taoism, and the most poisonous gems of truth from Kierkegaard and Nietzsche."

- Kevin Solway

A Compilation of my Favourite Writings

I include here a selection of the teachings that have been of the most use to me. As the selection is a product of my own mind, and my own personality, it should convey as much of myself as any of my own personal writings.

Many have trod the Path of the Infinite before now, making it easier for us to follow. It would be foolish for one to beat his own path through the wilderness, thinking himself to be the only one, when there is encouragement and guidance to be had.

Individuality and self-reliance cannot be surpassed, but the kind of individuality that shuts itself off from the chance of help is complete and utter foolishness.⁷

A SELECTION FROM "THE QUESTIONS OF KING MILIND"

King Milind: "What is Nirvana?"

Nagasena: "The question is wrongly put. How can a man describe all the interactions that ever have been and ever will?"

King Milind: "How can there be rebirth without transmigration?"

Nagasena: "Suppose a man were to light a lamp from another lamp, can it be said that the one transmigrates from the other?"

King Milind: "No."

Nagasena: "Just so, great King, is rebirth without transmigration."

King Milind: "Where does wisdom dwell?"

Nagasena: "Nowhere."

King Milind: "Then, there is no wisdom."

Nagasena: "Where does the wind dwell?"

King Milind: "Nowhere."

Nagasena: "So, there is no such thing as wind!"

King Milind: "If you speak honestly to someone about how badly they behave, is this not abuse, which might lead to a breach of the peace?"

Nagasena: "Do you bow down and show respect to a criminal? Or do you show him the error of his ways? Do you try to cure vigorous diseases with soft drugs?"

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Nagasena: "Vice dies away quickly by reason of its meanness, whereas

virtue, by its grandeur, takes a long time to die."

FROM THE BUDDHIST SCRIPTURE

1. "As rain breaks through an ill-thatched house, passion will break through an unreflecting mind."
2. "If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup."
3. "As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief. An evil deed, does not ripen suddenly, but smouldering, like fire covered by ashes, it follows the fool."
4. "Even an evil-doer sees happiness so long as his evil deed does not ripen; but when his evil deed ripens, then does the evil-doer see evil. Even a good man sees evil days so long as his good deed does not ripen; but when his good deed ripens, then does the good man see good things."
5. "If you see a man who shows you what is to be avoided, who administers reproofs, and is intelligent, you have found a precious treasure. You will become better. Let him admonish, let him teach, let him forbid what is improper! - he will be beloved of the good, by the bad he will be hated."
6. "Where the world finds no delight, there the passionless will delight, for they look not for pleasures."
7. "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."
8. "Even though a poem be a thousand words, but made up of senseless words, one word is better, which if a man hears, he becomes quiet."
9. "If a man do rituals for a thousand years. Better is it for the man who for but a moment pay homage to a man who is grounded in true knowledge. And he who lives a hundred years, not seeing the highest Truth, a life of one day is better if a man sees the highest law."
10. "A man who has learnt little, grows old like an ox, his flesh grows, but his knowledge does not grow."
11. "If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue others; for ones own self is difficult to subdue."
12. "Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end."
13. "A man is not learned because he talks much. A man is not an elder because his head is grey. He is 'old-in-vain.'"
14. "So long as the sensual desire of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother."
15. "Sitting alone, lying down alone, walking alone and alone subduing himself, let a man be happy at the end of desires."
16. "Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily."
17. "To be thoughtless is easy, it is easy to live without shame and be selfish. But it is hard to be selfless, pure and intelligent."
18. "Riches destroy the foolish, if they look not for the other shore; the fool by his thirst for riches destroys himself, as if he were destroying others in battle."
19. "Without knowledge there is no meditation, without meditation there is no knowledge. He who has knowledge and meditation is near unto Nirvana."
20. "He who has compassion on his friends and confidential companions loses his own advantage, having a fettered mind; seeing danger in friendship let one wander alone like a rhinoceros. There is support and amusement in the midst of company, and for children there is great

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- affection; Although wishing people well, one must wander alone like a rhinoceros. Having torn the ties, having broken the net as a fish in the water, being like a fire not returning to the burnt place, let one wander alone like a rhinoceros. They cultivate the society of others and serve them for the sake of personal advantage; friends without a motive are difficult to come by. Therefore, let one wander alone like a rhinoceros.”
21. “What fools say is pleasure, the nobles say is pain. What fools say is pain, the nobles know as pleasure. See here is a thing difficult to understand, here the ignorant are confounded.”
22. “Those who “purify” themselves through philosophy are not on the true way. They are attached to words. They go from teacher to teacher, philosophy to philosophy, book to book. They grasp, they let go like a monkey letting go one branch to catch hold of another.”
23. “He (the Muni) does not enter time of living beings, he is no follower of philosophical views, nor a friend of knowledge, and having penetrated the opinions that have arisen amongst people, he is indifferent to learning, while others acquire it. Not because of a philosophical view is one called a Muni, but because of his freedom from desire, freedom from self.”
24. “Philosophers cannot lead to purity, they praise only themselves and stigmatise others. But a Buddha has overcome all dispute, he is indifferent to learning, he is appeased.”
25. “Let one not form any philosophical view in this world, either by knowledge or by virtue and holy works, let him not represent himself equal to others, nor think himself either low or distinguished. In him there is not the least prejudiced idea with regard to what has been seen, heard, or thought; how could any one in this world alter such a one who does not adopt any view?”
26. “They do not form any view, they do not prefer anything, the Dhammas are not chosen by them. He does not depend upon virtue or holy works. Having gone to the other shore, such a one does not return.”
27. “The man in whom there is nothing upon which he depends, who is independent, having understood the Dhamma, in whom there is no craving for coming into existence or leaving existence. Him I call calm, not looking for sensual pleasures; for him there are no ties, he has overcome desire. For him there are no sons, cattle, fields, wealth, nothing grasped or rejected is to be found in him. That fault of which common people and philosophers say that he is possessed, is not possessed by him, therefore he is not moved by their talk. Free from covetousness, without avarice, the Muni does not reckon himself amongst the low, he does not enter time, being delivered from time.”

A SELECTION FROM: “A GUIDE TO THE BOHISATTVA’S WAY OF LIFE”

By Shantideva

“Although they may play with my body
And make it a source of jest and blame,
Because I have given it up to them
What is the use of holding it dear?”

“Therefore I will let them do anything to it.
That does not cause them any harm.
And when anyone encounters me
May it never be meaningless for them.”

“Where could I possibly find enough leather
With which to cover the surface of the
earth?

But wearing leather just on the soles of my
shoes

Is equivalent to covering the whole earth
with it.”

“Just as I would be attentive and careful of
a wound

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When amidst a bustling uncontrolled crowd,
So I should always guard the wound of my mind.

When dwelling among harmful people.”

“Should I behave in such a way as this.
Then whether among harmful people
Or even in the midst of women,
The steady effort to control myself will not decline.”

“Whatever has been learnt, contemplated
and meditated upon
By those whose minds lack alertness,
Just like water in a leaking vase
Will not be retained in their memory.”

“Therefore I shall never let mindfulness depart

From the doorway of my mind.
If it goes, I should recall the misery of the lower realms
And firmly re-establish it there.”

“When mindfulness is set with the purpose
Of guarding the doorway of the mind,
Then alertness will come about.
And even that which had gone will return.”

“If I happen to be present
While a senseless conversation is taking place,
Or if I happen to see some kind of spectacular show,
I should abandon attachment to it.”

“If for no other reason I start digging at the earth,

Picking at the grass or drawing patterns on the ground,
Then by recalling the advice of the Buddhas;
I should immediately stop out of fear.”

“Do I not see
That he is systematically slaughtering my species?

Whoever remains soundly asleep
Surely behaves like a buffalo with a butcher.”

“Relying upon the boat of a human body,

Free yourself from the great ocean of suffering.

As it is hard to find this boat again.
This is no time for sleep, you fool.”

“So, having mounted the horse of an Awakening Mind,
That dispels all discouragement and weariness.

Who, when they know of this mind that proceeds from joy to joy,
Would ever lapse into despondency.”

“Powerless, their minds disturbed,
People in this world are unable to benefit themselves.

Therefore I shall do it for them.
Since unlike me, these beings are incapable.”

“When crows encounter a dying snake
They will act as though they were eagles.
Likewise, if my self-confidence is weak
I shall be injured by the slightest downfall.”

“I will conquer everything
And nothing at all shall conquer me!
I, a son of the Lion-like Conqueror,
Should remain self-confident in this way.”

“If someone dropped his sword during battle,

He would immediately pick it up out of fear.

Likewise if I lose the weapon of mindfulness

I should quickly retrieve it, being afraid of hell.”

“Just as poison spreads throughout the body,

In dependence upon the circulation of blood,

Likewise if a disturbing conception finds an opportunity

Unwholesomeness will permeate my mind.”

“Those who practise should be as attentive
As a frightened man carrying a jar full of mustard oil

Who is being threatened by someone with a sword,

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And will be killed if he spills one drop.”

“Just as I would swiftly stand up
If a snake came into my lap
Likewise if any sleep or laziness occur
I shall quickly turn them back.”

“Each time something unwholesome occurs

I should criticize myself,
And then contemplate for a long time
That I shall never let this happen again.”

“Why do I make such an effort to polish it
(the body)?

Like cleaning a weapon that will cause me harm.

Hence this entire world is disturbed with insanity,

Due to the exertions of those who are confused.”

“In the same way as animals drawing carriages

Are only able to eat a few mouthfuls of grass,

Likewise desirous people

Have many disadvantages such as these
and little profit.”

“The objects of desire will certainly perish,

And then I shall fall into hellish states.
But Buddhahood itself is attained
With just one millionth of the difficulty.”

“It is a mistaken conception to think
That I shall experience the suffering of my next life,

For it is another person who dies,
And another that will be reborn.”

“Although others may do something wrong,
I should transform it into a fault of my own,

But should I do something even slightly wrong,
I shall openly admit it to many people.”

“Upon analysis this world of living beings is found to have
no true existence.

Therefore who can die here?

What is there to come and what has been?
Who are friends and who are relatives?”

CHRISTIAN PROVERBS

1. “One man pretends to be rich, yet has nothing, another pretends to be poor, yet has great wealth.” - Proverbs 13:7
2. “The mocker seeks wisdom and finds none, but knowledge comes easily to the discerning.” - Proverbs 14:6
3. “Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.” - Proverbs 17:28

4. “A sluggard does not plow in season, so at harvest time, he looks but finds nothing.” - Proverbs 20:4
5. “Better is open rebuke than hidden love.” - Proverbs 27:5
6. “He who rebukes a man will in the end gain more favour than he who has a flattering tongue.” - Proverbs 28:23

SAYINGS OF RAMAKRISHNA

- Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

- A true devotee who has drunk deeply of Divine Love is like a veritable drunkard, and, as such, cannot always observe the rules of propriety.

- As the lamp does not burn without oil, so man cannot live without God. God is even in the tiger, but we must not go and face the animal! So it is true that God dwells even in the most wicked of men, but it is not meant that we should associate with the wicked.

- The human body is like a boiling pot, and the mind and the senses are like the

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food cooking within it. The heat does not belong to the pot but to the fire. So it is the fire of Brahman in man that causes the mind and the senses to perform their functions, and when that fire ceases to act, the senses also, or the organs, stop.

* Similarly, we are like a fountain. When the power to the water pump is cut-off, the fountain ceases.

- A man who voluntarily goes into a river and bathes therein gets the benefit of the bath; so does likewise he who has been pushed into the river by another, or who while sleeping soundly has water thrown upon him by another.

- The locomotive engine reaches the destination itself, and also draws and takes with it a long train of loaded wagons. So likewise act the Saviours. They carry multitudes of men, heavily laden with the cares and sorrows of the world, to the feet of the Almighty.

- A Sadhu accidentally trod on the toe of a wicked person, who beat him to unconsciousness. His disciples brought him back to consciousness and one of them asked "Sir, do you recognize who is attending upon you?" The Sadhu replied "He who beat me". A true Sadhu finds no distinction between a friend and a foe.

- When water is poured into an empty vessel a bubbling noise ensues, but when the vessel is full no such noise is heard. Similarly, the man who has not found God is full of vain disputations. But when he has seen Him, all vanities disappear. He is like a deep pool, clear and full.

- A logician once asked Sri Ramakrishna "What are knowledge, knower, and the object known?" To which he replied, "Good man, I do not know all these niceties of scholastic learning. I know only my Mother Divine, and that I am Her son".

- The true Sadhus seem to roam about like children or mad men, in dirty clothes.

- The sage alone can recognize a sage. Just as a specialist in a field of work knows his subject.

- Two men went into a garden. The worldly-wise man no sooner entered the gate than he began to count the number of the mango-trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. the other

went to the owner, made his acquaintance, and quietly going under a mango tree began to pluck the fruit and eat it with the owners consent. Now who is the wiser of the two? Eat mangoes, it will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy in finding out the "why and wherefore" of creation while the humble man of wisdom makes acquaintance with the creator and enjoys the supreme bliss of this world.

- "I must attain perfection in this life, yea, in three days I must find God, nay, with a single utterance of his name I will draw him to me". With such a violent love the Lord is attracted soon. The lukewarm lovers take ages to go to Him, if at all.

- The darkness of centuries is dispersed at once as soon as light is brought into the room. The accumulated ignorances and misdoings of innumerable births vanish before the single glance of the Almighty's gracious look. God is in all men, but all men are not in God; that is the reason why they suffer.

- The waters of a swiftly-flowing current move round and round in eddies, but quickly crossing these they resume their former course. So the hearts of the pious fall sometimes into the whirlpools of despondency, grief and unbelief, but it is only a momentary aberration. It does not last long.

- It is pleasant to scratch pimples and skin irritations, but the consequences are bad. So the pleasures of the world are very pleasant in the beginning, but their after consequences are very terrible to contemplate.

- There is little chance a bushman will get lost if he knows which direction is North. So, if the mind of man is turned always towards God without oscillation, direction will never be lost and one can steer clear of every danger.

- If you can detect and find out the universal illusion or maya, it will fly away from you, just as a thief runs away when found out.

- If you wish to thread the needle, make the thread pointed, and remove all extraneous fibres. Then the thread will pass easily into the eye of the needle. So if thou wishest to concentrate thy heart on God, be

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meek, humble, poor of spirit, and remove all filaments of desire.

* A frayed and agitated mind has no strength. It needs to be focused to a point to be able to penetrate through the veil of maya.

- The tender bamboo can be easily bent, but the full-grown bamboo breaks when an attempt is made to bend it. It is easy to bend young hearts towards good, but the hearts of the old escape the hold when so drawn.

Q: What do you think of the man who is a good orator and preacher, but whose spirituality is undeveloped?

A: He is like a person who squanders another's property left in trust with him. The ideas he expresses are not his own, but borrowed.

* The spiritual scriptures are a great treasure, but the foolish mis-use them, and so destroy them altogether, spoiling all the hard work that was done to create them.

- The man who, living in the midst of the temptations of the world, attains perfection, is the true hero.

- When the tail of the tadpole drops off, it can live both in water and on land. When the tail of ignorance drops off, man becomes free. He can then live both in God and in the world equally well.

TAOIST WRITINGS

- To the sage, neither death nor life makes any change in him, and how much less should the consideration of advantage and injury do so!

- Men in general bustle about and toil, the sagely man seems stupid and to know nothing. He blends ten thousand years together in the One, the myriad things all pursue their spontaneous course, and they are all before him as doing so.

- He who knows the part which the Heavenly in him plays, and knows also that which the Human in him ought to play, has reached the perfection of knowledge.

- The wise men of old did not reject the views of the few, they did not seek to accomplish like heroes before others. Though they might make mistakes they had no occasion for repentance; though they might succeed, they had no self complacency. Being such, they could ascend the loftiest heights without fear; they could pass through water without being made wet by it; they could go into fire without being burnt. They did not dream when they slept, and had no anxiety when they awoke. They did not care that their food should be pleasant. Their breathing came deeply and silently. The breathing of the true man comes from his heels while men generally breathe only from their throats. They knew nothing of the love of life or the hatred of death. Composedly they went and came. They were free from all thought. They beamed simplicity. Profit and injury are the

same to them. Their placidity and satisfaction had the appearance of joy; their every movement seemed to be a necessity to them. Unceasing seemed their endeavours to keep their mouths shut. They never incurred punishment. In this way they were one and the same in all their likings and dislikings. Where they liked, they were the same; where they did not like, they were the same.

- Tell a man that he is merely following the opinions of another, or that he is a flatterer of others, and at once he flushes with anger. And yet all his life he is merely following others, and is flattering them! His illustrations are made to agree with theirs, his phrases are glossed - to win the approbation of the multitudes. From first to last, from beginning to end, he finds no fault with their views. He dresses so as to win the favour of his age, and yet does not call himself a flatterer. He is but a follower of those others, approving or disapproving as they do, and yet he will not say that he is one of them. This is the height of stupidity.

- The stillness of the sages does not belong to them as a consequence of their skillful ability. It is their basic nature.

- The sages ramble in the vacancy of untroubled ease, find their food in the fields of indifference, and stand in the gardens which they had not borrowed.

- There is a vulgar saying: "The multitude of men consider gain to be the most important thing; pure scholars, fame; those

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who are wise and able value their ambition; the sages prize essential purity". Therefore simplicity is the denomination of that in which there is no admixture. It is he who can embody simplicity and purity whom we call the True Man.

- Some people try to peep at the heavens through a tube, or aim at the earth with an awl. These implements are too small for the purpose. You will find many like this.

- An insect of the summer cannot be talked with about ice; - it knows nothing beyond its own season. A scholar of limited views cannot be talked with about the Tao.

- Don't nourish a bird as you would nourish yourself - you will make them perplexed and frightened. He who would nourish a bird as a bird should be nourished *should* let it perch in a deep forest, or let it float on a river or lake, or let it find its food naturally and undisturbed on the level dry ground.

- Always be peaceful and happy. Things are just as they are. Un-sagely people become renowned as sages and the true sages are often ignored. This is simply owing to the times and its character.

- If a man is crossing a river in a boat, and another empty vessel comes into collision with it, even though he be a man of choleric temper, he will not be angry with it. If a man empty himself of himself, during his time in the world, who can harm him?

- The spring, the water of which rises and overflows, does not "cultivate", neither should a man. He is like heaven which is high of itself, like the sun which shines of itself, what need is there to cultivate it?

When the Tao was lost, its characteristics appeared. When its characteristics were lost, benevolence appeared. When benevolence was lost, righteousness appeared. When righteousness was lost, ceremonies appeared. Ceremonies are but the unsubstantial flowers of the Tao, and the commencement of disorder.

- By length of time one acquires ability at any art; and how much more one who is ever at work on it!

- Can you become a little child?

The child will cry all the day, without its throat becoming hoarse, so perfect is the harmony of its physical constitution. It will keep its fingers closed all day without relax-

ing their grasp. It will keep its eyes fixed all day without their moving - so is it unaffected by what is external to it. It walks it knows not whither; it rests where it is placed, it knows not why; it is calmly indifferent to things, and follows their current. This is the regular method for guarding the life.

- A man who is deformed cares little for ornamental clothes and outward appearance. A criminal under sentence of death will ascend to any height without fear of falling. He has ceased to think of life or death. Similarly, a man who abides in the Tao does not reciprocate gifts of friendship, having forgotten "friends". When respect is shown to him it awakens no joy, and contempt awakens no anger. This man resides in Heaven.

- The sage never thinks of Heaven nor men. He does not think of taking the initiative, nor of anything external to himself. He moves along with his age, and does not vary or fail. Amid all the completeness of his doings, he is never exhausted.

- Who is right and who is wrong?

It is said "Someone caused it" or "No one did it", but we are thus debating about things and the end is that we shall find we are in error. We may speak and we may think about it, but the more we speak, the wider we shall be off the mark. When you look for their origin it goes back to infinity, when I look for their end, it proceeds without termination. The name Tao is a metaphor, used for the purpose of description. Neither speech nor silence is sufficient to convey the notion of it.

- How is a thing right? It is right because it is right. How is a thing wrong? It is wrong because it is wrong.

- To him who does not dwell in himself the forms of things show themselves as they are. His movement is like that of water (flowing), his stillness is like that of a mirror (showing things just as they are). His tenuity makes him seem to be disappearing altogether; he is still as a clear lake, harmonious in his association with others, and he counts gain as loss. Men all prefer to be first, he alone chooses to be last. Men all choose fullness, he alone chooses emptiness. He does not store, and therefore he

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has a superabundance; he looks solitary, but has a multitude around him. In his conducting himself he is easy and leisurely and wastes nothing. He does nothing, and laughs at the clever and ingenious.

- Observe a man's actions, scrutinize his motives, study what makes him content. It is impossible for a man to conceal himself.

- Not to speak with a man who can be spoken with is to lose a man. To speak to a man who cannot be spoken with is to waste words. He who is truly wise never loses a man, he too, never wastes his words.

- When the multitude detests a man, inquiry is necessary; when the multitude likes a man, inquiry is equally necessary.

- At fifteen I set my mind in learning; at thirty I could stand; at forty I had no doubts; at fifty I knew the Fate; at sixty I was already obedient to the Fate; and at seventy I could follow my heart's desires without transgressing the standards of right.

- Study without thought is labour lost; thought without study is perilous.

- The one who never changes is either the wisest of the wise, or the dullest of the dull.

- I won't teach a man who is not eager to learn; nor will I explain to one incapable of forming his own ideas. Nor have I anything more to say to those who, after I have made clear one corner of the subject, cannot deduce the other three.

- If a man is always aware of what he lacks and also what he has learned, he is indeed fond of learning.

- Remember the end and aim of learning, whilst you are constantly engaged in it.

- If a man fails to have a firm hold of virtue and has no firm faith in the Tao, what account can be made of him if he lives? What account can be made of him if he dies?

- If trees are felled day after day on a hillside it becomes denuded. So it is with the human heart. Given a chance, it regenerates.

- When a man's physical body is not straight he feels dissatisfied and seeks to fix it. But when his mind is not straight he doesn't feel dissatisfaction. This is called ignorance of the relative importance of things.

- I hate what seems right, but what in reality is wrong. I hate the darnel lest it be

confused with the corn. I hate the glib talker lest he be confused with the righteous. I hate the good careful villagers, lest they be confused with the virtuous.

- Words that are simple but profound in meaning are good words. Principles that are condensed but comprehensive in application are good principles.

- One who shrugs shoulders and feigns flattering smiles is more exhausted than a field labourer toiling in summer.

- No part of a man's body is more vital than the pupil of the eye. Listen to his words and look into his eyes. How can a man conceal his true self?

- Only when a man of worth has himself been enlightened does he try to enlighten others. Nowadays however, one tries to enlighten others while oneself is in darkness.

- To accomplish without acting and to obtain without seeking - this is what is meant by the function of Heaven. Although the Tao of Heaven is profound, the great man will not deliberate on it, although it is great, he will not devote his energy to it, although it is meticulous, he will not scrutinize it. This is what is meant by refraining from contesting with Heaven.

- To speak with much refinement and coherence, to discourse for a whole day with various reasonings and different approaches, but to concentrate on one subject - this is the wisdom of the sage. The scholar speaks eloquently according to the rules of public speaking, but does not possess true wisdom.

- If you do not know a person, look at his friends.

- When enough earth is accumulated to make a mountain, wind and rain arise. When much goodness is accumulated, spiritual enlightenment comes of itself, and the sagely heart is attained.

- To offer instruction without being asked is impetuous, to speak about two things when asked about one is talkative.

- If a man learns much, but does not learn the Tao, then, to the end of his days he will not be more than an absurd scholar.

- The selfish man, although he may ride in a coach and wear a crown, is no different from a footless cripple. He can be called one who makes himself a servant of those things he admires.

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- Everything has its roots and branches. Affairs have their beginning and end. To know what comes first and what comes last is to be near to the Tao.

- A single word may ruin an enterprise, and a single man may pacify the state.

- Let me have one minister who is faithful and sincere, who does not pretend to other abilities, who has an upright and tolerant heart; who, seeing abilities in other men, values them as if they were his own, and, hearing sagacious wisdom from other men, loves it as though it were from his own mouth, showing that he is open-minded.

- When there is sincerity there is enlightenment. When there is enlightenment there is sincerity.

- It is only the individual possessed of supreme sincerity who can give full development to his nature. Able to give full development to his nature, he can give full development to the nature of all men. Able to give full development to the nature of all men, he can give full development to the nature of all things. Able to give full development to the nature of all things, he can assist the transforming and nurturing processes of Heaven and earth. Able to assist the transforming and nurturing processes of Heaven and earth, he may, with Heaven and earth, form a triad.

- Don't get attached to words and debate. At best you will be known as a good debater. This is of no value at all!

SELECTED VERSES FROM THE "THE TAO TE CHING"

"The Tao that can be told is not the eternal
Tao.

The name that can be named is not the eternal
name.

The nameless is the beginning of heaven and
earth.

The named is the Mother of ten thousand
things.

Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.

These two spring from the same source but
differ in name;
this appears as darkness.

"The gate to all mystery."

"Under heaven all can see beauty as beauty
only because
there is ugliness.

"All can know good as good only because
there is evil."

"Therefore having and not having arise to-
gether.

Difficulty and easy complement each other.

Long and short contrast each other;

High and low rest upon each other;

Voice and sound harmonize each other;

Front and back follow one another."

"Therefore the sage goes about doing nothing,
teaching no-talking.

The ten thousand things rise and fall without
cease;

Creating, yet not possessing,

Working, yet not taking credit.

Work is done, then forgotten.

Therefore it lasts forever."

"Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confu-
sion of the heart."

"The wise therefore rule by emptying hearts
and stuffing bellies,
by weakening ambitions and strengthening
bones.

"If men lack knowledge and desire, then
clever people will
not try to interfere.

"If nothing is done, then all will be well."

"The Tao is an empty vessel; it is used, but
never filled.

Oh, unfathomable source of ten thousand
things!

Blunt the sharpness,

Untangle the knot,

Soften the glare,

Merge with dust.

Oh, hidden deep but ever present!

I do not know from whence it comes.

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It is the forefather of the emperors."

"Heaven and earth are ruthless.
They see the ten thousand things as dummies.
The wise are ruthless;
They see the people as dummies."

"The space between heaven and earth is like a
bellows.
The shape changes, but not the form;
The more it changes, the more it yields.
More words count less.
Hold fast to the centre."

"The valley spirit never dies;
It is the woman, primal mother.
Her gateway is the root of heaven and earth.
It is like a veil barely seen.
Use it, it will never fail."

"Heaven and earth last forever.
Why do Heaven and earth last forever?
They are unborn,
So ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at one with all.
Through selfless action, he attains fulfillment."

"Carrying body and soul and embracing the
one,
Can you avoid separation?
Attending fully and becoming supple,
Can you be as a newborn babe?
Washing and cleansing the primal vision,
Can you be without a stain?
Loving all men and ruling the country,
Can you be without cleverness?
Opening and closing the gates of heaven,
Can you play the role of a woman?
Understanding and being open to all things,
Are you able to do nothing?
Giving birth and nourishing,
Bearing yet not possessing,
Working yet not taking credit,
Leading yet not dominating,
This is the Primal Virtue."

"Look, it cannot be seen - it is beyond form.
Listen, it cannot be heard - it is beyond sound.
Grasp, it cannot be held - it is intangible.
These three are indefinable;
Therefore they are joined in one."

"From above it is not bright;
From below it is not dark.
An unbroken thread beyond description.
It returns to nothingness.
The form of the formless,
The image of the imageless,
It is called indefinable and beyond imagination."

"Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao,
Move with the present."

"Knowing the ancient beginning is the essence of Tao."

The ancient masters were subtle, mysterious,
profound
and responsive.

"The depth of their knowledge is unfathomable."

Because it is unfathomable,
All we can do is describe their appearance.
Watchful, like men crossing a winter stream.
Alert, like men aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools."

"Who can wait quietly while the mud settles?
Who can remain still until the moment of
action?"

Observers of the Tao do not seek fulfillment.
Not seeking fulfillment, they are not swayed
by desire for change."

"Empty yourself of everything.
Let the mind rest at peace.
The ten thousand things rise and fall while the
Self

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watches their return.

"They grow and flourish and then return to
the source.

Returning to the source is stillness, which is
the way
of nature.

"The way of nature is unchanging.

Not knowing constancy leads to disaster,

Knowing constancy, the mind is open.

With an open mind, you will be openhearted.

Being openhearted, you will act royally.

Being royal, you will attain the divine.

Being divine, you will be at one with the Tao.

Being at one with the Tao is eternal.

And though the body dies, the Tao will never
pass away."

"When the great Tao is forgotten,

Kindness and morality arise.

When wisdom and intelligence are born,

The great pretence begins."

"When there is no peace within the family,

Filial piety and devotion arise.

When the country is confused and in chaos,

Loyal ministers appear."

"Give up learning, and put an end to your
troubles.

Is there a difference between yes and no?

Is there a difference between good and evil?

Must I fear what others fear?

What nonsense!

Other people are contented, enjoying the
sacrificial

feast of the ox.

"In spring some go to the park, and climb the
terrace,

But I alone am drifting, not knowing where I
am.

Like a newborn babe before it learns to smile,
I am alone, without a place to go."

"Others have more than they need, but I alone
have

nothing.

"I am a fool. Oh, yes! I am confused.

Other men are clear and bright,

But I alone am dim and weak.

Other men are sharp and clever,

But I alone am dull and stupid.

Oh, I drift like the waves of the sea,

Without direction, like the restless wind."

"Everyone else is busy,

But I alone am aimless and depressed.

I am different.

I am nourished by the great mother."

"The greatest virtue is to follow the Tao and
the Tao
alone.

"The Tao is elusive and intangible.

Oh, it is intangible and elusive, and yet within
is

image.

"Oh, it is elusive and intangible, and yet with-
in is

form.

"Oh, it is dim and dark, and yet within is
essence.

This essence is very real, and therein lies
faith.

From the very beginning until now its name
has never

been forgotten.

"Thus I perceive the creation.

How do I know the ways of creation?

Because of this."

"He who stands on tiptoe is not steady.

He who strides cannot maintain the pace.

He who makes a show is not enlightened.

He who is self-righteous is not respected.

He who boasts achieves nothing.

He who brags will not endure.

According to followers of the Tao,

"These are extra and unnecessary luggage."

"They do not bring happiness.

Therefore followers of the Tao avoid them."

"Something mysteriously formed.

Born before heaven and earth.

In the silence and the void,

Standing alone and unchanging,

Ever present and in motion.

Perhaps it is the mother of ten thousand
things.

I do not know its name.

Call it Tao.

For lack of a better word, I call it great."

PHILOSOPHIC WORKS

"Being great it flows,
It flows far away.
Having gone far, it returns."

"Therefore 'Tao is great;
Heaven is great;
Earth is great;
The King is also great'."

"The heavy is the root of the light;
The still is the master of unrest."

"Therefore the sage, travelling by day,
Does not lose sight of his baggage.
Though there are beautiful things to be seen,
He remains unattached and calm."

"Why should the lord of ten thousand chariots
act lightly
in public?
"To be light is to lose ones root.
To be restless is to lose ones control."

"What is a good man?
A teacher of a bad man.
What is a bad man?
A good man's charge.
If the teacher is not respected,
And the student not cared for,
Confusion will arise, however clever one is.
This is the crux of mystery."

"Know the strength of a man,
But keep a woman's care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become a little child once more."

"Know the white,
But keep the black!
Be an example to the world!
Being an example to the world,
Ever true and unswerving,
Return to the infinite."

"The Tao is forever undefined.
Small though it is in the unformed state, it
cannot be
grasped.

"If kings and lords could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together,
And a gentle rain fall.
Men would need no more instruction, and all
things would
take their course."

"Once the whole is divided, the parts need
names.

There are already enough names.
One must know when to stop.
Knowing when to stop averts trouble.
Tao in the world is like a river flowing home
to the sea."

"The great Tao flows everywhere, both to the
left and to
the right.

"The ten thousand things depend on it; it
holds nothing
back.

"It fulfils its purpose silently and makes no
claim."

"It nourishes the ten thousand things,
And yet is not their lord.
It has no aim; it is very small."

"The ten thousand things return to it,
Yet it is not their lord.
It is very great."

"It does not show greatness,
And is therefore truly great."

"That which shrinks must first expand.
That which fails must first be strong.
That which is cast down must first be raised.
Before receiving, there must be giving."

"This is called perception of the nature of
things.
Soft and weak overcome hard and strong."

"Fish cannot leave deep waters,
And a country's weapons should not be displayed."

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"Therefore when the Tao is lost, there is
goodness.

When goodness is lost, there is kindness.

When kindness is lost, there is justice.

When justice is lost, there is ritual.

Now ritual is the husk of faith and loyalty, the
beginning of confusion.

"Knowledge of the future is only a flowery
trapping of
Tao.

"It is the beginning of folly."

"Therefore the truly great man dwells on what
is real and
not what is on the surface.

"On the fruit and not the flower.

Therefore accept the one and reject the other."

"The wise student hears the Tao and practices
it
diligently.

"The average student hears of the Tao and
gives it

thought now and again.

"The foolish student hears of the Tao and
laughs aloud.

If there were no laughter, the Tao would not
be what it is."

"Hence it is said: The bright path seems dim;
Going forward seems like retreat;

The easy way seems hard;

The highest Virtue seems empty;

Great Purity seems sullied;

A wealth of Virtue seems inadequate;

The strength of Virtue seems frail;

Real Virtue seems unreal;

The perfect square has no corners;

Great talents ripen late;

The highest notes are hard to hear;

The greatest form has no shape;

The Tao is hidden and without name.

The Tao alone nourishes and brings every-
thing to
fulfilment."

"The Tao begot one.

One begot two.

Two begot three.

And three begot the ten thousand things."

"Great accomplishment seems imperfect,
Yet it does not outlive its usefulness.

Great fullness seems empty,

Yet it cannot be exhausted."

"Great straightness seems twisted,
Great intelligence seems stupid.

Great eloquence seems awkward."

"There is no greater sin than desire,

No greater curse than discontent,

No greater misfortune than wanting some-
thing for
oneself.

"Therefore he who knows that enough is
enough will always
have enough.

"Without going outside, you may know the
whole world.

Without looking through the window, you
may see the ways
of heaven.

"The farther you go, the less you know."

"Thus the sage knows without travelling;
He sees without looking;
He works without doing."

"In the pursuit of learning, every day some-
thing is acquired.

In the pursuit of the Tao, every day something
is dropped."

"Less and less is done

Until non-action is achieved.

When nothing is done, nothing is left un-
done."

"The world is ruled by letting things take their
course.

It cannot be ruled by interfering."

"The sage has no mind of his own.
He is aware of the needs of others."

"I am good to people who are good.
I am also good to people who are not good.
Because Virtue is goodness.
I have faith in people who are faithful.

PHILOSOPHIC WORKS

I also have faith in people who are not faithful.

Because Virtue is faithfulness."

"The sage is shy and humble - to the world he seems confusing.

"Men look to him and listen.

He behaves like a little child."

"Between birth and death,

Three in ten are followers of life,

Three in ten are followers of death,

And men just passing from birth to death also
number
three in ten.

"Why is this so?

Because they live their lives on the gross level."

"He who knows how to live can walk abroad.
Without fear of rhinoceros or tiger.

He will not be wounded in battle.

For in him rhinoceroses can find no place to thrust
their horn,

"Tigers no place to use their claws,

And weapons no place to pierce.

Why is this so?

Because he has no place for death to enter."

"All things arise from Tao.

They are nourished by Virtue.

They are formed from matter.

They are shaped by environment.

Thus the ten thousand things all respect Tao
and

honor Virtue.

"Respect of Tao and honor of Virtue are not demanded,

But they are in the nature of things."

"Therefore all things arise from Tao.

By Virtue they are nourished,

Developed, cared for,

Sheltered, comforted,

Grown, and protected.

Creating without claiming,

Doing without taking credit,

Guiding without interfering,

This is Primal Virtue."

"The beginning of the universe

Is the mother of all things.

Knowing the mother, one also knows the sons.

Knowing the sons, yet remaining in touch with the

mother,

"Brings freedom from the fear of death."

"Keep your mouth shut,

Guard the senses,

And life is ever full.

Open your mouth,

Always be busy,

And life is beyond hope."

"Seeing the small is insight;

Yielding to force is strength.

Using the outer light, return to insight,

And in this way be saved from harm.

This is learning constancy."

"If I have even just a little sense,

I will keep on the main road and my only fear will be

straying from it.

"Keeping to the main road is easy.

But people love to be sidetracked."

"What is firmly established cannot be uprooted.

What is firmly grasped cannot slip away.

It will be honoured generation to generation."

"Cultivate Virtue in your self,

And Virtue will be real.

Cultivate it in the family,

And Virtue will abound.

Cultivate it in the village,

And Virtue will grow.

Cultivate it in the nation,

And Virtue will be abundant.

Cultivate it in the universe,

And Virtue will be everywhere."

"Therefore look at the body as body;

Look at the family as family;

Look at the village as village;

Look at the nation as nation;

Look at the universe as universe."

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"How do I know the universe is like this?
By looking!"

"He who is filled with Virtue is like a new-born child.

Wasps and serpents will not sting him;
Wild beasts will not pounce upon him.

He will not be attacked by birds of prey.

His bones are soft, his muscles weak,

But his grip is firm.

He has not experienced the union of man and woman, but

is whole.

"His manhood is strong.

He screams all day without becoming hoarse.

This perfect harmony."

"Knowing harmony is constancy.
Knowing constancy is enlightenment."

"It is not wise to rush about.

Controlling the breath causes strain.

If too much energy is used, exhaustion follows.

This is not the way of Tao.

Whatever is contrary to Tao will not last long."

"Those who know do not talk.
Those who talk do not know."

"Keep your mouth closed.

Guard the senses.

Temper your sharpness.

Simplify your problems.

Mask your brightness.

Be at one with the dust of the earth.

This is primal union."

"He who has achieved this state
Is unconcerned with friends and enemies,
With good and harm, with honour and disgrace.

This therefore is the highest state of man."

"The sage says:

'I take no action and people are reformed.

I enjoy peace and people become honest.

I do nothing and people become rich.

I have no desires and people return to the good and

simple life."

"When the country is ruled with a light hand,
The people are simple.

When the country is ruled with severity,

The people are cunning."

"Happiness is rooted in misery.

Misery lurks beneath happiness.

Who knows what the future holds?

There is no honesty.

Honesty becomes dishonest.

Goodness becomes witchcraft.

Man's bewitchment lasts for a long time."

"Therefore the sage is sharp but not cutting,
Pointed but not piercing."

"Practice non-action.

Work without doing.

Taste the tasteless.

Magnify the small, increase the few.

Reward bitterness with care."

"See simplicity in the complicated.

Achieve greatness in little things."

"In the universe the difficult things are done
as if they
were easy.

"In the universe great acts are made up of
small deeds.

The sage does not attempt anything big,

And thus he achieves greatness."

"Easy promises make for little trust.
Taking things lightly results in great difficulty.

Because the sage always confronts difficulties,

He never experiences them."

"Peace is easily maintained;
Trouble is easily overcome before it starts.
The brittle is easily shattered;
The small is easily scattered."

"Deal with it before it happens.
Set things in order before there is confusion."

PHILOSOPHIC WORKS

- "A tree as great as a man's embrace springs
from a small
shoot;
"A terrace nine stories high begins with a pile
of earth;
A journey of a thousand miles starts under
ones feet."

- "He who acts defeats his own purpose;
He who grasps loses.
The sage does not act, and so is not defeated.
He does not grasp and therefore does not
lose."

- "People usually fail when they are on the
verge of
success.
"So give as much care to the end as to the
beginning;
Then there will be no failure."

- "Therefore the sage seeks freedom from desire.
He does not collect precious things.
He learns not to hold on to ideas.
He brings men back to what they have lost.
He helps the ten thousand things find their
own nature,
But refrains from action."

- "Everyone under heaven says that my Tao is
great and
beyond compare.
"Because it is great, it seems different.
If it were not different, it would have vanished long ago."

- "I have three treasures which I hold and keep.
The first is mercy;
the second is economy;
"The third is daring not to be ahead of others.
From mercy comes courage; from economy
comes generosity;
From humility comes leadership."

- "Nowadays men shun mercy, but try to be
brave;
They abandon economy, but try to be generous;
They do not believe in humility, but always
try to be first.
This is certain death."

- "Mercy brings victory in battle and strength in
defense.
It is the means by which heaven saves and
guards."

- "My words are easy to understand, and easy
to perform,
Yet no man under heaven knows them or
practices them."

- "My words have ancient beginnings.
My actions are disciplined.
Because men do not understand, they have no
knowledge of me."

- "Those that know me are few;
Those that abuse me are honoured.
Therefore the sage wears rough clothing and
holds the
jewel in his heart."

- "Knowing ignorance is strength.
Ignoring knowledge is sickness."

- "If one is sick of sickness, then one is not
sick.
The sage is not sick, because he is sick of
sickness."

- "The Tao of heaven does not strive, and yet it
overcomes.
It does not speak, and yet is answered.
It does not ask, yet is supplied with all it
needs.
It seems at ease, and yet it follows a plan."

- "Heavens net casts wide.
Though its meshes are coarse, nothing slips
through."

- "The Tao of heaven is to take from those who
have too
much and give to those who do not have
enough.
"Man's way is different.
He takes from those who do not have enough
to give to
those who already have too much.
"What man has more than enough and gives it
to the world?"

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Only the sage.”

“Therefore the sage works without recognition.

He achieves what has to be done without dwelling on it.

He does not try to show his knowledge.”

“After a bitter quarrel, some resentment must remain.

What can be done about it?

Therefore the sage keeps his half of the bargain,

But does not exact his due.

A man of Virtue performs his part,
But a man without Virtue requires others to fulfil their obligations.

“The Tao of heaven is impartial.
It stays with good men all the time.”

“Truthful words are not beautiful.
Beautiful words are not truthful.

Good men do not argue.

Those who do argue are not good.

Those who know are not learned.

The learned do not know.”

“The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.

The Tao of heaven is pointed but does not harm.

The Tao of the sage is work without effort.

ZEN TEACHINGS

- *Student*: “What is meant by, ‘proficiency in teaching but not in Transmission.’”

Master: “It refers to those whose words are at variance with their deeds.”

- *Student*: “Is there really a hell?”

Master: “There is and there is not. Our minds have constructed many kinds of deluded thoughts. There is hell. But for those who realize their True nature, there is no hell.”

- Understand the one point, and a thousand others will accordingly grow clear; misunderstand that one and ten thousand delusions will encompass you. He who holds to that one has no more problems to solve.

- If the meaning is not brilliantly clear to you, hasten to ask your questions. Do not allow hours to pass you in vain. If you people put your trust in this teaching and act accordingly, without being delivered, I shall gladly take your places in hell for the whole of my existence. If I have deceived you, may I be reborn in a place where lions, tigers and wolves will devour my flesh! But, if you do not put faith in this teaching, and do not practice it diligently, that will be because you do not understand it. Once you have lost a human body, you will not obtain another for millions of aeons. Strive on! Strive on! It is absolutely vital that you come to understand.

- *Master*: “Who spoke the diamond sutra?”

Student: “You must be joking, of course you know that it was spoken by Buddha.”

Master: “Well, that sutra states ‘If someone says the Tathagata expounds the Dharma he thereby slanders the Buddha! Such a man will never understand what I mean.’ But if you say it was not spoken by the Buddha you will be misinforming!”

- *Student*: “What is really the Buddha?”

Master: “What do you suppose is not Buddha? Point it out to me!”

- *Student*: “Is there anything in the world more marvellous than the forces of Nature?”

Master: “There is - the power of comprehending those natural forces.”

- *Student*: “Is Cosmic vitality the Tao?”

Master: “Cosmic vitality is cosmic vitality. The Tao is the Tao.”

Student: “If so, they must be two different things.”

Master: “That which knows does not proceed from two different persons.”

- *Student*: “What is wrong and what is right?”

Master: “Wrong is the mind that attends to externals; right is the mind that brings externals under control.”

- *Student*: “Do you know where you will be reborn?”

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Master: "‘That which undergoes birth is really unborn’ said the Patriarch. What is the use of the unborn talking of rebirth."

- *Student:* "Do you make efforts in your practice of the Way?"

Master: "Yes."

Student: "How?"

Master: "When hungry I eat, when tired I sleep."

- Zen Masters grasp at essentials and gain a direct understanding of the Mind Source. Their methods consist of revealing and hiding, of exposing and covering reality in a criss-cross manner which responds adequately to all the different grades of potentiality (for Enlightenment). They excel in harmonizing facts with the underlying principle, so that people may suddenly perceive the Tathagata; and by pulling up their deep samsaric roots, they cause their pupils to experience samadhi on the spot.

- It is written in a sutra "In all the Buddha-realms of the Ten Quarters, there is only the one Dharma of the One Vehicle" - there is neither a second or a third, except in so far as the Buddha employed relative terms in his expedient teachings for the guidance of sentient beings. Whether a man remains deluded or gains illumination depends on himself, not upon differences or similarity of doctrine.

- *Student:* "Why do the Vinaya (school of discipline) masters not believe in Zen?"

Master: "The Noumenon is profoundly mysterious and not easily revealed, whereas names and forms are easy to grasp. Those who do not perceive their self-nature refuse to believe in it, those who do perceive their self-nature are called Buddhas."

- Since fundamentally you are not bound, why seek deliverance? The Dharma is beyond mere words, speech and writings. Do not seek it amidst a plethora of sentences. The Dharma does not pertain to past, present or future; you cannot write with it at the level of causal law. The Dharma transcends everything and is incomparable. The Dharmakaya, though immaterial, manifests itself in response to the needs of living beings; so you cannot turn away from the worldly to seek deliverance.

Regarding blame...

- When a tearing wind snaps off a branch which falls and kills somebody, there is no murderer and no murdered.

- *Student:* "How shall we understand that which is beyond the reach of words?"

Master: "Now, while you are speaking, what is there which cannot be reached by your words?"

- While deluded people are talking of ordinary and holy, Illumined men leap over Samsara and Nirvana - both! While deluded people set their hopes on some far distant aeon, illumined men instantly perceive all.

- *Student:* "If you are enlightened then do some magic for me."

Master: "Are you yourself enlightened?"

Student: "No."

Master: "Since you are but an ordinary monk, how can you ask questions about matters like that? This is what a sutra means by saying 'The virtuous one's mind is turned upside down and does not accord with the Buddha Wisdom.'"

- *Student:* "If you believe that I will not die then show me that I won't."

Master: "Do you believe there will be a morrow?"

Student: "Yes, certainly."

Master: "Then bring it forth and show it to me! ... The morrow may not be just now, but this doesn't mean it doesn't exist! You personally do not perceive your own nature, but this does not mean that your nature does not exist!"

- Bodhisattvas are inherent in men and are not to be separated from the One Mind. Awake to it, and it is there. You students of the Way who do not awake to this in your own minds, and who are attached to appearances or who seek for something objective outside your own minds, have all turned your backs on the Way. That which is before you is it, in all its fullness, utterly complete. You add nothing to it in your search for it.

- If you students of the Way wish to become Buddhas, you need study no doctrine whatever, but learn only how to avoid seeking for and attaching yourself to anything. Where nothing is sought this implies Mind unborn, where no attachment exists, this implies Mind not destroyed.

- Relinquishment of *everything* is the Dharma, and he who understands this is a

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Buddha, but the relinquishment of ALL delusions leaves no Dharma in which to lay hold.

- If only you will avoid concepts of existence and non- existence in regard to absolutely everything, you will then perceive the Dharma.

- To the city of illusions? ... there are many directions, and stages of the path and so on. But to the city of Precious things? ... this is a place to which no directions can be given. When you have a tacit understanding of its substance, it is there.

- Many people are afraid to empty their minds lest they plunge into the Void. They do not know that their own Mind is the void. The ignorant eschew phenomena but not thought; the wise eschew thought but not phenomena. When everything inside and outside, bodily and mental, has been relinquished; when, as in the Void, no attachments are left; when all action is dictated purely by place and circumstance; when subjectivity and objectivity are forgotten - that is the highest form of relinquishment.

- When thoughts of the past cannot be taken hold of, that is relinquishment of the past. When thoughts of the present cannot be taken hold of, that is relinquishment of the present. When thoughts of the future cannot be taken hold of, that is relinquishment of the future. This is called the utter relinquishment of Triple time.

- *Student*: "What instructions have Masters everywhere given for study of the Dharma?"

Master: "Words used to attract the dull of wit are not to be relied on."

Student: "Then where do I hear Dharma that is taught to men of high capacity?"

Master: "You will find the teaching nowhere. Men of high capacity do not seek teachers of words. They see nothing tangible in themselves, nor do they see any other thing as tangible. Do not look for Dharma, for what sort of Dharma could that be? Seek nothing, and you will save yourself a lot of mental effort."

- *Student*: "Up to now, you have only refuted everything which has been said. You have done nothing to point out the true Dharma to us. We are confused."

Master: "In the true Dharma there is no confusion, but you produce confusion by

such questions. What sort of "True Dharma" can you go seeking for? ... Just observe things as they are and don't pay attention to other people. There are some people just like mad dogs barking at everything that moves, even barking when the wind stirs among the grass and leaves."

- "Studying the Way" is a figure of speech. It is a method of arousing peoples interest is the early stages of their development. In fact, the Way is not something that can be studied. Study leads to the retention of concepts and so the Way is entirely misunderstood. The fruit of Truth is gained by putting an end to all anxiety; it does not come from book-learning.

- All great men have abandoned learning and have come to rest in spontaneity. They do not think and end in perplexity as do worldly men.

- *Student*: "What sort of mind is meant by 'Mind is the Buddha'?"

Master: "How many minds have you got?"

Student: "But is the Buddha the ordinary mind or the Enlightened mind?"

Master: "Where on earth do you keep your 'ordinary mind' and your 'Enlightened mind'?"

- You go on misunderstanding Mind. You direct your thoughts outwards where they gallop about like horses! All this amounts to beclouding your own minds! So I tell you Mind is the Buddha.

Beginningless time and the present moment are the same. There is no this and no that.

- *Student*: "What is meant by relative truth?"

Master: "What would you do with such a parasitical plant as that? Reality is perfect purity, why base discussions on false terms. To be absolutely without concepts is called the Wisdom of Dispassion."

- If you would spend all your time - walking, standing, sitting or lying down - learning to halt the concept-forming activities of your own mind, you could be sure of ultimately attaining your goal. Since your strength is insufficient, you might not be able to transcend samsara in a single leap; but after five or ten years, you would surely have made a good beginning and be able to make further progress spontaneously. It is

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because you are not that sort of man that you feel obliged to employ your mind "studying the Way". What has all that got to do with Buddhism?

- Concentrate your thoughts for a moment and avoid thinking in terms of good and evil. While you are not thinking of good, and not thinking of evil, just at this very moment, return to what you were before your father and mother were born.

- So, just discard all you have acquired as being no better than a bedspread for you when you were sick. Only when you have abandoned all perceptions, there being nothing objective to perceive; only when phenomena obstruct you no longer; only when you have rid yourself of the whole gamut of dualistic concepts of the "ignorant" and "Enlightened" category, will you at last earn the title of Transcendental Buddha.

- *Student*: "Does the essential substance of the Buddha differ at all from that of sentient beings or are they identical?"

Master: "Essential substance partakes neither of identity nor difference."

- Do not take part in up-and-down samsara, it is like a whirling chaos. I advise you to remain uniformly quiescent and above all activity. Perfection, is like a deep sea of wisdom. Do not deceive yourselves with conceptual thinking, and do not look anywhere for the truth, for all that is needed is to refrain from allowing concepts to arise. The way of the Buddhas (if conceived objectively) is as dangerous to you as the way of the demons.

- When you are thinking deluded thoughts you think "Where is Buddha?". But when you get rid of them there is no Buddha. If you refrain from conceptualizing altogether, where could the Buddha continue to exist? The moment you conceptualize you are hemmed-in by two iron mountains (as was Manjushri, in the tale where he thought of which way to go, and was immediately barred by two iron mountains). As soon as you conceive of Buddha, you are forced to conceive of sentient beings, or of concepts and no-concepts, or inherent existence and non-inherent existence, which will surely imprison you between two iron mountains.

- *Student*: "How do Buddhas have vast mercy and compassion?"

Master: "We speak of their mercy and compassion as "vast" just because it is beyond causality (and is therefore infinite). By "mercy" is really meant not conceiving of a Buddha to be Enlightened, while compassion really means not conceiving of sentient beings to be delivered."

- So long as your mind is subject to the slightest movement of thought, you will remain engulfed in the error of taking "ignorant" and "Enlightened" for separate states; this error will persist regardless of your vast knowledge of the Mahayana or your ability to pass through the "Four Grades of Sainthood" and the "Ten stages of Progress leading to Enlightenment". For all these pursuits belong to what is ephemeral; even the most strenuous of your efforts is doomed to fail, just as an arrow shot never so high into the air must inevitably fall spent to the ground. Indulging in such practices implies your failure to understand the Buddha's real meaning. Surely the endurance of so much unnecessary suffering is nothing but a gigantic error, isn't it?

- The words of the Buddha were intended merely as efficacious expedients for leading men out of the darkness of worse ignorance. It was as though one pretended yellow leaves were gold to stop the flow of a child's tears.

- If you have the merest intention to indulge in conceptual thinking, behold, your very intention will place you in the clutch of demons. Similarly, a conscious lack of such intention, or even a consciousness that you do not have no such intention.

- As soon as the mouth is opened, evils spring forth. People either neglect the root and speak of the branches, or neglect the reality of the "illusory" world and speak only of Enlightenment. Or else they chatter of cosmic activities leading to transformations, while neglecting the Substance from which they spring - indeed there is never any profit is discussion.

- This Dharma of Thushness when "grasped" is "grasped", but he who "grasps" it is no more conscious of having done so than someone ignorant of it is conscious of his failure.

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- Any search for the Buddha is doomed to failure. Some madman shrieking on a mountain-top, on hearing the echo far below, may go to seek it in the valley. But Oh, how vain is his search! Once in the valley, he shrieks again and straightaway climbs to search among the peaks - why, he may spend a thousand rebirths searching for the source of those sounds by following their echoes! Far better that you make no sound, for then there will be no echo.

- Imagine pearls in a bowl. Each one is completely unaware of the others and none causes the least obstruction to the rest. During their formation, they did not say "Now I am coming into being"; and when they begin to decay, they will not say "Now I am decaying". We are the same. There should be no "I see" and "I here".

- I assure you that all things have been free from bondage since the very beginning. So why attempt to EXPLAIN them? Why attempt to purify what has never been defiled?

- You must refrain from conceptions. A man drinking water knows well enough if it is cold or warm.

- The world is full of vexations arising from the transitory phenomena around us. Straining our minds does not help us to understand how Buddhas transcend all things. Once, Gautama measured out three thousand chiliocosms (each containing a myriad worlds), a Bodhisattva suddenly appeared and passed over them in a single stride. Yet even that prodigious stride failed to cover the width of one pore of the Buddha's skin! Now what sort of mental attainments have you that will help you to study the meaning of that?

- The Buddhas do not shun samsara, as it is Nirvana. On manifesting themselves in the world, they seize dung-shovels to rid themselves of all such rubbish as books containing metaphysics and sophistry.

- Avoid thinking in terms of past, present and future. The past has not gone; the present is not a fleeting moment, and the future is not yet to come.

It is sometimes said, "The past is dead, the future is yet to come, and the present is but a fleeting moment. So where is 'time'?"

- A pupil once arrived at his Master's house exhausted from playing polo. "Are you tired?" asked the Master. "Yes Master". "Were the ponies tired?"

"Yes, Master."

"Was the goal-post tired?"

- There is nothing infinite apart from finite things.

- A young monk felt proud that he had memorized all the scriptures. But when the Master asked him "Where do you go when you have died" he couldn't answer. He became a hermit, after many years he "awoke" to the sound of a pebble hitting a bamboo shoot.

- If you know that fundamentally there is nothing to seek, you have settled your affairs. But because you have little faith, you run about agitatedly, seeking your head which you think you have lost.

- Master Rinzai warned his students "All I am talking about is only medicine appropriate for curing specific ailments. In my talks there is nothing absolutely real."

- "The heart is the Buddha" is the medicine. "No heart, no Buddha" is to cure those who are sick because of the medicine.

- *Student*: "Is an awakened man still subject to the law of cause and effect?"

Master: "He does not obscure it."

- Master Nansen was washing his clothes. A monk asked "Is the Master still doing such things?" Master Nansen, holding up his clothes, asked "What is to be done with them".

- *Student*: "What is the Buddha?"

Master: "The one in the hall."

Student: "But that one is only an image, a lump of clay."

Master: "That is so."

Student: "So what is the Buddha?"

Master: "The one in the hall."

- *Student*: "What is it we use every day but do not know it?"

Master: "We use it every day but we do not know it."

- When hungry I eat, when tired I sleep. Fools laugh at me. The wise understand.

- If one son leaves his home to become a monk, seven generations of parents will gain the Way.

- One man, just from being in the company of an enlightened man can reach enlightenment - without any study. It is like

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walking through fog or dew. Although you do not actually wet your garment, it gradually becomes damp.

- *After so much suffering in Nirvanic castles*

What a joy to sink into this world!

People wear silk clothes

Buddhas dress in rags

A wooden man walking in the evening

A stone woman with a bonnet -

For the first time you will see,

When you can cup your hands,

And pick up the moon as it floats on the still surface of a pond.

- Socrates used to go around Athens saying "You must know yourself". Once a student of his asked him "Do you know yourself?". Socrates said "I don't know, but I understand this don't know."

- *Student*: "What is the true way for women?"

Master: "What is woman?"

- On plastic flowers: "I don't like plastic" is just as much an attachment as "I like plastic". If you are attached to plastic your whole mind becomes plastic. Put it all down. The sea doesn't say to a river "your water is dirty, you can't flow into me". It accepts all waters, which make it the sea.

- *Master*: "'The mouse eats cat-food, but the cat bowl is broken'. What does this mean?"

Student: "The mouse eats cat-food, but the cat bowl is broken."

Master: "Correct, don't be attached to the words."

- *Student*: "What is the Absolute?"

Master: "Where does the question come from? ... It is something that *can't* be understood. If you could understand it, it wouldn't be absolute."

Student: "Then why do you talk about it?"

Master: "If I talk about it you ask questions. That is how I teach, and how you learn."

- *Student*: "When you say you are here to save all people, does that mean only to help them to get enlightened, or also to save them from hunger, war and pain?"

Master: "I have already finished saving all people - put it down. Okay?"

- You think that the whole world is suffering, and you are afraid the world will be

destroyed. You want to save all the people from suffering. So you are a great Bodhisattva, a great man. But a *truly* great man is not attached to anything, not enlightenment, not Bodhisattva. He has no words of speech - only *action*. Go outside and ask a tree what the true way is. It will give you a good answer.

- Possessing much knowledge is like having a thousand foot fishing line with a hook, but the fish is always an inch beyond the hook.

- A man travelling across a field encountered a tiger. He fled, the tiger after him. Coming to a precipice, he caught hold of the root of a wild vine and swung himself down over the edge. The tiger sniffed at him from above. Trembling, the man looked down to where, far below, another tiger was waiting to eat him. Only the vine sustained him. Two mice, one white and one black, little by little started to gnaw away at the vine. The man saw a luscious strawberry near him. Grasping the vine with one hand, he plucked the strawberry with the other. How sweet it tasted!

- Flowers rained down on Subhuti. The gods whispered to him "We are praising you for your discourse on emptiness".

"But I have not spoken of emptiness" said Subhuti.

"You have not spoken of emptiness, we have not heard emptiness", responded the gods. "This is true emptiness".

Blossoms showered upon Subhuti as rain.

- A Nun, liked only *her own* gold-leaf statue of the Buddha, so she devised a funnel through which the incense perfume would rise only to her statue. This blackened the nose of the golden Buddha, making it especially ugly.

- A woman died, but had left a letter for her son, in the form of a will, wishing him Enlightenment.

She signed it: "Your Mother, not born, not dead."

- An army was reluctant to battle another army because of their greater numbers, though the leader knew his side would win despite this. He said he would visit a Shinto shrine, pray, then toss a coin. Heads we win, tails we lose, destiny holds us in her hand. On tossing, heads appeared. His

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soldiers won the battle easily. "No one can change the hand of destiny" his attendant told him after the battle. "Indeed not" said Nobunaga, showing a coin with heads on *both sides*.

- Mu-nan, a Zen Master passed a valuable book onto his successor Shoji, as a symbol of him having received the silent teaching, but Shoji had no interest for such things and threw it in the fire. Mu-nan, who never had been angry before, yelled "What are you doing!" Shoji shouted back "What are you saying!"

- *Student*: "What is the most valuable thing in the world?"

Master: "The head of a dead cat."

Student: "Why?"

Master: "Because no one can name its price."

- A noble heart never forces itself forward. Its words are as rare gems, seldom displayed and of great value.

- Ikkyu, the Zen Master, was very clever even as a boy. His teacher had a precious teacup, a rare antique. Ikkyu happened to break this cup and was greatly perplexed. Hearing the footsteps of his teacher, he held the pieces of the cup behind him. When the Master appeared, Ikkyu asked: "Why do people have to die?" ". "This is natural" explained the older man. "Everything has to die and has just so long to live". Ikkyu, producing the shattered cup, added: "It was time for your cup to die".

- Two daughters of a silk merchant live in Kyoto,

The elder is twenty, the younger eighteen,

A soldier may kill with his sword,

But these girls slay men with their eyes.

- One child met another on the way to the market. He asked "Where are you going?" "I am going wherever my feet go" the other responded. The first went to his teacher for help, who told him "Ask him where he will go if he had no feet - that will fix him." So, next morning "Where are you going?" ". And the other answered "Wherever the wind blows". Again the youngster was nonplussed and took his defeat to his master. "Ask him where he is going if there is no wind" said the master. Next day "Where are you going?" " asked the first

child. "I am going to the market to buy vegetables" the other replied.

- Basui wrote the following letter to one of his disciples who was about to die: "The essence of your mind is not born, so it will never die. It is not an existence, which is perishable. It is not an emptiness, which is mere void. It has neither colour nor form. It enjoys no pleasures and suffers no pains.

I know you are very ill. Like a good Zen student, you are facing that sickness squarely. You may not know exactly who is suffering, but question yourself: What is the essence of this mind? Think only of this. You will need no more. Covet nothing. Your end which is endless is as a snowflake dissolving in the pure air".

- Soichi was a Zen teacher sparking with enlightenment. Day and night the whole temple stood in silence. There was no sound at all. Even the reciting of sutras was abolished by the teacher. His pupils had nothing to do but meditate. When the Master passed away, an old neighbour heard the ringing of bells and the recitation of sutras. Then she knew Shoichi had gone.

- A monk visited Nansen Fugan who was living by himself in a small hut. Nansen told him he had something to do up the mountain and asked him to carry some food to him when mealtime came. When the monk didn't appear, Nansen returned and found the cooking vessels smashed and the monk asleep; thereupon he stretched out and took a nap himself. When he awoke, the monk was gone. In later years, Nansen said, "Back when I was living by myself in a small hut, I had a visit from a splendid monk. I've never seen him since."

Some Sayings of Sayen Shaku

- My heart burns like fire but my eyes are as cold as dead ashes.

- Receive a guest with the same attitude you have when alone. When alone, maintain the same attitude you have in receiving guests.

- Upon retiring, sleep as if you had entered your last sleep. Upon awakening, leave your bed behind you instantly as if you had thrown away your old shoes.

Some of Mumon's Koans

- The great path has no gates

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Thousands of roads enter it.
When one passes through this gateless
gate,

He walks freely between heaven and
earth.

- Controlled or not controlled?

The same dice shows two faces.

Not controlled or controlled?

Both are a grievous error.

- Kyogen said: "Zen is like a man hang-
ing in a tree by his teeth over a precipice.
His hands grasp no branch, his feet rest on
no limb, and under the tree another person
asks him; "Why did Bodhidharma come to
China from India? "

Mumon's comment:

- Kyogen is truly a fool,

Spreading that ego-killing poison,

That closes his pupils mouths,

And lets their tears stream from their dead
eyes.

Ummon: Where have you come from?

Tozan: From Sato village.

Ummon: In what temple did you remain
for summer?

Tozan: Hoji, south of the lake

Ummon: When did you leave there?
(wandering how long Tozan would con-
tinue with such factual answers.)

Tozan: 25th August.

Ummon: I should give you 3 blows, but
today I forgive you.

Next day ...

Tozan: Yesterday you forgave me 3
blows. I do not know why you thought me
wrong.

Ummon: You are good for nothing. You
simply wander from one monastery to an-
other.

... Before Ummon's words were ended,
Tozan was enlightened.

Mumon's comment:

- Tozan swam around in a sea of good
and bad (conceptions), but Ummon crushed
his nut shell. After all, he wasn't so smart.

- The lioness teaches her cubs roughly;

The cubs jump and she knocks them
down.

When Ummon saw Tozan his first arrow
was light.

His second arrow shot deep.

- Ummon asked: "The world is such a
wide world, why so you answer a bell and
don ceremonial robes?"

- *Mumon's comment:* "When one studies
Zen one need not follow sound or colour or
a form, this is a very common way. It is not
true Zen. The real Zen student controls
sound, colour, form, and actualizes the truth
in his everyday life."

- *Joshu:* "What is the path?"

Nansen: "Everyday life is the path."

Joshu: "Can it be studied?"

Nansen: "If you try, you will be far away
from it."

Joshu: "If I do not study, how can I
know it is the path?"

Nansen: "The path does not belong to the
perception world, neither does it belong to
the non perception world. Cognition is a
delusion and non-cognition senseless. If you
want to reach the true path beyond doubt,
place yourself in the same freedom as
sky. You name it neither good nor not-
good."

- At these words Joshu was enlightened.

- *Mumon's comment:* "Nansen could melt
Joshu's frozen doubts at once when Joshu
asked his questions. I doubt though if Joshu
reached the point that Nansen did. He
needed thirty more years of study."

- Shogen asked "Why does the enlight-
ened man not stand on his feet and explain
himself?

"And he also said "It is not necessary for
speech to come from the tongue."

- *Mumon's comment:*

"If the feet of enlightenment moved, the
great ocean would overflow.

If that head bowed, it would look down
upon the heavens.

Such a body has no place to rest.

Let another continue this poem."

Student: "Is there a teaching no master
ever preached before?"

Master: "Yes there is."

Student: "What is it?"

Master: "It is not mind, it is not Buddha,
it is not things."

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- Daibai asked Baso, "What is Buddha?"

Baso said, "This mind is Buddha"

Mumon's comment:

- Under blue sky, in bright sunlight

One need not search around.

Asking what Buddha is

Is like hiding loot in ones pocket and declaring oneself innocent.

Student: "What is Buddha?"

Baso: "This mind is not Buddha."

Mumon's comment:

- If you meet a fencing master on the road, you may give him your sword.

If you meet a poet, you may offer him your own poem.

When you meet others, say only a part of what you intend.

Never give the whole thing at once.

Nansen said: "Mind is not Buddha. Learning is not the path".

- *Mumon's comment:* Nansen was getting old and forgot to be ashamed. He spoke out with bad breath and exposed the scandal of his own home. However there are few who appreciate his kindness.

- When the sky is clear the sun appears.

When the earth is parched the rain will fall.

He opened his heart fully and spoke out.

But it was useless to talk to pigs and fish.

Shuzan held out his short staff and said: "If you call this a short staff, you oppose its reality. If you do not call it a short staff, you ignore the fact. Now what do you wish to call this?"

- *Mumon's comment:* "It cannot be expressed with words and it cannot be expressed without words. Now say quickly what it is."

SELECTED WRITINGS OF NIETZSCHE

From "Thus Spake Zarathustra"

"I love them which greatly scorn because they also greatly adore; they are arrows longing for the farther shore.

"I love him which liveth that he may know, and which seeketh knowledge that hereafter the Superman may live: for thus he willeth his own down-going.

"I love him which reserveth no share of spirit for himself, but willeth to be wholly the spirit of his virtue: thus in spirit he crosseth over the bridge.

"I love him which justifieth future generations and redeemeth past generations: for he willeth to perish by the present generation.

"I love him which streweth golden words before his deeds and performeth yet more than he promiseth: for he seeketh his own down-going.

I love him whose soul is over-full so that he forgetteth himself, and all things are within him: thus all things become his downfall.

"I love all them which are as heavy rain-drops falling one by one from the dark cloud that lowereth over mankind: they

herald the coming of the lightning, and they perish as heralds."

"Where is the lightning to lick you with its tongue? Where is the madness with which you should be cleansed? Behold, I show you the Superman. He is this lightning, he is this madness."

"Did I not seek where the wind bites keenest, learn to live where no-one lives, in the wilderness, where only the polar-bear lives. Unlearned to pray and curse. Unlearned man and God. Become a ghost, flitting across the glaciers."

"Of all writings I love only those which the writer writeth with his blood. Write in blood, and thou shalt learn that blood is spirit.

"It is no light matter to understand other's blood. I hate idle readers."

"He that writeth in blood and in proverbs desireth not to be read, but to be learned by heart.

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"In the mountains the shortest path is from summit to summit: but for that path thou needest long legs! Proverbs shall be as summits, and they to whom they are spoken shall be great ones of high stature."

"I have always written my works with my whole body: I do not know what purely intellectual problems are.

"It makes the most important difference, whether a thinker stands personally by his problems, so that in them he has his fate, his need, and also his best happiness, or whether he is 'impersonal': that is, only understanding how to grope for and hold them with the feelers of cold inquisitive thought. In the latter case, nothing will come of it."

"The Superman is the meaning of the earth. Let your will say: the Superman *shall* be the meaning of the earth.

"I conjure you my brethren, remain true to the meaning of the earth and believe them not which speak to you of super-terrestrial hopes! Poisoners are they, whether or not they know it.

"'Body am I and soul' - thus saith the child. And why should one not speak as do children?

"But he that is awake and knoweth saith: 'Body am I throughout, and naught besides: and soul is but a word for a something in body'.

"The body is a great intelligence, a plurality with one mind. And thy little intelligence, my brother, which thou callest "spirit" - it is a tool of thy body, a little tool and a plaything of thy great intelligence.

"Tools and playthings are mind and spirit; behind them lieth the Self. There is more intelligence in thy body than in thy best wisdom. And who, then, can say to what end thy body hath need of thy best wisdom? I go not your way, ye that despise the body! Ye are not my bridges to the Superman!"

"Once blasphemy against God was the greatest of blasphemies, but God died, so that these blasphemies died also. Now the most terrible of sins is to blaspheme against the earth and to rate the bowels of the Unknowable One higher than the meaning of the earth!"

"Many an one have I found, that stretched himself and puffed himself up, and the people cried: 'Behold, a great man!' But of what use are bellows! At length the wind goeth out of them."

"This today is of the rabble; who amongst them *knoweth* any longer what is great, what is small? Who with good success could there seek greatness?"

"It is I, godless Zarathustra, which saith: 'Who is ungodlier than I, that I may rejoice in his teaching?'"

"This tree standeth here alone upon the mountain; it hath grown high above man and beast."

"Could it speak there were none to understand it: so high groweth it. Now it waiteth and waiteth - wherefore waiteth it? It dwelleth too nigh to the clouds: peradventure it awaiteth the first lightning-stroke?"

"Is it not better to fall into the hands of a murderer than into the dreams of a lustful woman?"

"Can thou give thyself thine evil and thy good, setting up thy will as a law? Canst thou be thine own judge and the avenger of thine own law? Even so is a star cast out into the void, and into the icy breath of solitude."

"Injustice and filth are cast at the solitary: but, my brother, if thou wouldst be a star, thou must shine upon them none the less!

"Beware the Good and the Righteous! Fain would they crucify them which devise their own standards of virtue - they hate the solitary."

"And beware the assaults of thy love! Too readily doth the solitary stretch out his hand to him that meeteth with him.

"Too many a man thou shouldst give not thy hand, but thy paw: and I will that thy paw have claws!"

"Today sufferest thou yet from the many, thou lone one: today hast thou yet thy courage and thy hopes entire.

"But a day cometh when loneliness shall weary thee, when thy pride shall writhe and

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thy courage gnash its teeth. In that day thou shalt cry, I am alone!

"A day cometh when thou shalt see thy high things no more, and thy low things all too nigh: thou shalt fear thine exaltation as it were a phantom. In that day thou shalt cry, All is false!

"Thou must be willing to burn thyself in thine own flame: how mayst thou be made anew unless thou first become ashes?"

"Thou Solitary, thou treadest the way of the loving: loving thyself thou despisest thyself as only the loving despise.

"My brother, go into thy solitude with thy love and thy creativeness; and, long after, justice will limp after thee."

"Preach ye patience with that which is 'earthly'? This 'earthly' is over patient with *you*, ye blasphemers!"

"The man of knowledge must be able not only to love his enemies, but also to hate his friends.

"You revere me; but how if one day the object of your reverence fall? Beware lest ye be crushed by a falling statue!

"Ye say ye believe in Zarathustra? But of what account is Zarathustra? Ye are my believers: but of what account are believers? Ye had not yet taught yourselves: then ye found me. Thus do all believers: therefore all belief is of little account.

"Now I bid you lose me and find yourselves; and not until all have disowned me shall I return to you."

"What is good? ye ask. It is good to be brave. Let little maidens: 'To be good is to be both pretty and pathetic.'"

"I see many soldiers: would I saw many warriors! 'Uniform' are their garments called: would that were not uniform which they conceal beneath!"

"Worst are they that have petty thoughts. Verily, it is better to act wickedly than to think pettily.

"True, ye say: The pleasure of petty wickedness saveth us many a deed of great wickedness. But herein one should not be saving.

"An evil deed is like an ulcer: it itcheth and pricketh and breaketh forth - it speaketh honestly.

"Behold, I am disease,' saith the evil deed: therein is its honesty. But a petty thought is like a fungus: it creepeth and hideth and will not be found - until the whole body is rotten and withered with little fungi."

"And if a friend wrong thee, say: 'I forgive thee what thou didst unto me; but what thou didst unto *thyself* - how could I forgive thee that?'"

"Thus speaketh all great love: it overcometh even forgiveness and compassion."

"Ah, where in the world have happened greater follies than amongst the compassionate? And what in the world hath done more harm than the follies of the compassionate."

"Ye throng about your neighbour, and have fine names therefore. But I say unto you, your love for your neighbour is your evil love for yourselves."

"Thus spake the devil once unto me. 'Even God hath His hell: it is His love unto men'.

"And of late heard I the word spoken: God is dead: God hath died of his pity for men."

"Oh, ye delicate hypocrites, ye lechers! You call your emasculate ogling "contemplation". And that which giveth itself to the touch of cowardly eyes is to be Christened "beautiful"! Oh, ye befouler of noble names!

"Verily, ye fill your mouth full of noble words, and ye would have us believe that your heart overfloweth ye liars!

"But my words are mean, contemptible, crooked words: willingly do I gather up that which falleth from the tables of your banquets.

"Yet they serve well enough to tell hypocrites the truth! Yea my fishbones, my empty shells, my prickly leaves, shall tickle the noses of hypocrites!

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"Ye hide yourselves behind the mask of a god, ye "pure ones": your vile worm hath crept into the mask of a god."

"If one take his hump from the hunchback, one taketh away his spirit. And if one give the blind man his eyes he seeth too many evil things on earth, so that he curseth him that hath healed him. But he that maketh the lame to run doeth him the greatest hurt; for no sooner hath he learned to run than his vices run away with him."

"O my brethren! In whom lieth the greatest peril to the whole future mankind? Is it not the Good and the Righteous?"

"And whatsoever harm the wicked may do, the harm of the Good is the most harmful harm!"

"The stupidity of the Good is unfathomably clever. The Good - they were ever the beginning of the end."

"O my brethren, a man once saw into the heart of the Good and the Righteous, and said: "They are the Pharisees". But men understood him not.

"The Good and the Righteous themselves could not understand him: their mind is imprisoned in their good conscience. But this is the truth: the good *must* be Pharisees - they have no choice.

"The Good *must* crucify him that inventeth for himself his own virtue! That is the truth!"

"Ye higher Men! One is pregnant only of ones own child. - Do not act 'for' your neighbour. Unlearn this 'for', I pray, ye creators! Your virtue will have you do naught with 'for' and 'for the sake of' and 'because'. Against such false little words shall ye shut your ears. 'For my neighbour' is a virtue only of the petty folk: with them it is : 'tit for tat' and 'turn and turn about': they have neither right nor power for *your* self-seeking.

"Where your whole love is - with your child - there also is your whole virtue! Your work, your will is *your* 'neighbour'. Be not deceived by false values!"

"May *yourself* be in your deed as a mother is in her child; I would fain this were *your* definition of virtue!"

"Verily, perchance I have taken from you an hundred definitions and the dearest playthings of your virtue; and now are ye wroth with me as children are.

"They played on the seashore - then came a wave and swept all their toys away into the deep: now they weep.

"But this same wave shall bring them new playthings and cast new coloured shells at their feet.

"Thus shall they be comforted; and like them ye also, my friends, shall have your comforts - and new coloured shells!"

"Alas for your poverty, ye men, and your avarice of soul! As much as ye give to your friend will I give to my foe, and become no poorer thereby."

"Why so hard?" said the charcoal to the diamond, 'are we not near akin?"

"Why so soft?" O my brethren, thus I ask *you*: are ye not my brethren?"

"Why so soft, so submissive, so yielding? Why is there so much disavowal and abnegation in your hearts? Why so little fate in your looks?"

"And if ye be unwilling to be fates, and inexorable, how can ye one day conquer with me?"

"And if your hardness will not sparkle and cut, and cut in pieces, how can ye one day create with me?"

"For creators are hard. And ye must deem it blessed to press your hand upon the milleniums of wax."

"Rash daring, long mistrust, cruel naysaying, disgust, a cutting to the quick - how rarely do *all these* come together! But from such seed truth is begotten!"

"O my brethren, am I then cruel? But I say: 'That which already faileth shall be thrown down'.

"The All of today - it falleth, it decayeth: who would preserve it? But I - I *will throw it down!*"

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"Many brief follies - that ye call love. And your marriage maketh an end of many brief follies with one long stupidity.

"Creative thirst, an arrow of desire for the Superman: say, my brother, is this thy will to marriage?

"Holy call I such a will and such a marriage."

"That ye feel scorn, ye Higher Men - that maketh me to hope. For the great scorners are the great reverers.

"That ye have despaired - therein is much to honour. For ye learned not how to submit, ye learned not petty stratagems."

"O my soul, I have taught thee the scorn that cometh not like gnawing worms, but the great, the loving scorn that loveth most where it scorneth most.

"My happiness itself cast I far and wide, east, south and west, that haply many human fish may learn to tug and wriggle at the hook of my happiness.

"Until biting upon my sharp and hidden hooks, they be forced to rise to *my* height - the brightest hued groundlings of the deep to the most malicious of all the fishers of men."

"Know ye the delight of rolling stones over the steep? These men of today - behold them, how they roll into my abyss!

"A prelude am I to better players, O my brethren! An example! *Act* upon mine example!

"And him that ye teach not to fly, I bid you teach him to *fall the quicker!*"

"With a fearful eye he looked upon his disciples, his eye pierced their thoughts and the thoughts behind their thoughts as it were with arrows. But in a little while he laughed again and said, appeased:

"It is hard to live with men because silence is so hard. Especially for a talkative man."

"Not the height but the drop is terrible!

"That precipice, wherein the glance falleth *down* whilst the hand gropeth *up*. It is there that the heart groweth dizzy because of its double will.

"This, this is *my* precipice and my peril, that my glance falleth *up* whilst my hand would fain clutch and depend upon - the depths.

"My will clingeth to man, with chains bind I myself to man, because I am drawn upwards to the Superman: for thither tendeth mine other will."

"Ye look up when ye desire to be exalted: and I look down, for that I am exalted.

"Which amongst you can both laugh and be exalted?"

"And when I cry: Curse upon all the cowardly devils within you that would fain whine and fold hands and adore - they cry: Zarathustra is godless.

"And more especially do their teachers of submission thus - into whose ears I love to cry: Yea! I *am* Zarathustra the Godless.

"These teachers of submission! Like lice they creep wherever things are puny and sickly and scabby: and my disgust alone hindreth me from cracking them."

"Verily, my joy and my freedom come like a storm! But mine enemies shall deem that The Evil One rageth above their heads."

"With thunders, with heavenly fireworks, must one speak to indolent and sleeping minds.

"But the voice of beauty speaketh softly: it stealeth only into the most awaked souls."

"Ye have served the people and the superstitions of the people, all ye famous Wise Men, - ye have *not* served the Truth! And for that reason have ye been revered."

"To be content to gaze, with the will dead, without the grasping and greed of selfishness - with the whole body cold and grey as ashes, but the eyes drunken like moons!"

"Doth not this city reek of the smell of butchered spirit?

"Seest thou not the souls hang like limp and filthy rags? - and they make newspaper of these rags."

PHILOSOPHIC WORKS

"The State is the coldest of all cold monsters. Coldly it uttereth its lies, and this is the lie that creepeth out of its mouth: 'I, the State, am the people!'"

"I pray you behold these superfluous ones! Diseased are they ever, they vomit their bile and call it - newspaper. They devour but cannot digest one another."

"Behold how they climb, these agile apes! They climb upon one another and drag one another into the muddy abyss."

"Where the State ceaseth - I pray you look there, my brethren! Do you not see it, the rainbow, the bridge to the Superman?"

Of Scholars

"They are clever, they have cunning fingers; what hath my simplicity to do with their multiplicity? Their fingers know well how to thread and knit and weave: thus they knit stockings of the mind!"

"They work like millstones, and corn crushers - if grain be thrown into them! They know but too well how to grind corn and make white dust thereof."

"They watch one another well, and trust not one another over-much. Ingenious in petty stratagems, they lie in wait for those whose knowledge goeth on lame feet; like spiders they wait."

"They know, moreover how to play with loaded dice. We are as strangers to one another, and their virtues are yet more repugnant to me than their falsehoods and loaded dice."

"They love not to hear that any goeth over their heads. Therefore they have laid wood and earth and refuse betwixt me and their heads. Thus have they deadened the sound of my footsteps; and hitherto the most learned have heard me least."

"For men are *not* equal: so speaketh justice. And that which I will, they cannot will!"

"Ye Higher Men, learn this of me: in the market place none believe in Higher Men. And will ye speak there, well and good! But the mob blinketh: 'We are equal!'"

"Man's happiness is, I will. Woman's happiness is, He will. Behold, this moment hath the world been perfected! - thus

deemeth every woman when she obeyeth with all her love."

"Woman must obey and find depth to her surface. Surface is woman's nature, foam tossed to and fro on shallow water."

"But deep is man's nature, his current floweth in subterranean caverns: woman divineth his power, but understandeth it not."

"Saith the Kings - Faugh! to stand as First amongst the rabble! Oh! horror! horror! horror! Of what use now are we Kings?"

"Mine intellectual conscience demandeth of me that I should know one thing and *not* know all else: I loathe all the semi-intellectuals, the hazy, the visionary."

"My brother, if thou be fortunate, thou hast but one virtue and no more: thus mayst thou go more easily over the bridge."

"The most anxious ask today: 'How is man to be preserved?' But Zarathustra, alone and first, asketh: 'How is man to be *surmounted*.'"

"I say ye suffer not yet enough! For ye suffer through yourselves, ye have never yet suffered through *Man*. If ye said otherwise ye were liars! None of you suffereth *my* sufferings."

"Courage is the best of slayers; courage slayeth even pity. But pity is the deepest abyss: as deep as man looketh into life, so deep he looketh into suffering."

"But courage is the best of slayers, the courage that attacketh; it slayeth even death, for it saith: 'Was this life? Well, then - again!'"

"Together we must learn all, we must learn to climb above ourselves to ourselves, and cloudlessly to smile -

"Cloudlessly to smile down, shining eyed and very remote, when beneath us violence and purpose and guilt steam like rain."

"They cough when I speak: they hold coughing a protest against strong winds - they divine naught of my stormy bliss!"

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"And of late a woman caught her child to her when it would have come to me. Take the children away! cried she; such eyes scorch childrens' souls.

"We have no time for Zarathustra, they object; but what value hath an age that hath 'no time' for Zarathustra?

"And if they should ever praise me, how could I rest in *their* praise? Their praise is as a girdle of thorns.

"And this too I have learned amongst them: he that praiseth pretendeth that he repayeth; but in truth he desireth further gifts!

"I go amongst this people and shut not mine eyes: they have grown *smaller* and grow ever smaller - *and the cause therefore is their doctrine of happiness and virtue.*"

"We take our stand in the *midst* - declareth their smirking unto me.

"But this is *mediocrity*, though it be called "moderation" At heart they desire one thing above all - to be hurt by no one. Therefore they oblige all men and do will by them."

"But this is *cowardice*, though it be called 'virtue'."

"Do what you will - but be first such men as *can will!*"

"So many a clever one had I found, that veiled his face and muddled his waters, that none might look through them and down into them. But to him came the *more* clever unbelievers, the crackers of nuts: these fished out from him the best hidden fish!

"But the bright ones, the brave, the transparent - these I hold the wisest of the silent: for their bottom is *so deep* that even the clearest water betrayeth it not!"

"Sawest thou ever thy friend sleeping that thou mightest learn what manner of man he was? What is thy friends face at other times? - It is thine own face in a rough and imperfect mirror."

"They marvel that I am not ready to give wit and point to their clevernesses; as if there were not wiseacres enough amongst them, whose voices grate on mine like slate pencils!"

"I do not hide my chilblains, my misfortunes and sufferings, and for this people pity me. But Oh, how I pity their pity!

"They hear only the howl of my wintry storms - *not* that I also traverse warm seas, like the yearning, heavy, hot winds of the south."

"Whosoever will yet learn to fly, must first learn to stand and to walk and to run and to climb and to dance. One learneth not flying by flying!

"By many ways and modes I have come to my truth; not on one ladder only climbed I to the height whence mine eye searcheth my distance.

"And ever willingly have I asked my way of others. That hath never offended my taste!"

"By ladders of rope I learned to climb many a window and with nimble legs I climbed high masts. To sit upon the high masts of knowledge seemed to me no small bliss -

"To flicker on high masts like a small flame - a small light indeed, yet a great comfort to sailors driven from their course, and to shipwrecked folk!"

"In your children shall ye *make amends* that ye were your father's children. *Thus* shall ye redeem the past!"

"'To the pure all things are pure' - thus say the people. But I say unto you: 'To the swine all things are swinish!'"

"Weak men ever lose themselves on the way. And at length their weariness asketh: 'Wherefore did we set out? All is indifferent!'"

"I love the brave: but it is not enough to be a swordsman - a man must also know against *whom* to use the sword!

"And often there is the greater courage in restraining oneself and passing by, that one may reserve oneself for the worthier foe!"

"Now I die and vanish, and in a moment I shall be naught. Souls are as mortal as bodies.

PHILOSOPHIC WORKS

"But the knot of causation recurrereth, in the which I am intertwined - it will re-create me! I myself am amongst the causes of eternal recurrence.

"I come again, with this sun, with this earth, with this Eagle, with this Serpent - *not* to a new life, or to a better life, or to a similar life -

"I come again eternally to this self-same life, in greatest things and in least, that I may teach again the Eternal Recurrence of all things."

"Better know naught than half-know much! Better be a fool on ones own merits than a wise man by other folks opinions! *I go to the roots.* What mattereth great or small, marsh or heaven? An hand-breadth of territory is sufficient for me, if it be real *rock-bottom* territory!"

"As a ship that hath entered her calmest bay inclineth herself towards the land, weary of long voyaging and uncertain seas - is not land more faithful?

"Even as a such a ship putteth in and huggeth the shore so that it is enough that a spider spin his thread thereunto from the land - no stronger rope it needeth -

"Even as such a weary ship in calmest bay rest I now nigh to the earth, faithful, trustful, waiting, moored thereunto with slenderest threads."

"What is the greatest thing ye can experience? It is the hour of great contempt. The hour in which even your happiness is loathsome to you, and your reason and your virtue likewise.

"The hour in which ye say: What is my happiness worth! It is poverty and uncleanness and despicable ease."

Of Bliss Unsought

"Oh peace in the midst of uncertainty! How do I mistrust you all!

"Verily I mistrust your treacherous beauty! I am like the lover that mistrusteth too silken a smile.

"As he putteth from him the beloved woman - tender even in his hardness, the jealous lover - even so I put from me this blissful hour.

"Away with thee, thou blissful hour! With thee bliss came to me against my will! I stand here prepared to meet my deepest pain - thou camest out of season!

"Thus spakest Zarathustra. And all night he waited for misfortune: but he waited in vain.

"The night remained clear and still, and happiness herself drew nigh and ever nigh to him. But towards morning Zarathustra laughed in his heart, saying mockingly. Happiness runneth after me. This cometh to pass because I run not after woman - And happiness is a woman."

"In the tree of the future we build our nest. Eagles shall bring food in their beaks to us solitaires!

"Verily, no food in the eating of which the unclean might share! They would deem they ate fire and burned their mouths therewith.

"Verily, no homes have we here prepared for the unclean. To their bodies our bliss would be as a cave of ice, and to their minds also!

"And like strong winds we will dwell above them, neighbours to the eagles, neighbours to the snow, neighbours to the sun: thus dwell strong winds.

"And like a wind shall I one day blow amongst them and with my spirit take away the breath of their spirit; thus my future willeth. Verily a strong wind is Zarathustra to all lowlands, and thus adviseth he his enemies and all that spitteth and throweth dirt. Take heed how ye spit *against* the wind."

"Verily, ye may all be Higher Men. But for me, ye are not high enough nor strong enough.

"And belong ye to me, ye belong not as my right arm belongeth.

"For whosoever goeth on sick, weakly legs as you do, desireth above all (whether he knoweth it or whether he hideth it from himself) to be *spared*.

"With you I should lose all my chance of victory. And many an one of you would fall to the ground heard he but the loud roll of my drums.

"Moreover, for me ye are not beautiful enough, nor well-born enough. I need clear,

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smooth mirrors for my doctrines; upon your surface mine image is distorted.

"Your shoulders are laden with many a burden, many a memory; many an evil dwarf lurketh in your holes and corners. There is hidden rabble within you.

"And though ye be high and of higher race, much within you is crooked and misshapen. There is no smith in the world that can hammer you straight and shapely.

"Ye are but bridges: may higher ones stride across you to the other side! Ye stand as stairs: therefore be not angry with him that riseth upon you to *his* heights!"

"I trace circles about me and sacred barriers: fewer and fewer climb with me higher and higher mountains: I build up a mountain range of even holier mountains.

"With whithersoever ye climb with me, O my brethren, beware lest a *parasite* climb with you!

"A parasite - it is a worm, a creeping, cringing worm, that seeketh to fatten on your hidden sores and wounds.

"And *this* is its cunning, that it divineth when climbing souls grow weary: in your sorrow and dejection, in your sensitive shamefastness, it buildeth its loathsome nest."

"Beware also of scholars! They hate you; for they are sterile! They have cold, dried-up eyes, and in their sight every bird lieth plucked.

"Such men boast that they lie not: but impotence for lying is far other than love of truth. Beware!

"Freedom from fevers delusions is far other than knowledge! I credit naught from frozen minds. He that cannot lie, knoweth not what is truth."

Of "Cultured Men"

"'We are altogether real and without beliefs or superstitions.' Thus ye puff yourselves up. But how could ye believe, ye motley ones - ye that are compound pictures of all that hath ever been believed."

"Be not virtuous beyond your powers! And ask not of yourselves improbabilities!

"Walk in the footsteps of your fathers' virtue! How should ye rise high, if your fathers' wills rise not with you?

"He whose fathers went after women and strong drink and wild boars - how should he demand of himself chastity?

"That were folly! It is much, verily, methinketh, for such an one, if he be the husband of one, two, or three women.

"And should he found monasteries and write above their doors: 'The way to holiness' - yet I would say: 'Wherefore? It is a new folly!' He hath founded for himself a penitentiary and a refuge. Much good may it do him! But I do not believe it!"

"In solitude waxeth whatsoever a man bringeth within him, and also the brute within. Therefore many are to be counselled against solitude."

"Ye have not learned to play and laugh, as one should play and laugh! Sit we not ever at a great table of laughter and gambling?"

"And if ye have failed in great things, are ye, therefore, yourselves failures? And if ye be yourselves failures, is Man, therefore a failure? But if Man be a failure - well and then!"

"Thou must dance lest thou fall!"

"Praised be that good unruly spirit that lendeth wings unto asses, that milketh lionesses, that cometh like the whirlwind upon all todays and all rabbles -

"That chastiseth all thistle-heads and muddle-heads, all withered leaves and tares: praised be this wild, good, free storm spirit that danceth over marshes and afflictions as upon meadows.

"Ye Higher Men, the worst in you is that none of you hath learned to dance as a man should dance - to dance beyond yourselves! What matter that you have failed?"

"Verily, if ye become not as little children, ye shall not enter into the kingdom of heaven.

"But we desire not to enter into the kingdom of heaven: we are become men - and therefore desire the kingdom of earth."

PHILOSOPHIC WORKS

"What was reserved for me as my last sin? *Compassion! Compassion for the*

Higher Man! He cried, and his face became as brass. Go to! That hath had its day!"

FROM "ZARATHUSTRA'S RETURN"

By Hermann Hess

"What ought we do?" you ask me. 'Doing' - action - is so important to you, indeed all-important. It would be good, if you understood what action is! 'What action ought we perform' is the question of an anxious child, and shows me how little you know of action.

"What you young men call 'action' I call by a different name. I should not have to roll it between my fingers very long to turn it neatly and amusingly into its opposite. For it is an opposite of what I call doing.

"No true action has ever been performed by one who first asked 'what ought I to do'. A true action is a light that shines from a good sun. If the sun is not good and asks itself what it ought to do, it will never shed light. A true action cannot be cogitated and contrived. Your 'action' is the contrary and mortal enemy of true action. Your 'action', if you will forgive an unpleasant word is cowardice! I see you growing angry, I see in your eyes the look I am so fond of - but wait - hear me out!

"Birth is suffering, growth is suffering, death is suffering. Man suffers destiny. Destiny hurts.

"What you call 'action' is running away from pain, a not- wanting-to-be-born, a flight from suffering, a flight from Truth.

"Suffering was demanded of you, but you were indignant. You didn't want to suffer, but only to act! And what did you do? - sacrificed yourself to 'things'. You were so busy with your activity that you had no time to suffer, to hear, to breathe, to drink the milk of life and the light of heaven.

"And now? Are you content? Are your hearts happy and serene? Is destiny sweet to your taste? No, it is bitterer than ever, and that is why you are clamouring for more action. You are in flight from yourselves, your souls.

"Your striving is heroic - insofar as a man who runs away from destiny, can be heroic."

"My friends, you ask after the school of suffering, the forge of destiny. Don't you know? No, you who are forever talking of 'the people' and such like, you do not know. I am speaking of solitude.

"Solitude is the path men most fear, so that those men who walk alone are called mad or sick, because they think it is best to discourage themselves from taking such a path.

"And when you hear people call these men mad, don't you feel the blood rushing to your cheeks? As though it might have been nobler and worthier of you to become one of those madmen?"

"Most men, the herd, have never tasted solitude. They leave father and mother, but only to crawl to a wife and quietly succumb to new warmth and new ties. They are never alone, they never commune with themselves.

"They fear the solitary man and hate him like the plague; they fling stones at him and find no place until they are far away from him. The air around him smells of stars, of cold stellar places; he lacks the soft warm fragrance of the home and hatchery. Zarathustra has gone a long way on the path of solitude. He has attended the school of suffering."

"But how, my young friends, could I tempt or lead you? Solitude is not chosen, any more than destiny is chosen. Solitude comes to us if we have within us the magic stone that attracts destiny. Many, far too many, have gone out into the deserts and led the lives of 'herd men' in a pretty hermitage beside a lovely spring. While others stand in the thick of the crowd, and yet the air of the stars blows round their heads. Blessed be he who has found solitude. Blessed be he who knows how to suffer!"

"You are chosen to breathe the air of stars and from children to become men.

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"Cease to lament! Cease to weep tears of childhood because you have parted from your mother and her sweet bread. Learn to

eat bitter bread, mens' bread, the bread of destiny."

WRITINGS OF KIERKEGAARD

From Journals and Papers

1. "‘Deathbed renunciation’ is like the kind of generosity with which someone threateningly required at pistol point to hand over his money chooses to give the affair a turn and say that he generously offers it as a gift."

2. "I came to cast fire upon the earth." - *Luke 12:49*

"Christianity is fire-setting, so that people might burn out to spirit. Man shrinks more from this fire than any other. For even if someone were to be a victim of fire ten times, if only his zest for life does not die out, he perhaps can still get to be a prosperous man and enjoy life. But the fire Christianity wants to light is not intended to burn up a few houses but to burn up the zest for life - burn it out to spirit."

3. "When one preaches Christianity in such a way that the echo answers 'he is mad', know then this signifies that there are considerable elements of truth in his preaching. But perhaps he is not pressing hard enough, either by his oral preaching or by the preaching of his life. But when one preaches Christianity in such a way that the echo answers 'Away with that man from the earth, he does not deserve to live', know then that this is the Christianity of the New Testament."

4. "Christianity is the kind of orthodoxy that is hearty twaddle. Mediocrity with a dash of sugar. What we have come to call Christianity is precisely what Christ came to abolish."

5. "The world has now become tolerant, has made progress, for the fact that persecution no longer takes place - the fact is that there is nothing to persecute."

6. "Cuckolds - this is what people are in all matters. They *know* they are being cheated; by their wives who are 100% selfish, by their religion which they know is a fable. But they are such spine-

less wretches that they don't have the courage to break dependence to them."

7. "Most men think that the more you think about life and the more knowledge you have the happier you become. But the ironical thing, is that it only increases sorrow."

8. "It is out of love that suffering befalls you. Blessed is he who is not offended by it."

"Blessed is the man who does not fall away, on account of me'."

9. "The quality of an individual can be measured by the distance between his understanding and his willing."

10. "What a difference there is, between the powerful puff of an animated breeze at the beginning - and a steady wind which uniformly fills the sails so that you advance steadily under full sail."

11. "When children play together, this relativity becomes actuality to them, an actuality in which they are, each one respectively, a significant magnitude. But then there comes a message, that little Peter, Hans, or Soren, or whatever the person is called, must go home. In this way the absolute disruptively intervenes."

"An adult goes and talks with other earnest men about what he wants to be in the world, that he wants to be this and that, and it seems to the other earnest men that he is an earnest man, almost as earnest as the others. But what happens - suddenly there comes a message that he must go home - that is , the God-relationship asserts itself."

"The child cannot be allowed to get stuck to the illusion that the relationship with the other children is the whole thing - for then comes the message that he must go home."

12. "No one wonders anymore. They journey to far countries and tell us about it, and we make comparisons, and marvel over the differences. Is this to wonder

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over God? When a man lived in some isolated place and saw only a single tree, one little shrub perhaps, a running brook, how he marvelled - at God."

13. "The tragedy of the majority of men is by no means that they are weak but that they are too strong - genuinely, to be aware of God. A tree, an animal is even stronger - and therefore it is not at all aware of God; a stone is the strongest of all and therefore is completely unaware of God."

14. "Women or ideas are what beckon men out into existence. Naturally, there is the great difference that for the thousands who run after the skirt there is not always one who is moved by ideas."

15. "Like the boy who lets his kite fly aloft, so does the modern man let his knowledge mount on high; to follow it with his eye he finds interesting, prodigiously interesting, but ... it does not lift him up, he remains in the mud, more and more crazy about the interesting."

16. "God always makes fools of the wise. Men invent antecedent difficulties, the introduction to the matter itself, and thereupon waste their time and powers and lives and then die, never making a beginning in the end itself."

17. "The natural man can tolerate spirit for an hour when it is introduced very guardedly at the distance of the imagination - yes, then it even pleases him. But if it's moved any closer to him, so that it is presented with dead earnest as a demand on him, then the self-preservation instinct of his ego is aroused to such an extent that it becomes a regular fury."

18. "It is no wonder that wine (external conditions and the like) inspires - but that *water* (self-denial, renunciation and the like) inspires;

"Yes, this is religiousness. And this is the difference between existing religiously and existing poetically."

19. "Their deeds follow them" (the ignorant) - as if they walked behind in a procession - perhaps for want of any other funeral procession."

20. "Man has the natural tendency to think that if he only makes an effort he will be victorious. Christianity says that downfall is being victorious. Know this - if

you manage to reach merely a modest degree of perfection, your downfall is certain; and the more you succeed, the more certain your downfall. To turn over thoughts like these for only one hour is more exhausting than enormous efforts in the hope of being victorious.

"It is just as if Christianity would kill all courage, all delight, every hope in a man. Yes, all spontaneous courage and delight and hope - this is called dying to the world."

21. "'Man' never really rests at ease before he gets the wrong made into dogma - not until then does he believe he is absolutely fortified against the right. To love the world is to hate God. This is even a further intensification on the former, just to make the threat an absolute minimum."

22. "Communication by means of journalism is an abstraction, which supposedly is superior to the individual personality - and with Christ, the very opposite is the case."

23. "In every generation there are hardly ten who fear to think wrong, but there are thousands of millions who are all too afraid of standing alone with an opinion, be it ever so right.

"But when something is printed in the newspaper, this is *eo ipso* sure proof that there is a goodly number who want to have or express the same opinion - ergo, you may well venture to have the same opinion."

24. "If the press had a coat of arms, the inscription ought to be; Here men are demoralized in the shortest possible time, on the largest possible scale, at the cheapest possible price."

25. "All human effort tends towards herding together, let us unite, etc. Naturally this happens under all sorts of high sounding names: love and enthusiasm and sympathy and the carrying out of some grand plan. This is the usual hypocrisy of the scoundrels we are. In a herd we are free from the standard of the individual, and the ideal."

26. "People become numbers. The numbers become their horizon - their all. They are just copies. Christianity wants every man to be an individual, but through

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human bungling it has been transformed into exactly the opposite."

27. "Always be ready for joy. Rejoice that the hour of liberation will strike soon. You may become so enervated if you do not, that you will not be able to hear the sound when it does strike."

28. "The joy, that the poorer one becomes himself, the richer he is able to make others. For all worldly possessions diminish the possessions of others to the same degree as mine increase.

"The poverty of the spirit. The more learned I become, the fewer I am able to make understand me."

29. "Most men never reach faith at all. They live a long time in immediacy or spontaneity, finally they advance to some reflection, and then they die. The exceptions begin the other way around; dialectical from childhood, that is, without immediacy, they begin with the dialectical, with reflection, and they go on living this way year after year (about as long as others live in sheer immediacy) and then, at a more mature age, faiths possibility presents itself to them. For faith is immediacy or spontaneity *after* reflection."

"Naturally, the exceptions have a very unhappy childhood and youth, for to be essentially reflective at that age, which by nature is spontaneous or immediate, is the most profound melancholy. But there is a return. Most people drift on in such a way they never become spirit; all their many happy years of immediacy tend towards spiritual retardation and therefore they never become spirit. But the unhappy childhood and youth of the exceptions are transfigured into spirit."

30. "Upbringing in Christianity slays childhood and youth, but this is far better than the alternative."

31. "As the individual develops, God becomes for him more and more infinite, and he feels himself farther and farther from God."

32. "It is eternally true that if one knocks, the door will be opened. But suppose that the difficulty for us human beings is simply that we are afraid to go - and knock."

33. "To have faith is really to advance along the way where all human road signs point: back, back, back."

34. "Only when a person has become so unhappy or has penetrated the wretchedness of this existence so deeply that he must truly say: For me life has no value - only then can he make a bid for Christianity."

35. "God cannot forgive sins, but can forgive guilt. More than this the forgiveness of sins is not. He cannot abrogate all the consequences of a sinful action."

36. "People almost never make use of the freedoms they have, for example, freedom of thought; by way of compensation they demand freedom of expression instead."

37. "If an esteemed person teaches that people should disdain honour and esteem, men say 'Thanks for that'. If it is a person who actually has no humour or esteem, people say: 'Well, never mind what he says. No one has any regard for him'."

38. "Voluntariness is the highest form of religiousness and is therefore to be recognized by the fact that here God is most rigorous. Religiousness is classified according to ascending rigor.

"I myself recognize that I have too mild a conception of God (a 'grandfather'). This is the reason I have not ventured the voluntary and why I have never used authority. And yet the tiny bit of the voluntary, if I may say so, which my life evidences is still too high for most people. So far has Christianity retrogressed."

39. "The true Christian is not much concerned with forms. He is like someone who carries a loaded pistol (although in an infinitely purer sense) - he knows the way out. He is like the stoic who went about with the thought of suicide (although in an infinitely purer sense) - he knows the way out. Therefore he does not get into a big ferment, and for this reason can endure a great deal, simply because he is conscious within himself and in God that if a certain point is reached, the martyr's way out beckons to him."

PHILOSOPHIC WORKS

40. "Job endured everything - not until his friends came - to comfort him - did he become impatient."

41. "That a man is sent on an errand from God entails no change in the man at all - he does not become more intelligent, more learned, or more eloquent etc - no, he is simply on an errand."

42. "There are two kinds of geniuses. The characteristic of the one is roaring, but the lightning is meagre and rarely strikes; the other kind is characterized by reflection by which it constrains itself or restrains the roaring. But the lightning is all the more intense; with the speed and sureness of lightning it hits the selected particular points - and is fatal."

43. "Talent warms-up the given (as they say in cookery) and makes it apparent; genius brings something new. But our time lets talent pass for genius. They want to abolish the genius, deify the genius, and let talent forge ahead."

44. "I am certainly able to comprehend that a bird can live; it does not know at all that it exists before God - and I am certainly able to comprehend that a person can endure existing before God when he himself is unconscious of doing that. But to be conscious of the fact that one exists before God - and then be able to live!"

45. "A baron climbs a hill from which he can look about and see the whole domain. He then says: All this is my father's.

"The religious man says. Yes, but please look up, Herr Baron. Everything which you see in infinite space, this is my father's. After all, your father's barony, too, is my father's. In the clear, starry night, how many, in humble faith dare to say to themselves 'This is my father's' just as fully and completely convinced as the baron that this is his father's."

46. "As children we often brought our parents gifts which they themselves had given us; this is the way it always is with God."

47. "This is how one rises in the world, when a person has reached one rung of the ladder, he hankers and tries to go

higher. But when a person has become involved with God, so that God truly has hold of him and uses him, this is how he rises: at every higher rung he is supposed to climb, he begs like a child to be exempted, for he well understands that, from a human point of view, suffering and wretchedness and spiritual trial mount on the same scale. How often an apostle has pleaded for himself in this way."

48. "How many men have any idea at all of how strenuous life becomes in an actual relationship to God. This alone - to be completely deprived of the habitual security which most people have when they have reached a certain age, believing that their period of development has now essentially rounded off and has now become repetitious, almost routinely repetitious - just this alone, to have this security completely withdrawn."

49. "One who in truth has become involved with God is instantaneously recognizable by his limp. To become involved with God in any way other than being wounded is impossible.

"He who does not involve himself with God in the mode of absolute devotion does not become involved with God. God himself is *how* one involves himself with Him. In respect to God, the *how* is the *what*."

"In relationship to God one cannot involve himself to a certain degree, for God is precisely the contradiction to all which is to a certain degree."

50. "Anyone who has the remotest idea of what it actually is to die to the world also knows that this does not take place without frightful agonies. No wonder, then, that he cries out, sometimes also rebels against God, because it seems to him as if God has deceived him, he who from the beginning became involved with God on the understanding that God would love him according to man's idea of love and now sees that it is God who wants to be loved, and according to God's idea of what love is."

51. "And so when a witness to the truth dies he says to God: Thank you, thank you, O Infinite Love, for all the sufferings. And God says in return: Thank you, my

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friend, thank you for the use I have had of you."

52. "No, God in Heaven is the only power who does not hold sales or reduce the prices; his prices remain eternally unchanged, more firmly fixed than the North star."

53. "Go slowly; if the going gets rough, then try a lower relationship to God, but in such a way that you nevertheless begin again where you eased up."

54. "God can involve himself with the human race on one of two conditions, either in such a way that individuals are found who are willing to venture out so far in hating themselves that God can use them as apostles, or in such a way that the true situation is honestly and unconditionally admitted. The latter is my primitivity.

"As far as the former is concerned, this is certainly the instruction of the New Testament. But with respect to venturing out so far, the following must be noted. This is something so dreadful for a human being that it is permissible to say: I dare not."

55. "But while preachers and professors prattle to the millions about proofs of the personality of God, the truth is that long ago there ceased to be men capable of bearing the pressure and weight of having a personal God."

56. "Alas, and all the time the God of love sits in heaven and waits for someone to become involved with him - while men are busily engaged in removing themselves from God in various ways - maintaining all the time, please note, that what they are doing is done in order to approach God.

"Thus insisting that we are coming closer to God, we put him at a distance. But is not this really what we instinctively and cunningly want?"

57. "Blessed is he who is not offended"! Just because everything Christian is in the realm of paradox, the possibility of offence is always infinitely near - unless one lives a nonsense life in which all reason is avoided.

58. "And when one does not have a single human being who understands him, then He is willing to listen, and He can re-

member far better than any man, even better than one can himself. And when one's thoughts are so confused that one does not know whether he is coming or going, God has not forgotten even the slightest thing one has prayed him to remember."

59. "Most people's guilt becomes less with time, this is due to forgetfulness, or light-mindedness.

"Melancholy is just the opposite - the longer the elapsed time, the more dreadful the guilt seems."

60. "Who is the greater sinner - a thief, or the person who literally looks upon stealing as the only kind of sin."

61. "When everything is going the way you want it to, even if you relate everything to God, you can still not be sure that the joy you feel is the testimony of the Spirit, for it can also be simply the particular heightening of your own life by means of your good fortune and prosperity. But when everything goes against you and you nevertheless perceive deep within you a testimony that you are on the right path and ought to continue further along this path where everything will probably go against you increasingly: this you see, is the testimony of the Spirit."

62. "The Christian humorist is like a plant of which only the roots are visible, whose flowers unfold for a loftier sun."

63. "Genuine humour cannot be caught, as irony can in a novel - simply because not-to-write is part of the nature of the concept - just as Socrates left no books, neither did Hamann, only as many as the modern rage for writing made relatively necessary - occasional pieces."

64. "The humorist, like the beast of prey, always walks alone."

65. "Irony is the birth pangs of the objective mind (based upon the mis-relationship; discovered by the I, between existence and the idea of existence)."

"Humour is the birth pangs of the absolute mind [based upon the mis-relationship, discovered by the I (self), between the I and the idea of the I]."

66. "The purely comic arises when a man knows the right thing and yet shows that he does not know it. Here is the essen-

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tial contradiction. A man knows that God exists - and he says: I know it, damn it all!

"He clings to the certainty that everything is uncertain."

67. "The ironist who is in the majority is eo ipso a mediocre ironist."

68. "What an abyss of perdition! At the bottom of it all lies despair. To want to do even the least bit to halt this demoralization, to want at least to save oneself - this would be regarded as ridiculous madness. No, let it go, one hears, let it hit bottom - and although we sink in it, we entertain ourselves with wit which expose the perdition. Done for, we are all done for, they say; nobody should complain about anybody - let's all laugh!

"The crazier the better they say. Even though the age is as bad as it is, the latter makes it 100% worse. I dare say that ultimately they will want the judgement in the next world to be witty."

69. "In his majesty God sets the pitch so high that if a person is unwilling to let go of his finite common sense, will not abandon flat, self-indulgent mediocrity - then what God calls help, salvation, grace etc, is the most biting irony."

70. "Socrates' existence is and was irony: whereas the entire contemporary population of farm hands and businessmen and so on, all those thousands, were perfectly sure of being human and of knowing what it means to be a human being; Socrates was beneath them (ironically) and occupied himself with the problem - what does it mean to be a human being?"

71. "There are people who treat the ideas they pick up from others so frivolously and disgracefully that they ought to be prosecuted for illegal traffic in lost and found property."

72. "The case with most men is that they go out into life with one or another accidental characteristic of personality of which they say: Well, this is the way I am. I cannot do otherwise. Then the world gets to work on them and thus the majority of men are ground onto conformity. In each generation a small part clinging to their 'I cannot do otherwise' and

lose their minds. Finally there are a very few in each generation who in spite of all life's terrors cling with more and more inwardness to this 'I cannot do otherwise'. They are the geniuses. Their 'I cannot do otherwise' is an infinite thought, for if one were to cling firmly to a finite thought, he would lose his mind."

73. "A man says: I cannot practice self-denial. Charming! And not only that but he wants to be praised for his humility because he is humble enough to be satisfied with ethical shabbiness.

"... We hypocritically abolish Christianity by saying we are much too humble to aspire to anything so lofty. We say: 'I am too humble to want to be significant'."

74. "The most admired man of all is the one who is laziest of all, yet still achieves great things. Given great talents, extraordinary shrewdness and weak character, this combination will yield one of the finest forms of hypocrisy."

75. "Everything bad is ascribed to the predecessor: that we strive for earthly goods is for the sake of the successor.

"God help him who has no predecessor and no successor! For him truly life becomes what according to the will of Christianity it should be: an examination in which one cannot cheat."

76. "In our society idea-strength is regarded as weakness, and palpable strength is regarded as strength. A person who has the strength to live devoid of ideas is called strong."

77. "There are two levels of advancing ideals before men. The first kind of carrier does it in such a way as he is praised and rewarded. In the same degree as the reward increases, the ideal becomes less recognizable. He actually stands in its way and draws attention from it and eventually conceals it completely.

"The true carriers, who, themselves suffering, advance the ideals before men. In the same degree as such a carrier suffers more and more and his life becomes unhappier and more wretched, in the same degree the ideal is seen more and more clearly. He does not

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stand in the way of the ideal at all, does not cloak it in any way with his carnality of finitude."

78. "Youths have lofty thoughts - but then he gets sensible and these thoughts are forgotten. The exceptions do not have a period of youthfulness. Their youth runs on in dark melancholy - and only when they are also fully educated and matured - only then do these thoughts awaken, and with the enthusiasm of youth.

79. "We need to reintroduce the prototypes, make them recognizable, something which can be done only by: either/or. Either you have quality in common, or you are on another qualitative level - but not this 'also - well, not quite, but nevertheless - also'."

80. "Christianity makes one, humanly speaking, unhappy - I doubt that men so structured will appear any more.

"Nowadays everything must be done quite automatically. They have sunk down into sheer meaninglessness, and corresponding to this, Christianity has been remodeled into some kind of soothing syrup which, like other sweets: is offered for sale by pastry women (clergy in silk and velvet) and which further corrupts people."

81. "To be chosen by God is, speaking merely humanly, *unconditionally* the most terrible of all the terrible misfortunes which can happen to man. And in every weak moment the chosen one himself thinks so too. Madness is set between him and men; they cannot understand him. Thus he lives in the most agonizing isolation. He endures bestial treatment from men, for when the idea is to be introduced, men become so outraged that the animal side comes to fore.

"Literally there is not a single one who can understand him. Nor is he able to help anyone, he knows full well he could never get anyone to relate himself to the idea as he has. No one can rejoice with him. No one can sorrow with him; no one understands how and why he suffers. *God* is rather the very one who, with the most calculated cruelty, martyrs him when men are unable to do it.

"So he lives. As long as he lives, intensively concentrated, he is much too strong for his contemporaries, like a fatal poison. During his life, all those who are called preachers, professors, all those pathbound animal creatures, are the most zealous to put him to death, as with the Saviour of the world. When he is dead, assistant professors, preachers and professors thin him out in their *own* water, and then in the water of the thousands whom they teach - and the water gives the most refreshing, delicious taste - magnificent!"

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82. "So also when stress and strain, humanly speaking, go beyond your powers, you shall not spare yourself but submit everything to God; let *him* decide to spare or not to spare. In any case you must in no way spare yourself but pray to God for permission to spare yourself, and this confession of weakness will still keep you in the God-relationship, to begin again where you left-off."

83. "Suffering will surely come. For the moment an imitator of Christ introduces into the world an action properly characterized qualitatively as being essentially Christian, he will of course collide with the world.

"Action characterized essentially by Christian quality is perhaps not seen once in each generation; it reaches only a certain degree, and thereafter comes the collision."

84. "If someone suggests that discipleship of imitation should be in earnest, then they say "This is blasphemy" - consequently, the truth is blasphemy."

85. "'Established Christendom' really dates from the time Christmas was declared the supreme festival (in the Fourth Century). The Saviour of the world is now a baby.

"Thus there is an oscillation between two extreme poles - either stressing only Christ's death (for then one also escapes imitation) or the baby Christ."

86. "The gospel says: No One can serve two masters. The whole world says the very opposite. The world preaches 'to a certain degree'. Which is the opposite."

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87. "Before long the generation finds imitation to be inconvenient and hits upon something new. They say: To imitate in this way is a little too earnest. Let us rather go out to the meadow and play at Christianity, but call it Christianity. That is, they introduce another actuality, an artistic actuality, or they introduce Christianity into the arts, removed from actuality by the distance of imagination."

88. "Think of a very long railway train - but long ago the locomotive ran away from it. Christendom is the unmoving train, each generation linked to the previous one. The locomotive is Christianity, the restlessness of the eternal."

89. "I know very well that what I write here will in the course of time be declared to be the loftiest wisdom. I also know that when that happens the shape of the world will not have changed one whit, because those who will be busy showing how profound and true this is will be, of course, assistant professors - those animal-creatures. If any class of men deserves to be called animals in comparison with the rest of us, it is preachers and professors."

From The Unconcluding Postscript

90. "If, to master ones personal life and adjust to the pursuit of worldly goods and gains, one makes that life one thing and philosophy another, philosophy becomes science and we get the professor of philosophy."

91. "The times are not wicked but paltry. The thoughts of people's hearts are too puny to be sinful."

92. "On the stage came the clown, who told of a fire. The crowd thought it was a jest. So he repeated his message. But no one listened ... So will the world come to an end, amidst general applause from the wits, who believe it is a joke."

From Either/Or

93. "... the young person in the banquet..."

94. "No, love anyone I cannot, before I have fathomed what love is; but this I cannot, but have, rather, come to the conclusion that it is comical. It seems a convention for one lover to laugh at the other be-

cause he always finds the other lover ridiculous, but not himself.

"Even if love be the most exquisite joy, I renounce it, for there is no happiness possible for me except my thought have free sway. For it is my immortal part and, hence, of more importance than a wife."

From Fear and Trembling

95. "True Love has its priests in the poets, and one hears at times a poets voice which worthily extols it. But not a word does one hear of faith. Who is there to speak in honour of that passion?"

"Philosophy goes right on! Theology sits at the window with painted visage and sues for philosophy's favour, offering it her charms. It is said to be difficult to understand Hegel; but to understand Abraham, why, that is an easy matter. I find Hegel quite easy - it is just thinking. On the other hand, whenever I attempt to think about Abraham, I am, as it were, overwhelmed. I am aware of the enormous paradox which forms the content of Abraham's life.

"Fear and trembling is of the absurd, the paradox, where one requires faith.

"On this height, then stands Abraham. The last stage he loses sight of is that of infinite resignation. He does not really proceed further, he arrives at faith.

"Our times are not satisfied with faith. We 'go right on', changing wine into water."

96. "The movements of faith: it makes the movements to regain the finite after having made the movements of infinite resignation. Blessed is he who can make these movements, for he performs a marvelous feat, and I shall never be weary of admiring him, whoever it may be. I have regard only to those movements. But these movements I watch closely, and I will not be deceived, whether myself or by anyone else. The knights of infinite resignation are easily recognized, for their gait is dancing and bold. But they who possess the jewel of faith are easily mistaken as Philistines.

"Let me admit frankly that I have not in my experience encountered any spec-

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imen of this type, but I do not refuse to admit that there may be many. At the same time I will say that I have searched vainly for years. I am not interested in "travel" and "seeing things"; but if I knew there lived such a knight of faith I would journey to him on foot, for that marvel occupies my thoughts exclusively.

"I watch him for a sign of the infinite as opposed to finiteness (a fault), but he is a piece, all through. He belongs altogether in this world. No hint of anything supernatural or any other sign of the incommensurable betrays him. One might think he was a clerk who had lost his soul in doing bookkeeping.

"He shows as much unconcern as any worthless happy-go-lucky fellow; and yet every moment he lives he purchases his leisure at the highest price, for he makes not the least movement except by virtue of the absurd; and yet, yet - indeed I might become furious with anger, if for no other reason than that of envy - and yet this man has performed, and is performing every moment, the movement of infinity ... He has resigned everything absolutely and then again seized hold of it all in the strength of the absurd."

From The Present Moment

"O Luther, thou hadst 95 theses. I have only one: The Christianity of the New Testament simply does not exist. Here there is nothing to reform."

"It is horrible for me to be in such a degree right in what I say, when I say that Christianity does not exist at all."

"One cannot live off nothing. This one hears so often, especially from priests.

"And yet the priests perform this very trick: Christianity actually does not exist - yet they live off it."

"That a genius is not something every man is, surely is something every man will concede. But that a Christian is something still more rare than a genius - this has been clean forgotten, or rather knavishly consigned to oblivion."

"Geniuses are like thunderstorms. They go against the wind, terrify people, cleanse the air.

"The established Church has invented sundry lightning conductors.

"And it has succeeded. Yes indeed, it succeeded; it succeeded in making *the next thunderstorm* all the more serious."

"Religion feeds people a drug that they don't need, or worse still, produces something like craving in them - gets them addicted. Ah, the shame of it! And yet this is exactly what is being done in religion where people are in very truth fooled out of the real meaning of life and helped to waste their lives."

"Just as a dog which is impelled to walk on two feet has every instant a tendency to go again on all fours, and does so as soon as it gets the chance, waiting only to see its chance, so is Christendom an effort of the human race to go back to walking on all fours."

"In times long past, it was demanded of the teacher that his life be a guarantee for the teachings he proclaimed. The idea was abandoned long ago. Society cares no longer for personal responsibility. The demand is now made of the teacher that his life should guarantee that what he has to say is entertaining and dramatic stuff, amusing, and purely objective.

"For example, if *you* were not attached to women and spoke of the Christianity of the New Testament which expresses preference for the single state: why, my dear man! You ought not to speak on this subject, because your congregation might think that you meant what you said and become disquieted, or might feel insulted that you had been so personal. No, you are not yet qualified to speak, wait till you are overloaded with attachments, then it will be time for you to "bear witness to the truth". Then you will satisfy them altogether, for your life will furnish the guarantee that it is all tomfoolery and great fun. Similarly, you should not teach to be poor when you yourself are poor. Why, your congregation might think that you were in earnest; they might become afraid and lose their good humour. No indeed, first get yourself some fat living, and when you have had it so long that your promotion to one

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still fatter is to be expected, then is your time to "bear witness to the truth" - and you will satisfy them; for your life then furnishes the guarantee that it is just a joke, such as serious men like to indulge in, now and then, in theatre or in church, as a sort of recreation to gather new strength - for making easy money."

105. "True worship of God consists, very simply, in doing God's will.

"But that kind of divine service has never suited man's wishes. That which occupies man's mind at all times, that gives rise to science (including humanities and theology) - is to get a different kind of worship arranged. The main idea behind it is to do as one pleases. However one does it in such a fashion as to bring the name and invocation of God within it, by which arrangement man imagines himself safeguarded against ungodliness - whereas alas! just this procedure is the most unqualified ungodliness.

"The Bible recommends against selfish attachment (eg, in marriage), but man says "that kind of worship doesn't really serve my purposes" - so the priest bestows his blessing on such an action, and so it will be acceptable to God. If you want to be married, you ought rather be married by a smith, than by a priest, and having God's name attached

to it. Precisely the fact of the clergyman's being there makes it as criminal an affair as possible - soiling God's name."

106. "One morning a poor old couple found an expensive jewel on the hearthstone, ending their poverty. The next night, the wife dreamed of going to paradise, the angel showed her throne, which was missing a large jewel. The angel said 'That was the jewel which you found on your hearthstone. It was given you ahead of time, and it cannot be put in again'.

"The next day they prayed for God to take it away again. ... They will accumulate riches in heaven. Therefore, do not deceive yourself, and of all deceivers fear most yourself! Do not deceive yourself by having something in advance of time - and then an eternity to repent in."

107. "Just as a worldly man desires that which tends to nourish his love of life, likewise, he who wishes to live with eternity in mind constantly needs a dose of disgust with life lest he become foolishly enamoured of this world and, still more, in order that he may learn thoroughly to be disgusted and bored and sickened with the folly and lies of this wretched world."

EVIL WISDOM (1994)

Deadly thoughts not to be forgotten by any heart

FOREWORD

“Evil Wisdom is a compilation of the very finest works of deadly Eastern wisdom. Included are the Bhagavad Gita, the Dhammapada, the Heart Sutra, and the Tao Te Ching, as well as writings of Meister Eckhart, the magnificent Gospel of Thomas, teachings of Diogenes, awesome teachings of the Zen Master Hakuin, and the timeless Avadhuta Gita.”

- Kevin Solway

I am releasing this collection of writings because they deserve wider appreciation. Many people have heard of the Bhagavad Gita and the Dhammapada, but who has seriously read them? And who has even remotely understood them?

In bringing you these works I have exercised my trademark "thinker's license". As you make your way through these writings it will become clear what a thinker's license enables one to do.

The two major works, the Bhagavad Gita and the Dhammapada, are very similar. Both explode with truth in the aphoristic style I love so much. Both are brave words for warriors in an age of peace. Yet some of what they teach is false, and some of the teachings are exceedingly weak, which makes them false also. I may have left some of this material in by mistake, but my sporadic commentary should make up for any sin of inclusion.

Shortcomings aside, all these writings are of the very highest quality. If you care for your own health then you will read this work frequently and contemplate it deeply.⁸

“YOU WILL FIND NO GREATER TREASURE!”

THE BHAGAVAD GITA

- With commentary by Kevin Solway -

-1-

This copy begins with the battle proper ...

Sanjaya

The flight of arrows was now to begin and Arjuna, on whose banner was the symbol of an ape, saw Duryodhana and his warriors drawn up in their lines of battle. He thereupon took up his bow.

And spoke these words to Krishna:

Arjuna

Drive my chariot, Krishna immortal, and place it between the two armies.

That I may see those warriors who stand there eager for battle, with whom I must now fight at the beginning of this war.

That I may see those who have come here eager and ready to fight, in their desire to do the will of the evil son of Dhritra-rashtra.

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Sanjaya

When Krishna heard the words of Arjuna he drove their glorious chariot and placed it between the two armies.

Then Arjuna saw in both armies fathers, grandfathers, sons, grandsons; fathers of wives, uncles, masters; brothers companions and friends.

When Arjuna thus saw his kinsmen face to face in both lines of battle, he was overcome by grief and despair and thus he spoke with a sinking heart.

Arjuna

When I see all my kinsmen, Krishna, who have come here on this field of battle, life goes from my limbs and they sink, and my mouth is sear and dry; a trembling overcomes my body, and my hair shudders in horror.

My great bow Gandiva falls from my hands, and the skin of my flesh is burning; I am no longer able to stand, because my mind is whirling and wandering.

And I see forebodings of evil, Krishna. I cannot foresee any glory if I kill my own kinsmen in the sacrifice of battle.

Because I have no wish for victory, Krishna, nor for a kingdom, nor for its pleasures. How can we want a kingdom, Govinda, or its pleasures or even life, when those for whom we want a kingdom, and its pleasures, and the joys of life, are here in this field of battle about to give up their wealth and their life?

Facing us in the field of battle are teachers, fathers and sons; grandsons, grandfathers, wives' brothers; mothers' brothers and fathers of wives.

These I do not wish to slay, even if I myself am slain. Not even for the kingdom of the three worlds: how much less for a kingdom of the earth!

If we kill these evil men, evil shall fall upon us: what joy in their death could we have, O Janardana, mover of souls.

I cannot therefore kill my own kinsmen, the sons of king Dhritarashtra, the brother of my own father. What happiness could we ever enjoy, if we killed our own kinsmen in battle?

Even if they, with minds overcome by greed, see no evil in the destruction of a family, see no sin in the treachery to friends;

Shall we not, who see the evil of destruction, shall we not refrain from this terrible deed?

O day of darkness! What evil spirit moved our minds when for the sake of an earthly kingdom we came to this field of battle ready to kill our own people?

Better for me indeed if the sons of Dhritarashtra, with arms in hand, found me unarmed, unresisting, and killed me in the struggle of war.

Sanjaya

Thus spoke Arjuna in the field of battle, and letting fall his bow and arrows he sank down in his chariot, his soul overcome by despair and grief.

-2-

Sanjaya

Then arose the Spirit of Krishna and spoke to Arjuna, his friend, who with eyes filled with tears, thus had sunk into despair and grief.

Krishna

Whence this lifeless dejection, Arjuna, in this hour, the hour of trial? Strong men know not despair, Arjuna, for this wins neither heaven nor earth.

Fall not into degrading weakness, for this becomes not a man who is a man. Throw off this ignoble discouragement, and arise like a fire that burns all before it.

Arjuna

Shall my arrows in battle slay Drona, my teacher? Shall I kill my own masters who, though greedy of my kingdom, are yet my sacred teachers? I would rather eat in this life the food of a beggar than eat royal food tasting of their blood.

And we know not whether their victory or ours be better for us. The sons of my uncle and king, Dhritarashtra, are here before us: after their death, should we wish to live?

In the dark night of my soul I feel desolation. In my self-pity I see not the way of righteousness. I am thy disciple, come to thee in supplication: be a light unto me on the path of my duty.

For neither the kingdom of the earth, nor the kingdom of the gods in heaven, could

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give me peace from the fire of sorrow which thus burns my life.

Sanjaya

When Arjuna the great warrior had thus unburdened his heart, "I will not fight, Krishna," he said, and then fell silent.

Krishna smiled and spoke to Arjuna - there between the two armies the voice of God spoke these words:

Krishna

Thy tears are for those beyond tears; and are thy words of wisdom? The wise grieve not for those who live; and they grieve not for those who die - for life and death shall pass away.

Because we all have been for all time: I, and thou, and those kings of men. And we all shall be for all time, we all for ever and ever.

As the Spirit of our mortal body wanders on in childhood, and youth and old age, the Spirit wanders on to a new body: of this the sage has no doubts.*

From the world of the senses, Arjuna, comes heat and comes cold, and pleasure and pain. They come and they go: they are transient. Arise above them, strong soul.

The man whom these cannot move, whose soul is one, beyond pleasure and pain, is worthy of life in Eternity.

The unreal never is: the Real never is not. This truth indeed has been seen by those who can see the true.

Interwoven in his creation, the Spirit is beyond destruction. No one can bring to an end the Spirit which is everlasting.

For beyond time he dwells in these bodies, though these bodies have an end in their time; but he remains immeasurable, immortal. Therefore, great warrior, carry on thy fight.

If any man thinks he slays, and if another thinks he is slain, neither knows the ways of truth. The eternal in man cannot kill: the Eternal in man cannot die.

He is never born, and he never dies. He is in Eternity: he is for evermore. Never-born and eternal, beyond times gone or to come, he does not die when the body dies.

When a man knows him as never-born, everlasting, never-changing, beyond all destruction, how can that man kill a man, or cause another to kill?

As a man leaves an old garment and puts on one that is new, the Spirit leaves his mortal body and then puts on one that is new.†

Weapons cannot hurt the Spirit and fire can never burn him. Untouched is he by drenching waters, untouched is he by parching winds.

Beyond the power of sword and fire, beyond the power of waters and winds, the Spirit is everlasting, omnipresent, never-changing, never moving, ever One.

Invisible is he to mortal eyes, beyond thought and beyond change. Know that he is, and cease from sorrow.

For all things born in truth must die, and out of death in truth comes life. Face to face with what must be, cease thou from sorrow.

Invisible before birth are all beings and after death invisible again. They are seen between two unseens. Why in this truth find sorrow?

The Spirit that is in all beings is immortal in them all: for the death of what cannot die, cease thou to sorrow.

Think thou also of thy duty and do not waver. There is no greater good for a warrior than to fight in a righteous war.

* This very last statement is of doubtful origin, with its blind faith and its shameful appeal to the authority of "the sage". In fact, the Spirit is not an entity, so is not able to travel from one body to another in a linear fashion, as is implied above. Rather, the Spirit is the *totality* of what you are, so it wanders infinitely into the world around you, into other bodies, into other things, and necessarily does so at all times. It wanders with the infinite meanderings of cause and effect. I can only think that some cowardly monk felt the need to insert more than a few words of his own into this text to make it palatable to his taste. Now, when innocent enquirers read this scripture they naturally gravitate towards these few corrupt passages, finding support for their own mistaken ideas. And because these corrupt passages are totally incompatible with the rest of the text the rest of the text is conveniently ignored - convenient to cowardly monks!

† Don't believe a word of it! That cowardly monk has been at work again. I would have written this passage thus: As a candle is able to light many other candles before it is exhausted, and burns no longer, the Spirit goes on its way.

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There is a war that opens the doors of heaven, Arjuna! Happy the warriors whose fate is to fight such a war.

But to forgo this fight for righteousness is to forgo thy duty and honour: is to fall into transgression.

Men will tell of thy dishonour both now and in times to come. And to a man who is in honour, dishonour is more than death.

The great warriors will say that thou hast run from the battle through fear; and those who thought great things of thee will speak of thee in scorn.

And thine enemies will speak of thee in contemptuous words of ill-will and derision, pouring scorn upon thy courage. Can there be for a warrior a more shameful fate?

In death thy glory in heaven, in victory thy glory on earth. Arise therefore, Arjuna, with thy soul ready to fight.

Prepare for war with peace in thy soul. Be in peace in pleasure and pain, in gain and in loss, in victory or in the loss of a battle. In this peace there is no sin.

This is the wisdom of Sankhya - the vision of the Eternal. Hear now the wisdom of Yoga, of the Eternal and freedom from bondage.

No step is lost on this path, and no dangers are found. And even a little progress is freedom from fear.

The follower of this path has one thought, and this is the End of his determination. But many-branched and endless are the thoughts of the man who lacks determination.

There are men who have no vision, yet they speak many words. They follow the letter of the Vedas, and they say: "there is nothing but this."

Their soul is warped with selfish desires, and their heaven is a selfish desire. They have prayers for pleasures and power, the reward of which is earthly rebirth.

Those who love pleasure and power hear and follow their words: they have not the determination ever to be one with the One.

The three Gunas of Nature are the world of the Vedas. Arise beyond the three Gunas, Arjuna! Be in Truth eternal, beyond earthly opposites. Beyond gains and possessions, possess thine own soul.*

As is the use of a well of water where water everywhere overflows, such is the use of all the Vedas to the seer of the Supreme.

Set thy heart upon thy work, but never on its reward. Work not for a reward; but never cease to do thy work.†

Do thy work in the peace of Yoga and, free from selfish desires, be not moved in success or in failure. Yoga is evenness of mind - a peace that is ever the same.

Work done for a reward is much lower than work done in the Yoga of wisdom. Seek salvation in the wisdom of reason. How poor those who work for a reward!

In this wisdom a man goes beyond what is well done and what is not well done. Go thou therefore to wisdom: Yoga is wisdom in work.

Seers in union with wisdom forsake the rewards of their work, and free from the bonds of birth they go to the abode of salvation.

When thy mind leaves behind its dark forest of delusion, thou shalt go beyond the scriptures of times past and still to come.

When thy mind, that may be wavering in the contradictions of many scriptures, shall rest unshaken in divine contemplation, then the goal of Yoga is thine.

Arjuna

How is the man of tranquil wisdom, who abides in divine contemplation? What are his words? What is his silence? What is his work?

Krishna

When a man surrenders all desires that come to the heart and by the grace of God finds the joy of God, then his soul has indeed found peace.

He whose mind is untroubled by sorrows, and for pleasures he has no longings, beyond passion, and fear and anger, he is the sage of unwavering mind.

beyond peacefulness, restlessness, and darkness. The peacefulness, clarity, and bliss of Sattva, the first Guna, is attained through skillfully satisfying the ego and has terrible consequences.

* It is extremely important to understand here that true wisdom lies *beyond* the three Gunas; that is,

† "Work" here means activity towards a goal. It doesn't mean mowing the lawn.

PHILOSOPHIC WORKS

Who everywhere is free from all ties, who neither rejoices nor sorrows if fortune is good or ill, his is a serene wisdom.

When in recollection he withdraws all his senses from the attractions of the pleasures of sense, even as a tortoise withdraws all its limbs, then his is a serene wisdom.

Pleasures of sense, but not desires, disappear from the austere soul. Even desires disappear when the soul has seen the Supreme.

The restless violence of the senses impetuously carries away the mind of even a wise man striving towards perfection.

Bringing them all into the harmony of recollection, let him sit in devotion and union, his soul finding rest in me. For when his senses are in harmony, then his is a serene wisdom.

When a man dwells on the pleasures of sense, attraction for them arises in him. From attraction arises desire, the lust of possession, and this leads to passion, to anger.

From passion comes confusion of mind, then loss of remembrance, the forgetting of duty. From this loss comes the ruin of reason, and the ruin of reason leads man to destruction.

But the soul that moves the world of the senses and yet keeps the senses in harmony, free from attraction and aversion, finds rest in quietness.

In this quietness falls down the burden of all sorrows, for when the heart has found quietness, wisdom has also found peace.*

There is no wisdom for a man without harmony, and without harmony there is no contemplation. Without contemplation there can be no peace, and without peace can there be joy?

For when the mind becomes bound to a passion of the wandering senses, this passion carries away man's wisdom, even as the wind drives a vessel on the waves.

The man who therefore in recollection withdraws his senses from the pleasures of sense, his is a serene wisdom.

In the dark night of all beings awakes to Light the tranquil man. But what is day to other beings is night for the sage who sees all.†

Even as all waters flow into the ocean, but the ocean never overflows, even so the sage feels desires, but he is ever one in his infinite peace.

For the man who forsakes all desires and abandons all pride of possession and of self reaches the goal of peace supreme.

This is the Eternal in man, O Arjuna. Reaching him all delusion is gone. Even in the last hour of his life upon earth, man can reach the Nirvana of Brahman - man can find peace in the peace of his God.

-3-

Arjuna

If thy thought is that vision is greater than action, why dost thou enjoin upon me the terrible action of war?

My mind is in confusion because in thy words I find contradictions. Tell me in truth therefore by what path may I attain the Supreme.

Krishna

In this world there are two roads of perfection, as I told thee before, O prince without sin: Jnana Yoga, the path of wisdom of the Sankhyas, and Karma Yoga, the path of action of the Yogis.

Not by refraining from action does man attain freedom from action. Not by mere renunciation does he attain supreme perfection.

For not even for a moment can a man be without action. Helplessly are all driven to action by the forces born of Nature.

He who withdraws himself from actions, but ponders on their pleasures in his heart, he is under a delusion and is a false follower of the Path.

But great is the man who, free from attachments, and with a mind ruling its powers in harmony, works on the path of Karma Yoga, the path of consecrated action.

* The "quietness" spoken of here comes from having perfectly understood Ultimate Reality and having completely sacrificed oneself to it. It is *absolutely not* the quietness of being "well-balanced" and "centred".

† The harmony and peace of ordinary people is seen by the sage to be disharmony and violence.

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Action is greater than inaction: perform therefore thy task in life. Even the life of the body could not be if there were no action.*

The world is in the bonds of action, unless the action is consecration. Let thy actions then be pure, free from the bonds of desire.

Thus spoke the Lord of Creation when he made both man and sacrifice: "By sacrifice thou shalt multiply and obtain all thy desires.

By sacrifice shalt thou honour the gods and the gods will then love thee. And thus in harmony with them shalt thou attain the supreme good.

For pleased with thy sacrifice, the gods will grant thee the joy of all thy desires. Only a thief would enjoy their gifts and not offer them in sacrifice."[†]

Holy men who take as food the remains of sacrifice become free from all their sins; but the unholy who have feasts for themselves eat food that is in truth sin.

Food is the life of all beings, and all food comes from rain above. Sacrifice brings rain from heaven, and sacrifice is sacred action.[‡]

Sacred action is described in the Vedas as these come from the Eternal, and therefore is the Eternal everpresent in sacrifice.

Thus was the Wheel of the Law set in motion, and that man lives indeed in vain who in a sinful life of pleasures helps not in its revolutions.

But the man who has found the joy of the Spirit and in the Spirit has satisfaction, who in the Spirit has found his peace, that man is beyond the law of action.

He is beyond what is done and beyond what is not done, and in all his works he is beyond the help of mortal beings.

In liberty from the bonds of attachment, do thou therefore the work to be done: for the man whose work is pure attains indeed the Supreme.

King Janaka and other warriors reached perfection by the path of action: let thy aim be the good of all, and then carry on thy task in life.

In the actions of the best men others find their rule of action. The path that a great man follows becomes a guide to the world.

I have no work to do in all the worlds, Arjuna - for these are mine. I have nothing to obtain, because I have all. And yet I work.

If I was not bound to action, never-tiring, everlastingly, men that follow many paths would follow my path of inaction.

If ever my work had an end, these worlds would end in destruction, confusion would reign within all: this would be the death of all beings.

Even as the unwise work selfishly in the bondage of selfish works, let the wise man work unselfishly for the good of all the world.

Let not the wise disturb the mind of the unwise in their selfish work. Let him, working with devotion, show them the joy of good work.[§]

All actions take place in time by the interweaving of the forces of Nature; but the man lost in selfish delusion thinks that he himself is the actor.

But the man who knows the relation between the forces of Nature and actions, sees how some forces of Nature work upon other forces of Nature, and becomes not their slave.

Those who are under the delusion of the forces of Nature bind themselves to the work of these forces. Let not the wise man who sees the All disturb the unwise who sees not the All.

Offer to me all thy works and rest thy mind on the Supreme. Be free from vain hopes and selfish thoughts, and with inner peace fight thou thy fight.

Those who ever follow my doctrine and who have faith, and have a good will, find through pure work their freedom.

But those who follow not my doctrine, and who have ill-will, are men blind to all wisdom, confused in mind: they are lost.

[§] The only problem with this piece of advice is that everything the wise man does will disturb the mind of the unwise. The unwise never agree with anything the wise man says or does. If he speaks truth they will be disturbed, and if he remains silent they will likewise be disturbed, because silence speaks. The important thing to understand here is that the wise never disturb fools unnecessarily. They never do so out of malice for example, because the wise never feel malice.

* Action is greater than inaction because inaction is unreal.

[†] One sacrifices the pleasures of delusion, the bliss of ignorance, and the joy of possession, in return for which one gains All - the Infinite.

[‡] Food comes from God, the Infinite. Sacrifice, if it is sacrifice of all, brings God.

PHILOSOPHIC WORKS

"Even a wise man acts under the impulse of his nature: all beings follow nature. Of what use is restraint?"

Hate and lust for things of nature have their roots in man's lower nature. Let him not fall under their power: they are the two enemies in his path.

And do thy duty, even if it be humble, rather than another's, even if it be great. To die in one's duty is life: to live in another's is death.

Arjuna

What power is it, Krishna, that drives man to act sinfully, even unwillingly, as if powerlessly?

Krishna

It is greedy desire and wrath, born of passion, the great evil, the sum of destruction: this is the enemy of the soul.

All is clouded by desire: as fire by smoke, as a mirror by dust, as an unborn babe by its covering.

Wisdom is clouded by desire, the everpresent enemy of the wise, desire in its innumerable forms, which like a fire cannot find satisfaction.

Desire has found a place in man's senses and mind and reason. Through these it blinds the soul, after having over-clouded wisdom.

Set thou, therefore, thy senses in harmony, and then slay thou sinful desire, the destroyer of vision and wisdom.

They say that the power of the senses is great. But greater than the senses is the mind. Greater than the mind is Buddhi, reason; and greater than reason is He - the Spirit in man and in all.*

Know Him therefore who is above reason; and let his peace give thee peace. Be a warrior and kill desire, the powerful enemy of the soul.

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Krishna

I revealed this everlasting Yoga to Vivasvan, the sun, the father of light. He in turn revealed it to Manu, his son, the father of

man. And Manu taught his son, king Ikshvaku, the saint.

Then it was taught from father to son in the line of kings who were saints; but in the revolutions of times immemorial this doctrine was forgotten by men.

Today I am revealing to thee this Yoga eternal, this secret supreme: because of thy love for me, and because I am thy friend.

Arjuna

Thy birth was after the birth of the sun: the birth of the sun was before thine. What is the meaning of thy words: "I revealed this Yoga to Vivasvan"?

Krishna

I have been born many times, Arjuna, and many times hast thou been born. But I remember my past lives, and thou hast forgotten thine.†

Although I am unborn, everlasting, and I am the Lord of all, I come to my realm of nature and through my wondrous power I am born.

When righteousness is weak and faints and unrighteousness exults in pride, then my Spirit arises on earth.

For the salvation of those who are good, for the destruction of evil in men, for the fulfilment of the kingdom of righteousness, I come to this world in the ages that pass.

He who knows my birth as God and who knows my sacrifice, when he leaves his mortal body, he goes no more from death to death, for he in truth comes to me.‡

How many have come to me, trusting in me, filled with my Spirit, in peace from passions and fears and anger, made pure by the fire of wisdom!

In any way that men love me in that same way they find my love: for many are the paths of men, but they all in the end come to me.§

† Again, this is speaking of cause and effect, rather than literal rebirth. The point is that the wise know where they come from (infinite causation) while fools are lost because of their failure to understand cause and effect.

‡ He who knows that the finite is a manifestation of the infinite transcends the finite and arrives at the infinite.

§ Love of Truth always leads to Truth, and there are many ways to love Truth because there are

* This is not to say that reason is inferior in any way, for reason leads to God.

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Those who lust for earthly power offer sacrifice to the gods of the earth; for soon in this world of men success and power come from work.

The four orders of men arose from me, in justice to their natures and their works. Know that this work was mine, though I am beyond work, in Eternity.

In the bonds of works I am free, because in them I am free from desires. The man who can see this truth, in his work he finds his freedom.

This was known by men of old times, and thus in their work they found liberation. Do thou therefore thy work in life in the spirit that their work was done.

What is work? What is beyond work? Even some seers see this not aright. I will teach thee the truth of pure work, and this truth shall make thee free.*

Know therefore what is work, and also know what is wrong work. And know also of a work that is silence: mysterious is the path of work.

The man who in his work finds silence, and who sees that silence is work, this man in truth sees the Light and in all his works finds peace.

He whose undertakings are free from anxious desire and fanciful thought, whose work is made pure in the fire of wisdom: he is called wise by those who see.

In whatever work he does such a man in truth has peace: he expects nothing, he relies on nothing, and ever has fullness of joy.

He has no vain hopes, he is the master of his soul, he surrenders all he has, only his body works: he is free from sin.

He is glad with whatever God gives him, and he has risen beyond the two contraries here below; he is without jealousy, and in success or in failure he is one: his works bind him not.

He has attained liberation: he is free from all bonds, his mind has found peace in wisdom, and his work is a holy sacrifice. The work of such a man is pure.

countless manifestations of Truth to inspire such love. But there are also countless ways to love untruth, and the love of untruth never leads to Truth.

* It shall be seen that pure work is as different from ordinary work as are the clouds from mud. And that the harder ordinary people work, the less work is done.

Who in all his work sees God, he in truth goes unto God: God is his worship, God is his offering, offered by God in the fire of God.

There are Yogis whose sacrifice is an offering to the gods; but others offer as a sacrifice their own soul in the fire of God.

In the fire of an inner harmony some surrender their senses in darkness; and in the fire of the senses some surrender their outer light.

Others sacrifice their breath of life and also the powers of life in the fire of an inner union lighted by a flash of vision.

And others, faithful to austere vows, offer their wealth as a sacrifice, or their penance, or their practice of Yoga, or their sacred studies, or their knowledge.

Some offer their out-flowing breath into the breath that flows in; and the in-flowing breath into the breath that flows out: they aim at Pranayama, breath-harmony, and the flow of their breath is in peace.

Others, through practice of abstinence, offer their life into Life. All those know what is sacrifice, and through sacrifice purify their sins.†

Neither this world nor the world to come is for him who does not sacrifice; and those who enjoy what remains of the sacrifice go unto Brahman.‡

Thus in many ways men sacrifice, and in many ways they go to Brahman. Know that all sacrifice is holy work, and knowing this thou shalt be free.

But greater than any earthly sacrifice is the sacrifice of sacred wisdom. For wisdom is in truth the end of all holy work.§

Those who themselves have seen the Truth can be thy teachers of wisdom. Ask from them, bow unto them, be thou unto them a servant.

When wisdom is thine, Arjuna, never more shalt thou be in confusion; for thou shalt see all things in thy heart, and thou shalt see thy heart in me.

† Unfortunately only a person who abandons false thoughts can achieve wisdom. It is possible to perform all the above practices for a thousand years without abandoning a single false notion.

‡ Indeed, but it must be made clear that the sacrifice is of all one's false thoughts, all of one's self. He is blessed who loves what is left.

§ Wisdom itself is the sacrifice in which ignorance is sacrificed.

PHILOSOPHIC WORKS

And even if thou wert the greatest of sinners, with the help of the boat of wisdom thou shalt cross the sea of evil.

Even as a burning fire burns all fuel into ashes, the fire of eternal wisdom burns into ashes all works.

There is nothing like wisdom to make us pure on this earth. The man who lives in self-harmony finds this truth in his soul.

He who has faith has wisdom, who lives in self-harmony, whose faith is his life; and he who finds wisdom, soon finds the peace supreme.

But he who has no faith and no wisdom, and whose soul is in doubt, is lost. For neither this world, nor the world to come, nor joy is ever for the man who doubts.

He who makes pure his works by Yoga, who watches over his soul, and who by wisdom destroys his doubts, is free from the bondage of selfish work.

Kill therefore with the sword of wisdom the doubt born of ignorance that lies in thy heart. Be one in self-harmony, in Yoga, and arise, great warrior, arise.

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Arjuna

Renunciation is praised by thee, Krishna, and then the Yoga of holy work. Of these two, tell me in truth, which is the higher path?

Krishna

Both renunciation and holy work are a path to the Supreme; but better than surrender of work is the Yoga of holy work.*

Know that a man of true renunciation is he who craves not nor hates; for he who is above the two contraries soon finds his freedom.

Ignorant men, but not the wise, say that Sankhya and Yoga are different paths; but he who gives all his soul to one reaches the end of the two.

Because the victory won by the man of wisdom is also won by the man of good

work. That man sees indeed the truth who sees that vision and creation are one.[†]

But renunciation, Arjuna, is difficult to attain without Yoga of work. When a sage is one in Yoga he soon is one in God.[‡]

No one stains a man who is pure, who is in harmony, who is master of his life, whose soul is one with the soul of all.

"I am not doing any work", thinks the man who is in harmony, who sees the truth. For in seeing or hearing, smelling or touching, in eating or walking, or sleeping, or breathing, in talking or grasping or relaxing, and even in opening or closing his eyes, he remembers: "It is the servants of my soul that are working."[§]

Offer all thy works to God, throw off selfish bonds, and do thy work. No sin can then stain thee, even as waters do not stain the leaf of the lotus.

The Yogi works for the purification of the soul: he throws off selfish attachment, and thus it is only his body or his senses or his mind or his reason that works.

This man of harmony surrenders the reward of his work and thus attains final peace: the man of disharmony, urged by desire, is attached to reward and remains in bondage.**

The ruler of his soul surrenders in mind all work, and rests in the joy of quietness in the castle of nine gates of his body: he neither does selfish work nor causes others to do it.

The Lord of the world is beyond the works of the world and their working, and beyond the results of these works; but the work of Nature rolls on.

The evil works or the good works of men are not his work. Wisdom is darkened by un wisdom, and this leads them astray.

But those whose un wisdom is made pure by the wisdom of their inner Spirit, their wisdom is unto them a sun and in its radiance they see the Supreme.

[†] The man of wisdom has achieved holy work and the man of holy work has achieved wisdom. These truths are by definition.

[‡] Without holy action, that is, without going beyond both action and inaction, renunciation is incomplete. Holy action does not precede renunciation; they are the same.

[§] Nature serves itself.

** The reward may be emotional as well as monetary.

* There can be no holy work without true, complete renunciation because holy work is the outcome of such renunciation. The Yoga of holy work is better than renunciation because it is the perfection of renunciation. Any "surrender of work" is a mistaken renunciation, being an attachment to non-action.

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Their thoughts on Him and one with Him, they abide in Him, and He is the end of their journey. And they reach the land of never-returning, because their wisdom has made them pure of sin.

With the same evenness of love they behold a Brahmin who is learned and holy, or a cow, or an elephant, or a dog, and even the man who eats a dog.

Those whose minds are ever serene win the victory of life on this earth. God is pure and ever one, and ever one they are in God.

The man who sees Brahman abides in Brahman: his reason is steady, gone is his delusion. When pleasure comes he is not shaken, and when pain comes he trembles not.

He is not bound by things without, and within he finds inner gladness. His soul is one in Brahman and he attains everlasting joy.

For the pleasures that come from the world bear in them sorrows to come. They come and they go, they are transient: not in them do the wise find joy.

But he who on this earth, before his departure, can endure the storms of desire and wrath, this man is a Yogi, this man has joy.*

He has inner joy, he has inner gladness, and he has found inner Light. This Yogi attains the Nirvana of Brahman: he is one with God and goes unto God.

Holy men reach the Nirvana of Brahman: their sins are no more, their doubts are gone, their soul is in harmony, their joy is in the good of all.

Because the peace of God is with them whose mind and soul are in harmony, who are free from desire and wrath, who know their own soul.

When the sage of silence, the Muni, closes the doors of his soul and, resting his inner gaze between the eyebrows, keeps peaceful even the ebbing and flowing of breath; and with life and mind and reason in harmony, and with desire and fear and wrath gone, keeps silent his soul before final freedom, he in truth has attained final freedom.

He knows me, the God of the worlds who accepts the offerings of men, the God who is the friend of all. He knows me and he attains peace.

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Krishna

He who works not for an earthly reward, but does the work to be done, he is a Sanyasi, he is a Yogi: not he who lights not the sacred fire or offers not the holy sacrifice.†

Because the Sanyasi of renunciation is also a Yogi of holy work; and no man can be a Yogi who surrenders not his earthly will.

When the sage climbs the heights of Yoga, he follows the path of work; but when he reaches the heights of Yoga, he is in the land of peace.

And he reaches the heights of Yoga when he surrenders his earthly will: when he is not bound by the work of his senses, and he is not bound by his earthly works.

Arise therefore! And with the help of thy Spirit lift up thy soul: allow not thy soul to fall. For thy soul can be thy friend, and thy soul can be thine enemy.

The soul of man is his friend when by the Spirit he has conquered his soul; but when a man is not lord of his soul then this becomes his own enemy.

When his soul is in peace he is in peace, and then his soul is in God. In cold or in heat, in pleasure or pain, in glory or disgrace, he is ever in Him.

When, happy with vision and wisdom, he is master of his own inner life, his soul sublime set on high, then he is called a Yogi in harmony. To him gold or stones or earth are one.

He has risen on the heights of his soul. And in peace he beholds relatives, companions and friends, those impartial or indifferent or who hate him: he sees them all with the same inner peace.

Day after day, let the Yogi practise the harmony of soul: in a secret place, in deep solitude, master of his mind, hoping for nothing, desiring nothing.

Let him find a place that is pure and a seat that is restful. On that seat let him rest and

* Only the strength of the "joy" of wisdom is enough to keep the mind free of all desire. This holy joy is neither joy nor pain nor anywhere between joy and pain, but is the elimination of joy and pain.

† To speak the Truth at all times is the only holy sacrifice. He is a Yogi who speaks truly.

PHILOSOPHIC WORKS

practise Yoga for the purification of the soul: with the life of his body and mind in peace; his soul in silence before the One.

With soul in peace, and all fear gone, and strong in the vow of holiness, let him rest with mind in harmony, his soul on me, his God supreme.

The Yogi who, lord of his mind, ever prays in this harmony of soul, attains the peace of Nirvana, the peace supreme that is in me.

Yoga is harmony. Not for him who eats too much, or for him who eats too little; not for him who sleeps too little, or for him who sleeps too much.

A harmony in eating and resting, in sleeping and keeping awake: a perfection in whatever one does. This is the Yoga that gives peace from all pain.

When the mind of the Yogi is in harmony and finds rest in the Spirit within, all restless desires gone, then he is a Yুক্তa, one in God.

Then his soul is a lamp whose light is steady, for it burns in a shelter where no winds come.

When the mind is resting in the stillness of the prayer of Yoga, and by the grace of the Spirit sees the Spirit and therein finds fulfilment; then seeker knows the joy of Eternity: a vision seen by reason far beyond what senses can see. He abides therein and moves not from Truth.

He has found joy and Truth, a vision for him supreme. He is therein steady: the greatest pain moves him not.

In this union of Yoga there is liberty: a deliverance from the oppression of pain. This Yoga must be followed with faith, with a strong and courageous heart.

When all desires are in peace and the mind, withdrawing within, gathers the multitudinous straying senses into the harmony of recollection, then, with reason armed with resolution, let the seeker quietly lead the mind into the Spirit, and let all his thoughts be silenced.

And whenever the mind unsteady and restless strays away from the Spirit, let him ever and for ever lead it again to the Spirit.

Thus the joy supreme comes to the Yogi whose heart is still, whose passions are peace, who is pure from sin, who is one with Brahman, with God.

The Yogi who pure from sin ever prays in this harmony of soul soon feels the joy of Eternity, the infinite joy of union with God.

He sees himself in the heart of all beings and he sees all beings in his heart. This is the vision of the Yogi of harmony, a vision which is ever one.

And when he sees me in all and he sees all in me, then I never leave him and he never leaves me.

He who in this oneness of love, loves me in whatever he sees, wherever this man may live, in truth this man lives in me.

And he is the greatest Yogi he whose vision is ever one: when the pleasures and pain of others is his own pleasure and pain.

Arjuna

Thou hast told me of a Yoga of constant oneness. O Krishna, of a communion which is ever one. But, Krishna, the mind is inconstant: in its restlessness I cannot find rest.

The mind is restless, Krishna, impetuous, self-willed, hard to train: to master the mind seems as difficult as to master the mighty winds.

Krishna

The mind is indeed restless, Arjuna: it is indeed hard to train. But by constant practice and by freedom from passions the mind in truth can be trained.

When the mind is not in harmony, this divine communion is hard to attain; but the man whose mind is in harmony attains it, if he knows and if he strives.

Arjuna

And if a man strives and fails and reaches not the End of Yoga, for his mind is not in Yoga; and yet this man has faith, what is his end, O Krishna?

Far from earth and far from heaven, wandering in the pathless winds, does he vanish like a cloud into air, not having found the path of God?

Be a light in my darkness, Krishna: be thou unto me a Light. Who can solve this doubt but thee?

Krishna

Neither in this world nor in the world to come does ever this man pass away; for the

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man who does the good, my son, never treads the path of death.

He dwells for innumerable years in the heaven of those who did good; and then this man who failed in Yoga is born again in the house of the good and the great.

He may even be born into a family of Yogis, where the wisdom of Yoga shines; but to be born in such a family is a rare event in this world.

And he begins his new life with the wisdom of a former life; and he begins to strive again, ever onwards towards perfection.*

Because his former yearning and struggle irresistibly carries him onwards, and even he who merely yearns for Yoga goes beyond the words of books.

And thus the Yogi ever-striving, and with soul pure from sin, attains perfection through many lives and reaches the End Supreme.

Be thou a Yogi, Arjuna! Because the Yogi goes beyond those who only follow the path of the austere, or of wisdom, or of work.

And the greatest of all Yogis is he who with all his soul has faith, and he who with all his soul loves me.

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Krishna

Hear now, Arjuna, how thou shalt have the full vision of me, if thy heart is set on me and if, striving for Yoga, I am thy refuge supreme.

And I will speak to thee of that wisdom and vision which, when known, there is nothing else for thee to know.

Among thousands of men perhaps one strives for perfection; and among thousands of those who strive perhaps one knows me in truth.

The visible forms of my nature are eight: earth, water, fire, air, ether; the mind, reason, and the sense of "I".

But beyond my visible nature is my invisible Spirit. This is the fountain of life whereby this universe has its being.

All things have their life in this Life, and I am their beginning and end.

In this whole vast universe there is nothing higher than I. All the worlds have their rest in me, as many pearls upon a string.

I am the taste of living waters and the light of the sun and the moon. I am OM, the sacred word of the Vedas, sound in silence, heroism in men.

I am the pure fragrance that comes from the earth and the brightness of fire I am. I am the life of all living beings, and the austere life of those who train their souls.

And I am from everlasting the seed of eternal life. I am the intelligence of the intelligent. I am the beauty of the beautiful.†

I am the power of those who are strong, when this power is free from passions and selfish desires. I am desire when this is pure, when this desire is not against righteousness.

And know that the three Gunas, the three states of the soul, come from me: peaceful light, restless life, and lifeless darkness. But I am not in them: they are in me.

How the whole world is under the delusion of these shadows of the soul, and knows not me though for ever I am!

My mysterious cloud of appearance is hard to pass beyond; but those who in truth come to me go beyond the world of shadows.

But men who do evil seek not me: their soul is darkened by delusion. Their vision is veiled by the cloud of appearance; their heart has chosen the path of evil.

There are four kinds of men who are good, and the four love me, Arjuna: the man of sorrows, the seeker of knowledge, the seeker of something he treasures, and the man of vision.

The greatest of these is the man of vision, who is ever one, who loves the One. For I love the man of vision, and the man of vision loves me.

These four kinds of men are good; but the man of vision and I are one. His whole soul is one in me, and I am his Path Supreme.

At the end of many lives the man of vision comes to me. "God is all" this great man says. Such a spirit sublime how rarely is he found!

* During his life he sows the seeds for a crop which he himself cannot grow. If a man knows of God, but is too weak to live intimately with God, then he will rear his children and his friends to be stronger than himself.

† When this is beauty of soul and therefore of wisdom.

PHILOSOPHIC WORKS

Men whose desires have clouded their vision, give their love to other gods, and led by their selfish nature, follow many other paths.

For if a man desires with faith to adore this or that god, I give faith unto that man, a faith that is firm and moves not.

And, when this man, full of faith, goes and adores that god, from him he attains his desires; but whatever is good comes from me.

But these are men of little wisdom, and the good they want has an end. Those who love the gods go to the gods; but those who love me come unto me.

The unwise think that I am that form of my lower nature which is seen by mortal eyes: they know not my higher nature, imperishable and supreme.

For my glory is not seen by all: I am hidden by my veil of mystery; and in its delusion the world knows me not, who was never born and for ever I am.

I know all that was and is and is to come, Arjuna; but no one in truth knows me.

All beings are born in delusion, the delusion of division which comes from desire and hate.

But there are men who do what is good, and whose sins have come to an end. They are free from the delusion of division, and they worship me with all their soul.

For those are men who take refuge in me and strive to be free from age and death, they know Brahman, they know Atman, and they know what Karma is.

They know me in earth and in heaven, and in the fire of sacrifice. Their souls are pure, in harmony, and even when their time to go comes they see me.

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Arjuna

Who is Brahman? Who is Atman? And what is Karma, Spirit Supreme? What is the kingdom of earth? And what is the kingdom of Light.

Who offers the sacrifice in the body? How is the offering made? And when the time to go comes, how do those whose soul is in harmony know thee?

Krishna

Brahman is the Supreme, the Eternal. Atman is his Spirit in man. Karma is the force

of creation, wherefrom all things have their life.

Matter is the kingdom of the earth, which in time passes away; but the Spirit is the kingdom of Light. In this body I offer sacrifice, and my body is a sacrifice.

And he who at the end of his time leaves his body thinking of me, he in truth comes to my being; he in truth comes unto me.

For on whomsoever one thinks at the last moment of life, unto him in truth he goes, through sympathy with his nature.

Think of me therefore at all times; remember thou me and fight. And with mind and reason on me, thou shalt in truth come to me.*

For if a man thinks of the Spirit Supreme with a mind that wanders not, because it has been trained in Yoga, he goes to that Spirit of Light.

He who remembers the Poet, the Creator, who rules all things from all time, smaller than the smallest atom, but upholding this vast universe, who shines like the sun beyond darkness, far far beyond human thought; and at the time of his departure is in union of love and the power of Yoga and, with a mind that wanders not, keeps the power of his life between his eye-brows, he goes to that Spirit Supreme, the Supreme Spirit of Light.

Hear now of that Path which the seers of the Veda call the Eternal, and which is reached by those who, in peace from earthly passions, live a life of holiness and strive for perfection.

If when a man leaves his earthly body he is in the silence of Yoga and, closing the doors of the soul, he keeps the mind in his heart, and places in the head the breath of life.

And remembering me he utters OM, the eternal WORD of Brahman, he goes to the Path Supreme.

Those who in the devotion of Yoga rest all their soul ever on me, very soon come unto me.

* Remember that in fact you are dying and being reborn each and every moment. You are not the same person for two consecutive moments, nor is it the same world. So think of God each moment, and you will find yourself with God.

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And when those great spirits are in me, the Abode of joy supreme, they never return again to this world of human sorrow.

For all the worlds pass away, even the world of Brahma, the Creator: they pass away and return. But he who comes unto me goes no more from death to death.

They who know that the vast day of Brahma, the god of creation, ever lasts a thousand ages; and that his night lasts also a thousand ages - they know in truth day and night.

When that day comes, all the visible creation arises from the Invisible; and all creation disappears into the invisible when the night of darkness comes.

Thus the infinity of beings which live again and again all powerlessly disappear when the night and darkness comes; and they all return again at the rising of the day.

But beyond this creation, visible and invisible, there is an Invisible, higher, Eternal; and when all things pass away this remains for ever and ever.

This Invisible is called the Everlasting and is the highest End supreme. Those who reach him never return. This is my supreme abode.

This Supreme Spirit, Arjuna, is attained by an ever-living love. In him all things have their life, and from him all things have come.

Hear now of a time of light when Yogis go to eternal Life; and hear of a time of darkness when they return to death on earth.

If they depart in the flame, the light, the day, the bright weeks of the moon and the months of increasing light of the sun, those who know Brahman go unto Brahman.

But if they depart in the smoke, the night, the dark weeks of the moon and the months of decreasing days of the sun, they enter the lunar light, and return to the world of death.

These are the two paths that are for ever: the path of light and the path of darkness. The one leads to the land of never- returning: the other returns to sorrow.

The Yogi who knows these two paths lives never more in delusion. Therefore ever and for ever be thou one in Yoga, Arjuna.

There is a reward that comes from the Vedas, or from sacrifice, from an austere life or from holy gifts. But a far greater reward is attained by the Yogi who knows the truth of Light and darkness: he attains his Everlasting Home.

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Krishna

I will tell thee a supreme mystery, because thy soul has faith. It is vision and wisdom and when known thou shalt be free from sin.

It is the supreme mystery and wisdom and the purification supreme. Seen in a wonder of vision, it is a path of righteousness very easy to follow, leading to the highest End.

But those who have no faith in this Truth, come not unto me: they return to the cycles of life and death.

All this visible universe comes from my invisible Being. All beings have their rest in me, but I have not my rest in them.

And in truth they rest not in me: consider my sacred mystery. I am the source of all beings, I support them all, but I rest not in them.

Even as the mighty winds rest in the vastness of the ethereal space, all beings have their rest in me. Know thou this truth.

At the end of the night of time all things return to my nature; and when the new day of time begins I bring them again into light.

Thus through my nature I bring forth all creation, and this rolls round in the circles of time.

But I am not bound by this vast work of creation. I am and I watch the drama of works.

I watch and in its work of creation nature brings forth all that moves and moves not: and thus the revolutions of the world go round.

But the fools of the world know not me when they see me in my own human body. They know not my Spirit supreme, the infinite God of this all.

Their hope is in vain, their works are in vain, their learning is vain, their thoughts are vain. They fall down to the nature of demons, towards the darkness of delusion of hell.

But there are some great souls who know me: their refuge is my own divine nature. They love me with a oneness of love: they know that I am the source of all.

They praise me with devotion, they praise me for ever and ever. Their vows are strong; their harmony is ever one; and they worship me with their love.

PHILOSOPHIC WORKS

Others worship me, and work for me, with the sacrifice of spiritual vision. They worship me as One and as many, because they see that all is in me.

For I am the sacrifice and the offering, the sacred gift and the sacred plant. I am the holy words, the holy food, the holy fire, and the offering that is made in the fire.

I am the Father of this universe, and even the Source of the Father. I am the Mother of this universe, and the Creator of all. I am the Highest to be known, the Path of purification, the holy OM, the Three Vedas.

I am the Way, and the Master who watches in silence; thy friend and thy shelter and thy abode of peace. I am the beginning and the middle and the end of all things: their seed of Eternity, their Treasure supreme.

The heat of the sun comes from me, and I send and withhold the rain. I am life immortal and death; I am what is and I am what is not.

There are men who know the Three Vedas, who drink the Soma, who are pure from sin. They worship and pray for heaven. They reach indeed the heaven of Indra, the king of the gods, and there they enjoy royal pleasures.

They enjoy that vast world of heaven, but the reward of their work comes to an end: they return to the world of death. They follow the words of the Three Vedas, they lust for pleasures that pass away: in truth they attain pleasures that pass away.

But to those who adore me with a pure oneness of soul, to those who are ever in harmony, I increase what they have and I give them what they have not.

Even those who in faith worship other gods, because of their love they worship me, although not in the right way.

For I accept every sacrifice, and I am their Lord supreme. But they know not my pure Being, and because of this they fall.

For those who worship the gods go to the gods, and those who worship the fathers go to the fathers. Those who worship the lower spirits go to the lower spirits; but those who worship me come unto me.

He who offers to me with devotion only a leaf, or a flower, or a fruit, or even a little water, this I accept from that yearning soul, because with a pure heart it was offered with love.

Whatever you do, or eat, or give, or offer in adoration, let it be an offering to me; and whatever you suffer, suffer it for me.

Thus thou shalt be free from the bonds of Karma which yield fruits that are evil and good; and with thy soul one in renunciation thou shalt be free and come to me.

I am the same to all beings, and my love is ever the same; but those who worship me with devotion, they are in me and I am in them.

For even if the greatest sinner worships me with all his soul, he must be considered righteous, because of his righteous will.

And he shall soon become pure and reach everlasting peace. For this is my word of promise, that he who loves me shall not perish.

For all those who come to me for shelter, however weak or humble or sinful they may be - women or Vaisyas or Sudras - they all reach the Path supreme.

How much more the holy Brahmins and the royal saints who love me! Having come to this world of sorrow, which is transient, love thou me.

Give me thy mind and give me thy heart, give me thy offerings and thy adoration; and thus with thy soul in harmony, and making me thy goal supreme, thou shalt in truth come to me.

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Krishna

Hear again mighty Arjuna, hear the glory of my Word again. I speak for thy true good, because thy heart finds joy in me.

The hosts of the gods know not my birth, nor the great seers on earth, for all the gods come from me, and all the great seers, all.

He who knows I am beginningless, unborn, the Lord of all the worlds, this mortal is free from delusion, and from all evils he is free.

Intelligence, spiritual vision, victory over delusion, patient forgiveness, truth, self-harmony, peacefulness, joys and sorrows, to be and not to be, fear and freedom from fear, harmlessness and non-violence, an ever-quietness, satisfaction, simple austerity, generosity, honour and dishonour: these are the conditions of mortals and they all arise from me.

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The seven seers of times immemorial, and the four founders of the human race, being in me, came from my mind; and from them came this world of men.

He who knows my glory and power, he has the oneness of unwavering harmony. This is my truth.

I am the One source of all: the evolution of all comes from me. The wise think this and they worship me in adoration of love.

Their thoughts are on me, their life is in me, and they give light to each other. For ever they speak of my glory; and they find peace and joy.

To those who are ever in harmony, and who worship me with their love, I give the Yoga of vision and with this they come to me.

In my mercy I dwell in their hearts and I dispel their darkness of ignorance by the light of the lamp of wisdom.

Arjuna

Supreme Brahman, Light supreme, and supreme purification, Spirit divine eternal, unborn God from the beginning, omnipresent Lord of all.

Thus all the seers praised thee: the seer divine Narada; Asita, Devala and Vyasa. And this is now thy revelation.

I have faith in all thy words, because these words are words of truth, and neither the gods in heaven nor the demons in hell can grasp thy infinite vastness.

Only thy Spirit knows thy Spirit: only thou knowest thyself. Source of Being in all beings, God of gods, ruler of all.

Tell me in thy mercy of thy divine glory wherein thou art ever, and all the worlds are.

For ever in meditation, how shall I ever know thee? And in what manifestations shall I think of thee, my Lord?

Speak to me again in full of thy power and of thy glory, for I am never tired, never, of hearing thy words of life.

Krishna

Listen and I shall reveal to thee some manifestations of my divine glory. Only the greatest, Arjuna, for there is no end to my infinite greatness.

I am the soul, prince victorious, which dwells in the heart of all things. I am the

beginning, the middle, and the end of all that lives.

Among the sons of light I am Vishnu, and of luminaries the radiant sun. I am the lord of the winds and storms, and of the lights in the night I am the moon.

Of the Vedas I am the Veda of songs, and I am Indra, the chief of the gods. Above man's senses I am the mind, and in all living beings I am the light of consciousness.

Among the terrible powers I am the god of destruction; and among monsters Vitesa, the lord of wealth. Of radiant spirits I am fire; and among high mountains the mountain of the gods.

Of priests I am the divine priest Brihaspati, and among warriors Skanda, the god of war. Of lakes I am the vast ocean.

Among great seers I am Bhrigu; and of words I am OM, the Word of Eternity. Of prayers I am the prayer of silence; and of things that move not I am the Himalayas.

Of trees I am the tree of life, and of heavenly seers Narada. Among celestial musicians, Chitra-ratha; and among seers on earth, Kapila.

Of horses I am the horse of Indra, and of elephants his elephant Airavata. Among me I am king of men.

Of weapons I am the thunderbolt, and of cows the cow of wonder. Among creators I am the creator of love; and among serpents the serpent of Eternity.

Among the snakes of mystery I am Ananta, and of those born in the waters I am Varuna, their lord. Of the spirits of the fathers I am Aryaman, and of rulers Yama, the ruler of death.

Of demons I am Prahlada their prince, and of all things that measure I am time. Of beasts I am the king of beasts, and of birds Vainateya who carries a god.

Among things of purification I am the wind, and among warriors I am Rama, the hero supreme. Of fishes in the sea I am Makara the wonderful, and among all rivers the holy Ganges.

I am the beginning and the middle and the end of all that is. Of all knowledge I am the knowledge of the Soul. Of the many paths of reason I am the one that leads to Truth.*

* Note here that many paths of reason do not lead to Truth, but one does.

PHILOSOPHIC WORKS

Of sounds I am the first sound; of compounds I am coordination. I am time, never-ending time. I am the Creator who sees all.

I am death that carries off all things, and I am the source of things to come. Of feminine nouns I am Fame and Prosperity; Speech, Memory and Intelligence; Constancy and patient Forgiveness.

I am the Brihat songs of all songs in the Vedas. I am the Gayatri of all measures in verse. Of months I am the first of the year, and of the seasons the season of flowers.

I am the cleverness in the gambler's dice. I am the beauty of all things beautiful. I am victory and the struggle for victory. I am the goodness of those who are good.

Of the children of Vrishni I am Krishna; and of the sons of Pandu I am Arjuna. Among seers in silence I am Vyasa; and among poets the poet Usana.

I am the sceptre of the rulers of men; and I am the wise policy of those who seek victory. I am the silence of hidden mysteries; and I am the knowledge of those who know.

And know, Arjuna, that I am the seed of all things that are; and that no being that moves or moves not can ever be without me.

There is no end of my divine greatness, Arjuna. What I have spoken here to thee shows only a small part of my Infinity.

Know thou that whatever is beautiful and good, whatever has glory and power is only a portion of my own radiance.

But of what help is it to thee to know this diversity? Know that with one single fraction of my Being I pervade and support the Universe, and know that I AM.

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Arjuna

In thy mercy thou hast told me the secret supreme of thy Spirit, and thy words have dispelled my delusion.

I have heard in full from thee of the coming and going of beings, and also of thy infinite greatness.

I have heard thy words of truth, but my soul is yearning to see: to see thy form as God of this all.

If thou thinkest, O my Lord, that it can be seen by me, show me, O God of Yoga, the glory of thine own Supreme Being.

Krishna

By hundreds and then by thousands, behold, Arjuna, my manifold celestial forms of innumerable shapes and colours.

Behold the gods of the sun, and those of fire and light; the gods of storm and lightning, and the two luminous charioteers of heaven. Behold, descendant Bharata, marvels never seen before.

See now the whole universe with all things that move and move not, and whatever thy soul may yearn to see. See it all as One in me.

But thou never canst see me with these thy mortal eyes: I will give thee divine sight. Behold my wonder and glory.

Sanjaya

When Krishna, the God of Yoga, had thus spoken, O king, he appeared then to Arjuna in his supreme divine form.

And Arjuna saw in that form countless visions of wonder: eyes from innumerable faces, numerous celestial ornaments, numberless heavenly weapons;

Celestial garlands and vestures, forms anointed with heavenly perfumes. The Infinite Divinity was facing all sides, all marvels contained in him.

If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit.

And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods.

Trembling with awe and wonder, Arjuna bowed his head, and joining his hands in adoration he thus spoke to his God.

Arjuna

I see in thee all the gods, O my God; and the infinity of the beings of thy creation. I see god Brahma on his throne of lotus, and all the seers and serpents of light.

All around I behold thy Infinity: the power of thy innumerable arms, the visions from thy innumerable eyes, the words from thy innumerable mouths, and the fire of life of thy innumerable bodies. Nowhere I see a beginning or middle or end of thee, O God of all, Form Infinite!

I see the splendour of an infinite beauty which illumines the whole universe. It is

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thee! with thy crown and sceptre and circle.
How difficult thou art to see! But I see thee:
as fire, as the sun, blinding, incomprehensible.

Thou art the Imperishable, the highest End of knowledge, the support of this vast universe. Thou, the everlasting ruler of the law of righteousness, the Spirit who is and who was at the beginning.

I see thee without beginning, middle, or end; I behold thy infinite power, the power of thy innumerable arms. I see thine eyes as the sun and the moon. And I see thy face as a sacred fire that gives light and life to the whole universe in the splendour of a vast offering.

Heaven and earth and all the infinite spaces are filled with thy Spirit; and before the wonder of thy fearful majesty the three worlds tremble.

The hosts of the gods come to thee and, joining palms in awe and wonder, they praise and adore. Sages and saints come to thee, and praise thee with songs of glory.

The Rudras of destruction, the Vasus of fire, the Sadhyas of prayers, the Adityas of the sun; the lesser gods Visve-Deves, the two Asvins charioteers of heaven, the Maruts of winds and storms, the Ushmapas spirits of ancestors; the celestial choirs of Gandharvas, the Yakshas keepers of wealth, the demons of hell and the Siddhas who on earth reached perfection: they all behold thee with awe and wonder.

But the worlds also behold thy fearful mighty form, with many mouths and eyes, with many bellies, thighs and feet, frightening with terrible teeth: they tremble in fear, and I also tremble.

When I see thy vast form, reaching the sky, burning with many colours, with wide open mouths, with vast flaming eyes, my heart shakes in terror: my power is gone and gone is my peace. O Vishnu!

Like the fire at the end of Time which burns all in the last day, I see thy vast mouths and thy terrible teeth. Where am I? Where is my shelter? Have mercy on me, God of gods, Refuge Supreme of the world!*

The sons of Dhrita-rashtra, all of them, with other princes of this earth, and Bhishma and Drona and great Karma, and also the greatest warriors of our host, all enter rushing into thy mouths, terror-inspiring with their fearful fangs. Some are caught between them, and their heads crushed into powder.

As roaring torrents of water rush forward into the ocean, so do these heroes of our mortal world rush into thy flaming mouths.

And as moths swiftly rushing enter a burning flame and die, so all these men rush to thy fire, rush fast to their own destruction.

The flames of thy mouths devour all the worlds. Thy glory fills the whole universe. But how terrible thy splendours burn!

Reveal thyself to me! Who art thou in this form of terror? I adore thee, O god supreme: be gracious unto me. I yearn to know thee, who art from the beginning: for I understand not thy mysterious works.

Krishna

I am all-powerful Time which destroys all things, and I have come here to slay these men. Even if thou dost not fight, all the warriors facing thee shall die.

Arise therefore! Win thy glory, conquer thine enemies, and enjoy thy kingdom. Through the fate of their Karma I have doomed them to die: be thou merely the means of my work.

Drona, Bhishma, Jayad-ratha and Karma, and other heroic warriors of this great war have already been slain by me: tremble not, fight and slay them. Thou shalt conquer thine enemies in battle.

Sanjaya

When Arjuna heard the words of Krishna he folded his hands trembling; and with a faltering voice, and bowing in adoration, he spoke.

Arjuna

It is right, O God, that peoples sing thy praises, and that they are glad and rejoice in thee. All evil spirits fly away in fear; but the hosts of the saints bow down before thee.

How could they not bow down in love and adoration, before thee, God of gods, Spirit Supreme? Thou creator of Brahma, the god of creation, thou infinite, eternal, refuge of

* The realization of Truth is not *like* the fire at the end of Time, it is the fire at the end of Time which burns all in the last day.

PHILOSOPHIC WORKS

the world! Thou who art all that is, and all that is not, and all that is Beyond.

Thou God from the beginning, God in man since man was. Thou Treasure supreme of this vast universe. Thou the One to be known and the Knower, the final resting place. Thou infinite Presence in whom all things are.

God of the winds and the waters, of fire and death! Lord of the solitary moon, the Creator, the Ancestor of all! Adoration unto thee, a thousand adorations; and again and again unto thee adoration.

Adoration unto thee who art before me and behind me: adoration unto thee who art on all sides. God of all. All-powerful God of immeasurable might. Thou art the consummation of all: thou art all.

If in careless presumption, or even in friendliness, I said "Krishna! Son of Yadu! My friend!", this I did unconscious of thy greatness.

And if in irreverence I was disrespectful - when alone or with others - and made a jest of thee at games, or resting, or at a feast, forgive me in thy mercy, O thou Immeasurable!

Father of all. Master supreme. Power supreme in all the worlds. Who is like thee? Who is beyond thee?

I bow before thee, I prostrate in adoration; and I beg thy grace, O glorious Lord! As a father to his son, as a friend to his friend, as a lover to his beloved, be gracious unto me, O God.

In a vision I have seen what no man has seen before: I rejoice in exultation, and yet my heart trembles with fear. Have mercy upon me, Lord of gods, Refuge of the whole universe: show me again thine own human form.

I yearn to see thee again with thy crown and sceptre and circle. Show thyself to me again in thine own four-armed form, thou of arms infinite, Infinite Form.

Krishna

By my grace and my wondrous power I have shown to thee, Arjuna, this form supreme made of light, which is the Infinite, the All: mine own form from the beginning, never seen by man before.

Neither Vedas, nor sacrifices, nor studies, nor benefactions, nor rituals, nor fearful austerities can give the vision of my Form

Supreme. Thou alone hast seen this Form, thou the greatest of the Kurus.

Thou hast seen the tremendous form of my greatness, but fear not, and be not bewildered. Free from fear and with a glad heart see my friendly form again.

Sanjaya

Thus spoke Vasudeva to Arjuna, and revealed himself in his human form. The God of all gave peace to his fears and showed himself in his peaceful beauty.

Arjuna

When I see thy gentle human face, Krishna, I return to my own nature, and my heart has peace.

Krishna

Thou hast seen now face to face my form divine so hard to see: for even the gods in heaven ever long to see what thou hast seen.

Not by the Vedas, or an austere life, or gifts to the poor, or ritual offerings can I be seen as thou hast seen me.

Only by love can men see me, and know me, and come unto me.

He who works for me, who loves me, whose End Supreme I am, free from attachment to all things, and with love for all creation, he in truth comes unto me.

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Arjuna

Those who in oneness worship thee as God immanent in all; and those who worship the Transcendent, the Imperishable - Of these, who are the best Yogis?

Krishna

Those who set their hearts on me and ever in love worship me, and who have unshakable faith, these I hold as the best Yogis.

But those who worship the Imperishable, the Infinite, the Transcendent unmanifested; the Omnipresent, the Beyond all thought, the Immutible, the Neverchanging, the Ever One;

Who have all the powers of their soul in harmony, and the same loving mind for all; who find joy in the good of all beings - they reach in truth my very self.

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Yet greater is the toil of those whose minds are set on the Transcendent, for the path of the Transcendent is hard for mortals to attain.

But they for whom I am the End Supreme, who surrender all their works to me, and who with pure love meditate on me and adore me - these I very soon deliver from the ocean of death and life-in-death, because they have set their heart on me.

Set thy heart on me alone, and give to me thy understanding: thou shalt in truth live in me hereafter.

But if thou art unable to rest thy mind on me, then seek to reach me by the practice of Yoga concentration.

If thou art not able to practise concentration, consecrate all thy work to me. By merely doing actions in my service thou shalt attain perfection.

And if even this thou art not able to do, then take refuge in devotion to me and surrender to me the fruit of all thy work - with the selfless devotion of a humble heart.

For concentration is better than mere practice, and meditation is better than concentration; but higher than meditation is surrender in love of the fruit of one's actions, for on surrender follows peace.*

The man who has a good will for all, who is friendly and has compassion; who has no thoughts of "I" or "mine", whose peace is the same in pleasures and sorrows, and who is forgiving;

This Yogi of union, ever full of my joy, whose soul is in harmony and whose determination is strong; whose mind and inner vision are set on me - this man loves me, and he is dear to me.

He whose peace is not shaken by others, and before whom other people find peace, beyond excitement and anger and fear - he is dear to me.

He who is free from vain expectations, who is pure, who is wise and knows what to do, who in inner peace watches both sides, who shakes not, who works for God and not

for himself - this man loves me, and he is dear to me.

He who feels neither excitement nor repulsion, who complains not and lusts not for things; who is beyond good and evil, and who has love - he is dear to me.

The man whose love is the same for his enemies or his friends, whose soul is the same in honour or disgrace, who is beyond heat or cold or pleasure or pain, who is free from the chains of attachments;

Who is balanced in blame and in praise, whose soul is silent, who is happy with whatever he has, whose home is not in this world, and who has love - this man is dear to me.

But even dearer to me are those who have faith and love, and who have me as their End Supreme: those who hear my words of Truth, and who come to the waters of Everlasting Life.

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Krishna

This body, Arjuna, is called the field. He who knows this is called the knower of the field.

Know that I am the knower in all the fields of my creation; and that the wisdom which sees the field and the knower of the field is true wisdom.

Hear from me briefly what the field is and how it is, what its changes are and whence each one comes; who is the knower and what is his power.

This has been sung by seers of the Vedas in many musical measures of verse; and in great words about Brahman, words of faith and full of truth.

The five elements, the thought "I", consciousness, sub-consciousness, the five powers of feeling and the five of action, the one mind over them, the five fields of sense-perception;

Desire, aversion, pleasure, pain, the power of mental unification, intelligence, and courage: this is the field and its modifications.

Humbleness, sincerity, harmlessness, forgiveness, uprightness, devotion to the spiritual master, purity, steadiness, self-harmony;

Freedom from the lust of the senses, absence of the thought of "I", perception of the sorrows of birth, death, old age, disease, and suffering;

* In other words, if you are unable to fill your heart with love of the Infinite for every moment of every day, then do the best you can, and strive to improve. In truth, there can be no real concentration, or meditation, or work, or surrender, or peace, without love of the Infinite.

PHILOSOPHIC WORKS

Freedom from the chains of attachments, even from a selfish attachment to one's children, wife, or home; an ever-present evenness of mind in pleasant or unpleasant events;

A single oneness of pure love, of never-straying love for me; retiring to solitary places, and avoiding the noisy multitudes;

A constant yearning to know the inner Spirit, and a vision of Truth which gives liberation: this is true wisdom leading to vision. All against this is ignorance.

Now I shall tell thee of the End of wisdom. When a man knows this he goes beyond death. It is Brahman, beginningless, supreme: beyond what is and beyond what is not.

His hands and feet are everywhere, he has heads and mouths everywhere: he sees all, he hears all. He is in all, and he is.

The Light of consciousness comes to him through infinite powers of perception, and yet he is above all these powers. He is beyond all, and yet he supports all. He is beyond the world of matter, and yet he has joy in this world.

He is invisible: he cannot be seen. He is far and he is near, he moves and he moves not, he is within all and he is outside all.

He is ONE in all, but it seems as if he were many. He supports all beings: from him comes destruction, and from him comes creation.

He is the Light of all lights which shines beyond all darkness. It is vision, the end of vision, to be reached by vision, dwelling in the heart of all.

I have told thee briefly what is the field, what is wisdom, and what is the End of man's vision. When a man knows this he enters into my Being.

Know that Prakriti, Nature, and Purusha, Spirit, are both without beginning, and that temporal changes and Gunas, conditions, come all from nature.

Nature is the source of all material things: the maker, the means of making, and the thing made. Spirit is the source of all consciousness which feels pleasure and feels pain.

The spirit of man when in nature feels the ever-changing conditions of nature. When he binds himself to things everchanging, a good or evil fate whirls him round through life-in-death.

But the Spirit Supreme in man is beyond fate. He watches, gives blessing, bears all, feels all. He is called the Lord Supreme and the Supreme Soul.

He who knows in truth this Spirit and knows nature with its changing conditions, wherever this man may be he is no more whirled round by fate.

Some by the Yoga of meditation, and by the grace of the Spirit, see the Spirit in themselves; some by the Yoga of the vision of Truth; and others by the Yoga of work.

And yet there are others who do not know, but they hear from others and adore. They also cross beyond death, because of their devotion to words of Truth.

Whatever is born, Arjuna, whether it moves or it moves not, know that it comes from the union of the field and the knower of the field.

He who sees that the Lord of all is ever the same in all that is, immortal in the field of mortality - he sees the truth.

And when a man sees that the God in himself is the same God in all that is, he hurts not himself by hurting others: then he goes indeed to the highest Path.

He who sees that all work, everywhere, is only the work of nature; and that the Spirit watches this work - he sees the truth.

When a man sees that the infinity of various beings is abiding in the ONE, and is an evolution from the ONE, then he becomes one with Brahman.

Beginningless and free from changing conditions, imperishable is the Spirit Supreme. Though he is in the body, not his is the work of the body, and he is pure from the imperfections of all work.

Just as the omnipresent ether is pure because intangible, so the Spirit dwelling in matter is pure from the touch of matter.

And even as one sun gives light to all things in this world, so the Lord of the field gives light to all his field.

Those who with the eye of inner vision see the distinction between the field and the knower of the field, and see the liberation of spirit from matter, they go into the Supreme.

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I will reveal again a supreme wisdom, of all wisdom the highest: sages who have known it have gone hence to supreme perfection.

Taking refuge in this wisdom they have become part of me: they are not reborn at the time of creation, and they are not destroyed at the time of dissolution.

In the vastness of my Nature I place the seed of things to come; and from this union comes the birth of all beings.

Wherever a being may be born, Arjuna, know that my Nature is his mother and that I am the Father who gave him life.

SATTVA, RAJAS, TAMAS - light, fire, and darkness - are the three constituents of nature. They appear to limit in finite bodies the liberty of their infinite Spirit.*

Of these Sattva because it is pure, and it gives light and is the health of life, binds to earthly happiness and to lower knowledge.†

Rajas is the nature of passion, the source of thirst and attachment. It binds the soul of man to action.

Tamas, which is born of ignorance, darkens the soul of all men. It binds them to sleepy dullness, and then they do not watch and then they do not work.

Sattva binds to happiness; Rajas to action; Tamas, overclouding wisdom, binds to lack of vigilance.

Sometimes Sattva may prevail over Rajas and Tamas, at others Rajas over Tamas and Sattva, and at others Tamas over Sattva and Rajas.

When light shines from the portals of the body's dwelling, then we know that Sattva is in power.

Greed, busy activity, many undertakings, unrest, the lust of desire - these arise when Rajas increases.

Darkness, inertia, negligence, delusion - these appear when Tamas prevails.

If the soul meets death when Sattva prevails, then it goes to the pure regions of those who are seeking Truth.‡

If a man meets death in a state of Rajas, he is reborn amongst those who are bound by their restless activity; and if he dies in Tamas he is reborn in the wombs of the irrational.

Any work when it is done bears the pure harmony of Sattva; but when done in Rajas it brings pain, and when done in Tamas it brings ignorance.

From Sattva arises wisdom, from Rajas greed, from Tamas negligence, delusion and ignorance.

Those who are in Sattva climb the path that leads on high, those who are in Rajas follow the level path, those who are in Tamas sink downwards on the lower path.

When the man of vision sees that the powers of nature are the only actors of this vast drama, and he beholds THAT which is beyond the powers of nature then he comes into my Being.

And when he goes beyond the three conditions of nature which constitute his mortal body then, free from birth, old age, and death, and sorrow, he enters into immortality.

Arjuna

How is the man known who has gone beyond the three powers of nature? What is his path; and how does he transcend the three?

Krishna

He who hates not light, nor busy activity, nor even darkness, when they are near, neither longs for them when they are far;

Who unperturbed by changing conditions sits apart and watches and says "the powers of nature go round", and remains firm and shakes not;

* The three "Gunas", or the "strands" are, intertwined, both the constituents and the changing conditions of nature. They are the light and harmony of practiced intelligence and skillful behaviour; the fire and desire of impure mental energy and restless passion; and the darkness of dullness and inertia. Until true wisdom is attained, they are clouds of matter darkening the Sun of the Spirit.

† The "purity" of Sattva is not purity in wisdom, but in ignorance. It is the perfection of ignorance, the practice of ignorance in such a way that immediate suffering is avoided.

‡ Not so! A vital qualification is necessary here. The consequences of Sattva are determined by the quality of that Sattva. The confidence and clarity of Sattva are necessary for the successful pursuit of truth, but are rarely used to such noble ends. Someone who experiences Sattva but who is not on a willful journey to Truth will certainly not go to "the pure regions of those who are seeking Truth", as those regions are reserved for those who are seeking Truth.

PHILOSOPHIC WORKS

Who dwells in his inner self, and is the same in pleasure and pain; to whom gold or stones or earth are one, and what is pleasing or displeasing leave him in peace; who is beyond both praise and blame, and whose mind is steady and quiet;

Who is the same in honour or disgrace, and has the same love for enemies or friends, who surrenders all selfish undertakings - this man has gone beyond the three.

And he who with never-failing love adores me and works for me, he passes beyond the three powers and can be one with Brahman, the ONE.

For I am the abode of Brahman, the never-failing fountain of everlasting life. The law of righteousness is my law; and my joy is infinite joy.

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Krishna

There is a tree, the tree is Transmigration, the Asvattha tree everlasting. Its roots are above in the Highest, and its branches are here below, its leaves are sacred songs, and he who knows them knows the Vedas.

Its branches spread from earth to heaven, and the powers of nature give them life. Its buds are the pleasures of the senses. Far down below, its roots stretch into the world of men, binding a mortal through selfish actions.

Men do not see the changing form of that tree, nor its beginning, nor its end, nor where its roots are. But let the wise see, and with the strong sword of dispassion let him cut this strong-rooted tree, and seek that path wherefrom those who go never return. Such a man can say: "I go for refuge to that Eternal Spirit from whom the stream of creation came at the beginning."

Because the man of pure vision, without pride or delusion, in liberty from the chains of attachments, with his soul ever in his inner Spirit, all selfish desires gone, and free from the two contraries known as pleasure and pain, goes to the abode of Eternity.

There the sun shines not, nor the moon gives light, nor fire burns, for the Light of my glory is there. Those who reach that abode return no more.

A spark of my eternal Spirit becomes in this world a living soul; and this draws

around its centre the five senses and the mind resting in nature.

When the Lord of the body arrives, and when he departs and wanders on, he takes them over with him, as the wind takes perfumes from their place of sleep.

And he watches over the mind and its senses - ear, eyes, touch, and taste, and smell - and his consciousness enjoys their world.

When he departs, or when he stays, and with the powers of his nature enjoys life, those in delusion see him not, but he who has the eye of wisdom sees.

Seekers of union, ever striving, see him dwelling in their own hearts; but those who are not pure and have not wisdom, though they strive, never see him.

That splendour of light that comes from the sun and which illumines the whole universe, the soft light of the moon, the brightness of fire - know that they all come from me.

I come into the earth and with life-giving love I support all things on earth. And I become the scent and taste of the sacred plant Soma, which is the wandering moon.

I become the fire of life which is in all things that breathe; and in union with the breath that flows in and flows out I burn the four kinds of food.

And I am in the heart of all. With me come memory and wisdom, and without me they depart. I am the knower and the knowledge of the Vedas, and the creator of their end, the Vedanta.

There are two spirits in this universe, the perishable and the imperishable. The perishable is all things in creation. The imperishable is that which moves not.

But the highest spirit is another: it is called the Spirit Supreme. He is the God of Eternity who pervading all sustains all.

Because I am beyond the perishable, and even beyond the imperishable, in this world and in the Vedas I am known as the Spirit Supreme.

He who with a clear vision sees me as the Spirit Supreme he knows all there is to be known, and he adores me with all his soul.

I have revealed to thee the most secret doctrine, Arjuna. He who sees it has seen light, and his task in this world is done.

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Krishna

Freedom from fear, purity of heart, constancy in sacred learning and contemplation, generosity, self-harmony, adoration, study of the scriptures, austerity, righteousness;

Non-violence, truth, freedom from anger, renunciation, serenity, aversion to fault-finding, sympathy for all beings, peace from greedy cravings, gentleness, modesty, steadiness;

Energy, forgiveness, fortitude, purity, a good will, freedom from pride - these are the treasures of the man who is born for heaven.

Deceitfulness, insolence and self-conceit, anger and harshness and ignorance - these belong to a man who is born for hell.

The virtues of heaven are for liberation but the sins of hell are the chains of the soul. Grieve not, Arjuna, for heaven is thy final end.

There are two natures in this world: the one is of heaven, the other of hell. The heavenly nature has been explained: hear now of the evil of hell.

Evil men know not what should be done or what should not be done. Purity is not in their hearts, nor good conduct, nor truth.

They say: "This world has no truth, no moral foundation, no God. There is no law of creation: what is the cause of birth but lust?"

Firm in this belief, these men of dead souls, of truly little intelligence, undertake their work of evil: they are the enemies of this fair world, working for its destruction.

They torture their soul with insatiable desires and full of deceit, insolence, and pride, they hold fast their dark ideas, and they carry on their impure work.

Thus they are beset with innumerable cares which last long, all their life, until death. Their highest aim is sensual enjoyment, and they firmly think that this is all.

They are bound by hundreds of vain hopes. Anger and lust is their refuge; and they strive by unjust means to amass wealth for their own cravings.

"I have gained this today, and I shall attain this desire. This wealth is mine, and that shall also be mine."

"I have slain that enemy, and others also shall I slay. I am a lord, I enjoy life, I am successful, powerful and happy."

"I am wealthy and of noble birth: who else is there like me? I shall pay for religious rituals, I shall make benefactions, I shall enjoy myself." Thus they say in their darkness of delusion.

Led astray by many wrong thoughts, entangled in the net of delusion, enchained to the pleasures of their cravings, they fall down into a foul hell.

In their haughtiness of vainglory, drunk with the pride of their wealth, they offer their wrong sacrifices for ostentation, against divine law.

In their chains of selfishness and arrogance, of violence and anger and lust, these malignant men hate me: they hate me in themselves and in others.

In the vast cycles of life and death I inexorably hurl them down to destruction: these the lowest of men, cruel and evil, whose soul is hate.

Reborn in a lower life, in darkness birth after birth, they come not to me, Arjuna; but they go down the path of hell.

Three are the gates to this hell, the death of the soul: the gate of lust, the gate of wrath, and the gate of greed. Let a man shun the three.

When a man is free from these three doors of darkness, he does what is good for his soul, and then he enters the Path Supreme.

But the man who rejects the words of the Scripture and follows the impulse of desire attains neither his perfection, nor joy, nor the Path Supreme.

Let the Scriptures be therefore thy authority as to what is right and what is not right. Know the words of Scriptures, and do in this life the work to be done.

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Arjuna

Those who forsake the law of the Scriptures and yet offer sacrifice full of faith - What is their condition, Krishna? Is it of Sattva, Rajas, or Tamas - of light, of fire, or of darkness?

* Do this only if you know the Scriptures to be correct, in which case the Scriptures will be a reflection of your own pure knowledge, and will have you as their authority.

PHILOSOPHIC WORKS

Krishna

The faith of men, born of their nature, is of three kinds: of light, of fire and of darkness. Hear now of these.

Men of light worship the gods of Light; men of fire worship the gods of power and wealth; men of darkness worship ghosts and spirits of night.

There are men selfish and false who moved by their lusts and passions perform terrible austerities not ordained by sacred books: fools who torture the powers of life in their bodies and me who dwells in them. Know that their mind is darkness.*

Hear now of three kinds of food, the three kinds of sacrifice, the three kinds of harmony, and the three kinds of gifts.

Men who are pure like food which is pure: which gives health, mental power, strength and long life; which has taste, is soothing and nourishing, and which makes glad the heart of man.

Men of Rajas like food of Rajas: acid and sharp, and salty and dry, and which brings heaviness and sickness and pain.

Men of darkness eat food which is stale and tasteless, which is rotten and left over night, impure, unfit for holy offerings.

A sacrifice is pure when it is an offering of adoration in harmony with the holy law, with no expectation of a reward, and with the heart saying "it is my duty".†

But a sacrifice that is done for the sake of a reward, or for the sake of vainglory is an impure sacrifice of Rajas.

And a sacrifice done against the holy law, without faith, is a sacrifice of darkness.‡

* Remember though, that not all those who perform terrible austerities are complete fools. The Buddha went through many austerities on his journey to wisdom. Austerity can sharpen the mind as well as dull it.

† Please be reminded here that such a pure sacrifice, while being in the mode of Sattva, is not necessarily wise - it can be a sacrifice pure in ignorance. That is, if there is no deep love of Truth then there is no wisdom and thus the purity is only pure of immediate pain. All such ignorant sacrifice is in fact done for a reward, for happiness, but through power of mind the mind remains unconscious of itself and thus is able to delay the onset of pain.

‡ See here that even the light of Sattva can actually be darkness, though it appears to be light. Finding wisdom with Sattva is as rare as finding the stars in the sky at midday.

Reverence for the gods of Light, for the twice-born, for the teachers of the Spirit and for the wise; and also purity, righteousness, chastity and non-violence: this is the harmony of the body.

Words which give peace, words which are good and beautiful and true, and also the reading of sacred books: this is the harmony of words.

Quietness of mind, silence, self-harmony, loving-kindness, and a pure heart: this is the harmony of the mind.

This threefold harmony is called pure when it is practised with supreme faith with no desire for a reward and with oneness of soul.

But false austerity, for the sake of reputation, honour and reverence, is impure: it belongs to Rajas and is unstable and uncertain.

When self-control is self-torture, due to dullness of the mind, or when it aims at hurting another, then self-control is of darkness.

A gift is pure when it is given from the heart to the right person at the right time and at the right place, and when we expect nothing in return.

But when it is given expecting something in return, or for the sake of a future reward, or when it is given unwillingly, the gift is of Rajas, impure.

And a gift given to the wrong person, at the wrong time and the wrong place, or a gift which comes not from the heart, and is given with proud contempt, is a gift of darkness.

OM, TAT, SAT. Each one of these three words is one word for Brahman, from whom came in the beginning the Brahmins, the Vedas and the Sacrifice.

Therefore with the word OM the lovers of Brahman begin all work of sacrifice, gift or self-harmony, done according to the Scriptures.

And with the word TAT, and with renunciation of all reward, this same work of sacrifice, gift or self-harmony is being done by those seekers of Infinite Liberty.

SAT is what is good and what is true: when therefore a work is well done the end of that work is SAT.

Constant faithfulness in sacrifice, gift, or self-harmony is SAT; and also all work consecrated to Brahman.

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But work done without faith is ASAT, is nothing: sacrifice, gift, or self-harmony done without faith are nothing, both in this world and in the world to come.

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Arjuna

Speak to me, Krishna, of the essence of renunciation, and of the essence of surrender.

Krishna

The renunciation of selfish works is called renunciation; but the surrender of the reward of all work is called surrender.

Some say that there should be renunciation of action - since action disturbs contemplation; but others say that works of sacrifice, gift and self-harmony should not be renounced.

Hear my truth about the surrender of works, Arjuna. Surrender, O best of men, is of three kinds.

Works of sacrifice, gift, and self-harmony should not be abandoned, but should indeed be performed; for these are works of purification.*

But even these works, Arjuna, should be done in the freedom of a pure offering, and without expectation of a reward. This is my final word.

It is not right to leave undone the holy work which ought to be done. Such a surrender of action would be a delusion of darkness.

And he who abandons his duty because he has fear of pain, his surrender is of Rajas, impure, and in truth he has no reward.

But he who does holy work, Arjuna, because it ought to be done, and surrenders selfishness and thought of reward, his work is pure, and is peace.

This man sees and has no doubts: he surrenders, he is pure and has peace. Work, pleasant or painful, is for him joy.

For there is no man on earth who can fully renounce living work, but he who renounces the reward of his work is in truth a man of renunciation.

When work is done for a reward, the work brings pleasure, or pain, or both, in its time; but when a man does work in Eternity, then Eternity is his reward.

Know now from me, Arjuna, the five causes of all actions as given in the Sankhya wisdom, wherein is found the end of all works.

The body, the lower "I am", the means of perception, the means of action, and Fate. These are the five.

Whatever a man does, good or bad, in thought, word or deed, has these five sources of action.

If one thinks that his infinite Spirit does the finite work which nature does, he is a man of clouded vision and he does not see the truth.

He who is free from the chains of selfishness, and whose mind is free from any ill-will, even if he kills all these warriors he kills them not and he is free.

In the idea of a work there is the knower, the knowing and the known. When the idea is work there is the doer, the doing and the thing done.

The knowing, the doer and the thing done are said in the science of the "Gunas" to be of three kinds, according to their qualities. Hear of these three.

When one sees Eternity in things that pass away and Infinity infinite things, then one has pure knowledge.

But if one merely sees the diversity of things, with their divisions and limitations, then one has impure knowledge.

And if one selfishly sees a thing as if it were everything, independent of the ONE and the many, then one is in the darkness of ignorance.

When work is done as sacred work, unselfishly, with a peaceful mind, without lust or hate, with no desire for reward, then the work is pure.

But when work is done with selfish desire, or feeling it is an effort, or thinking it is a sacrifice, then the work is impure.

And that work which is done with a confused mind, without considering what may follow, or one's own powers, or the harm done to others, or one's own loss, is work of darkness.

A man is free from the chains of selfish attachments, free from his lower "I am", who has determination and perseverance, and whose inner peace is beyond victory or defeat - such a man has pure Sattva.

* These are simply the works of living.

PHILOSOPHIC WORKS

But a man who is a slave of his passions, who works for selfish ends, who is greedy, violent and impure, and who is moved by pleasure and pain, is a man of impure Rajas.

And a man without self-harmony, vulgar, arrogant and deceitful; malicious, indolent and despondent, and also procrastinating, is a man of the darkness of Tamas.

Hear now fully and in detail the threefold division of wisdom and steadiness, according to the three Gunas.

There is wisdom which knows when to go and when to return, what is to be done and what is not to be done, what is fear and what is courage, what is bondage and what is liberation - that is pure wisdom.

Impure wisdom has no clear vision of what is right and what is wrong, what should be done and what should not be done.

And there is a wisdom obscured in darkness when wrong is thought to be right, and when things are thought to be that which they are not.

When in Yoga of holy contemplation the movements of the mind and of the breath of life are in harmony of peace, there is steadiness, and that steadiness is pure.

But that steadiness which, with a desire for rewards, attaches itself to wealth, pleasure, and even religious ritual, is a steadiness of passion, impure.

And that steadiness whereby a fool does not surrender laziness, fear, self-pity, depression and lust, is indeed a steadiness of darkness.

Hear now, great Arjuna, of the three kinds of pleasure. There is the pleasure of following that right path which leads to the end of all pain.

What seems at first a cup of sorrow is found in the end immortal wine. That pleasure is pure: it is the joy which arises from a clear vision of the Spirit.

But the pleasure which comes from the craving of the senses with the objects of their desire, which seems at first a drink of sweetness but is found in the end a cup of poison, is the pleasure of passion, impure.

And that pleasure which both in the beginning and in the end is only a delusion of the soul, which comes from the dullness of sleep, laziness or carelessness, is the pleasure of darkness.

There is nothing on earth or in heaven which is free from these three powers of Nature.

The works of Brahmins, Kshatriyas, Vaisyas and Sudras are different, in harmony with the three powers of their born nature.

The works of a Brahmin are peace; self-harmony, austerity and purity; loving-forgiveness and righteousness; vision and wisdom and faith.

These are the works of a Kshatriya: a heroic mind, inner fire, constancy, resourcefulness, courage in battle, generosity and noble leadership.

Trade, agriculture and the rearing of cattle is the work of a Vaisya. And the work of the Sudra is service.

They all attain perfection when they find joy in their work. Hear how a man attains perfection and finds joy in his work.

A man attains perfection when his work is worship of God, from whom all things come and who is in all.*

Greater is thine own work, even if this be humble, than the work of another, even if this be great. When a man does the work God gives him, no sin can touch this man.

And a man should not abandon his work, even if he cannot achieve it in full perfection; because in all work there may be imperfection, even as in all fire there is smoke.

When a man has his reason in freedom from bondage, and his soul is in harmony, beyond desires, then renunciation leads him to a region supreme which is beyond earthly action.

Hear now how he then reaches Brahman, the highest vision of Light.

When the vision of reason is clear, and in steadiness the soul is in harmony; when the world of sound and other senses is gone, and the spirit has risen above passion and hate;

When a man dwells in the solitude of silence, and meditation and contemplation are ever with him; when too much food does not disturb his health, and his thoughts and words and body are in peace; when freedom from passion is his constant will;

And his selfishness and violence and pride are gone; when lust and anger and greediness are no more, and he is free from the thought

* When his work is worship of God, he becomes a Brahmin no matter what he does.

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"this is mine"; then this man has risen on the mountain of the Highest: he is worthy to be one with Brahman, with God.

He is one with Brahman, with God, and beyond grief and desire his soul is in peace. His love is one for all creation, and he has supreme love for me.

By love he knows me in truth, who I am and what I am. And when he knows me in truth he enters into my Being.

In whatever work he does he can take refuge in me, and he attains then by my grace the imperishable home of Eternity.

Offer in thy heart all thy works to me, and see me as the End of thy love, take refuge in the Yoga of reason, and ever rest thy soul in me.

If thy soul finds rest in me, thou shalt overcome all dangers by my grace; but if thy thoughts are on thyself, and thou wilt not listen, thou shalt perish.

If thou wilt not fight thy battle of life because in selfishness thou art afraid of the battle, thy resolution is in vain: nature will compel thee.

Because thou art in the bondage of Karma, of the forces of thine own past life; and that which thou, in thy delusion, with a good will dost not want to do, unwillingly thou shalt have to do.

God dwells in the heart of all beings, Arjuna: thy God dwells in thy heart. And his power of wonder moves all things - puppets in a play of shadows - whirling them onwards on the stream of time.

Go to him for thy salvation with all thy soul, victorious man. By his grace thou shalt obtain the peace supreme, thy home of Eternity.

I have given thee words of vision and wisdom more secret than hidden mysteries. Ponder them in the silence of thy soul, and then in freedom do thy will.

Hear again my Word supreme, the deepest secret of silence. Because I love thee well, I will speak to thee words of salvation.

Give thy mind to me, and give me thy heart, and thy sacrifice, and thy adoration. This is my Word of promise: thou shalt in truth come to me, for thou art dear to me.

Leave all things behind, and come to me for thy salvation. I will make thee free from the bondage of sins. Fear no more.

These things must never be spoken to one who lacks self-discipline, or who has no love, or who does not want to hear or who argues against me.

But he who will teach this secret doctrine to those who have love for me, and who himself has supreme love, he in truth shall come unto me.

For there can be no man among men who does greater work for me, nor can there be a man on earth who is dearer to me than he is.

He who learns in contemplation the holy words of our discourse, the light of his vision is his adoration. This is my truth.

And he who only hears but has faith, and in his heart he has no doubts, he also attains liberation and the worlds of joy of righteous men.*

Hast thou heard these words, Arjuna, in the silent communion of thy soul? Has the darkness of thy delusion been dispelled by thine inner Light?

Arjuna

By thy grace I remembered my Light, and now gone is my delusion. My doubts are no more, my faith is firm; and now I can say "Thy will be done".

Sanjaya

Thus I heard these words of glory between Arjuna and the God of all, and they fill my soul with awe and wonder.

By the grace of the poet Vyasa I heard these words of secret silence. I heard the mystery of Yoga, taught by Krishna the Master himself.

I remember, O king, I remember the words of holy wonder between Krishna and Arjuna, and again and again my soul feels joy.

And I remember, I ever remember, that vision of glory of the God of all, and again and again joy fills my soul.

Wherever is Krishna, the End of Yoga, wherever is Arjuna who masters the bow, there is beauty and victory, and joy and all righteousness. This is my faith.

* Advanced minds contemplate rapidly.

THE DHAMMAPADA

- *With Commentary by Kevin Solway* -

Contrary Ways

- What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.

If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart.

- What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.

If a man speaks or acts with a pure mind, joy follows him as his own shadow.

- "He insulted me, he hurt me, he defeated me, he robbed me." Those who think not such thoughts will be free from hate.
- For hate is not conquered by hate: hate is conquered by love. This is a law eternal.*
- Many do not know that we are here in this world to live in harmony. Those who know this do not fight against each other.†
- He who lives only for pleasures, and whose soul is not in harmony, who considers not the food he eats, is idle and has not the power of virtue - such a man is moved by MARA, is moved by selfish temptations, even as a weak tree is shaken by the wind.
- But he who lives not for pleasures, and whose soul is in self-harmony, who eats or fasts with moderation, and has faith and the power of virtue - this man is not moved by temptations, as a great rock is not shaken by the wind.
- If a man puts on the pure yellow robe with a soul which is impure, without

self-harmony and truth, he is not worthy of the holy robe.

- But he who is pure from sin and whose soul is strong in virtue, who has self-harmony and truth, he is worthy of the holy robe.
- Those who think the unreal is, and think the Real is not, they shall never reach the Truth, lost in the path of wrong thought.
- But those who know the Real is, and know the unreal is not, they shall indeed reach the Truth, safe on the path of right thought.
- Even as rain breaks through an ill-thatched house, passion will break through an unreflecting mind.
- But even as rain breaks not through a well-thatched house, passion breaks not through a reflecting mind.
- He suffers in this world, and he suffers in the next world: the man who does evil suffers in both worlds. He suffers, he suffers and mourns when he sees the wrong he has done.
- He is happy in this world and he is happy in the next world: the man who does good is happy in both worlds. He is glad, he feels great gladness when he sees the good he has done.
- He sorrows in this world, and he sorrows in the next world: the man who does evil sorrows in both worlds. "I have done evil", thus he laments, and more he laments on the path of sorrow.
- He rejoices in this world, and he rejoices in the next world: the man who does good rejoices in both worlds. "I have done good", thus he rejoices, and more he rejoices on the path of joy.
- If a man speaks many holy words but he speaks and does not, this thoughtless man cannot enjoy the life of holiness: he is like a cowherd who counts the cows of his master.
- Whereas if a man speaks but a few holy words and yet he lives the life of those words, free from passion and hate and illusion - with right vision and a mind

* Yes, hate is conquered by love, but only by love of Truth. Know fully that ordinary love, in all its manifestations, is the sole cause of hatred.

† Harmony is false if there is not intelligence and Truth. Have no illusions!

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free, craving for nothing both now and hereafter - the life of this man is a life of holiness.

Watchfulness

- Watchfulness is the path of immortality: unwatchfulness is the path of death. Those who are watchful never die: those who do not watch are already as dead.
- Those who with a clear mind have seen this truth, those who are wise and ever-watchful, they feel the joy of watchfulness, the joy of the path of the Great.
- And those who in high thought and in deep contemplation with ever-living power advance on the path, they in the end reach NIRVANA, the peace supreme and infinite joy.
- The man who arises in faith, who ever remembers his high purpose, whose work is pure, and who carefully considers his work, who in self-possession lives the life of perfection, and who ever, [forever], is watchful, that man shall arise in glory.
- By arising in faith and watchfulness, by self-possession and self-harmony, the wise man makes an island for his soul which many waters cannot overflow.
- Men who are foolish and ignorant are careless and never watchful; but the man who lives in watchfulness considers it his greatest treasure.
- Never surrender to carelessness; never sink into weak pleasures and lust. Those who are watchful, in deep contemplation, reach in the end the joy supreme.
- The wise man who by watchfulness conquers thoughtlessness is as one who free from sorrows ascends the palace of wisdom and there, from its high terrace, sees those in sorrow below; even as a wise strong man on the holy mountain might behold the many unwise far down below on the plain.
- Watchful amongst the unwatchful, awake amongst those who sleep, the wise man like a swift horse runs his race, outrunning those who are slow.
- It was by watchfulness that Indra became the chief of the gods, and thus the

gods praise the watchful, and thoughtlessness is ever despised.

- The monk who has the joy of watchfulness and who looks with fear on thoughtlessness, he goes on his path like a fire, burning all obstacles both great and small.
- The monk who has the joy of watchfulness, and who looks with fear on thoughtlessness, he can never be deprived of his victory and he is near NIRVANA.

The Mind

- The mind is wavering and restless, difficult to guard and restrain: let the wise man straighten his mind as a maker of arrows makes his arrows straight.
- Like a fish which is thrown on dry land, taken from his home in the waters, the mind strives and struggles to get free from the power of Death.
- The mind is fickle and flighty, it flies after fancies wherever it likes: it is difficult indeed to restrain. But it is a great good to control the mind; a mind self-controlled is a source of great joy.
- Invisible and subtle is the mind, and it flies after fancies wherever it likes; but let the wise man guard well his mind, for a mind well guarded is a source of great joy.
- Hidden in the mystery of consciousness, the mind, incorporeal, flies alone far away. Those who set their mind in harmony become free from the bonds of death.
- He whose mind is unsteady, who knows not the path of Truth, whose faith and peace are ever wavering, he shall never reach fullness of wisdom.
- But he whose mind in calm self-control is free from the lust of desires, who has risen above good and evil, he is awake and has no fear.
- Considering that this body is frail like a jar, make your mind strong like a fortress and fight the great fight against MARA, all evil temptations. After victory guard well your conquests, and ever for ever watch.

PHILOSOPHIC WORKS

- For before long, how sad! this body will lifeless lie on the earth, cast aside like a useless log.
- An enemy can hurt an enemy, and a man who hates can harm another man; but a man's own mind, if wrongly directed, can do him a far greater harm.
- A father or a mother, or a relative, can indeed do good to a man; but his own right-directed mind can do to him a far greater good.

The Followers of Life

- Who shall conquer this world and the world of the gods, and also the world of Yama, of death and of pain? Who shall find the DHAMMAPADA, the clear Path of Perfection, even as a man who seeks flowers finds the most beautiful flower?
- The wise student shall conquer this world, and the world of the gods, and also the world of Yama, of death and of pain. The wise student shall find the DHAMMAPADA, the clear Path of Perfection, even as a man who seeks flowers finds the most beautiful flower.
- He who knows that this body is the foam of a wave, the shadow of a mirage, he breaks the sharp arrows of MARA, concealed in the flowers of sensuous passions and, unseen by the King of death, he goes on and follows his path.
- But death carries away the man who gathers the flowers of sensuous passions, even as a torrent of rushing waters overflows a sleeping village, and then runs forward on its way.
- And death, the end of all, makes an end of the man who, ever thirsty for desires, gathers the flowers of sensuous passions.
- As the bee takes the essence of a flower and flies away without destroying its beauty and perfume, so let the sage wander in this life.
- Think not of the faults of others, of what they have done or not done. Think rather of your own sins, of the things you have done or not done.
- Just as a flower which seems beautiful and has colour but has no perfume, so

are the fruitless words of the man who speaks them but does them not.

- And just like a beautiful flower which has colour and also has perfume are the beautiful fruitful words of the man who speaks and does what he says.
- As from a large heap of flowers many garlands and wreaths can be made, so by a mortal in this life there is much good work to be done.
- The perfume of flowers goes not against the wind, not even the perfume of sandalwood, of rose-bay, or of jasmine; but the perfume of virtue travels against the wind and reaches unto the ends of the world.
- There is the perfume of sandalwood, of rose-bay, of the blue lotus and jasmine; but far above the perfume of those flowers the perfume of virtue is supreme.
- Not very far goes the perfume of flowers, even that of rose-bay or of sandalwood; but the perfume of the good reaches heaven, and it is the perfume supreme amongst the gods.
- The path of those who are rich in virtue, who are ever watchful, whose true light makes them free, cannot be crossed by MARA, by death.
- Even as on a heap of rubbish thrown away by the side of the road a lotus flower may grow and blossom with its pure perfume giving joy to the soul, in the same way among the blind multitudes shines pure the light of wisdom of the student who follows the Buddha, the ONE who is truly awake.

The Fool

- How long is the night to the watchman; how long is the road to the weary; how long is the wandering of lives ending in death for the fool who cannot find the path!
- If on the great journey of life a man cannot find one who is better or at least as good as himself, let him joyfully travel alone; a fool cannot help him on his journey.*

* Should even a hint of virtue arise within you, you will be alone in this world. Be prepared!

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- "These are my sons. This is my wealth." In this way the fool troubles himself. He is not even the owner of himself: how much less of his sons and of his wealth!
- If a fool can see his own folly, he in this at least is wise; but the fool who thinks he is wise, he indeed is the real fool.
- If a fool lives with a wise man, even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.
- But if a man who watches and sees is only a moment with a wise man he soon knows the path of wisdom, as the tongue knows the taste of the soup.
- A fool who thinks he is wise goes through life with himself as his enemy, and he ever does wrong deeds which in the end bear bitter fruit.
- For that deed is not well done when being done one has to repent; and when one must reap with tears the bitter fruits of the wrong deed.
- But the deed is indeed well done when being done one has not to repent; and when one can reap with joy the sweet fruits of the right deed.
- The wrong action seems sweet to the fool until the reaction comes and brings pain, and bitter fruits of wrong deeds have then to be eaten by the fool.
- A fool may fast month after month eating his food with the sharp point of a blade of *kusa* grass, and his worth be not a sixteenth part of that of the wise man whose thoughts feed on truth.
- A wrong action may not bring its reaction at once, even as fresh milk turns not sour at once: like a smouldering fire concealed under ashes it consumes the wrong-doer, the fool.
- And if ever to his own harm the fool increases in cleverness, this only destroys his own mind and his fate is worse than before.
- For he will wish for reputation, for precedence among the monks, for authority in the monasteries and for veneration amongst the people.
- "Let householders and hermits, both, think it was I who did that work; and let them ever ask me what they should do or not do." These are the thoughts of the fool, puffed up with desire and pride.
- But one is the path of earthly wealth, and another is the path of NIRVANA. Let the follower of Buddha think of this and, without striving for reputation, let him ever strive after freedom.

The Wise Man

- Look upon the man who tells thee thy faults as if he told thee of a hidden treasure, the wise man who shows thee the dangers of life. Follow that man: he who follows him will see good and not evil.
- Let him admonish and let him instruct, and let him restrain what is wrong. He will be loved by those who are good and hated by those who are not.
- Have not for friends those whose soul is ugly; go not with men who have an evil soul. Have for friends those whose soul is beautiful; go with men whose soul is good.
- He who drinks of the waters of Truth, he rests in joy with mind serene. The wise find their delight in the DHAMMA, in the Truth revealed by the great.
- Those who make channels for water control the waters; makers of arrows make the arrows straight; carpenters control their timber; and the wise control their own minds.
- Even as a great rock is not shaken by the wind, the wise man is not shaken by praise or by blame.
- Even as a lake that is pure and peaceful and deep, so becomes the soul of the wise man when he hears the words of DHAMMA.
- Good men, at all times, surrender in truth all attachments. The holy spend not idle words on things of desire. When pleasure or pain comes to them, the wise feel above pleasure and pain.
- He who for himself or others craves not for sons or power or wealth, who puts not his own success before the success of righteousness, he is virtuous, and righteous, and wise.

PHILOSOPHIC WORKS

- Few cross the river of time and are able to reach NIRVANA. Most of them run up and down only on this side of the river.
- But those who when they know the law follow the path of the law, they shall reach the other shore and go beyond the realm of death.
- Leaving behind the path of darkness and following the path of light, let the wise man leave his home life and go into a life of freedom. In solitude that few enjoy, let him find his joy supreme: free from possessions, free from desires, and free from whatever may darken his mind.
- For he whose mind is well trained in the ways that lead to light, who surrenders the bondage of attachments and finds joy in his freedom from bondage, who free from the darkness of passions shines pure in a radiance of light, even in this mortal life he enjoys the immortal NIRVANA.

Infinite Freedom

- The traveller has reached the end of the journey! In the freedom of the Infinite he is free from all sorrows, the fetters that bound him are thrown away, and the burning fever of life is no more.
- Those who have high thoughts are ever striving: they are not happy to remain in the same place. Like swans that leave their lake and rise into the air, they leave their home for a higher home.
- Who can trace the invisible path of the man who soars in the sky of liberation, the infinite Void without beginning, whose passions are peace, and over whom pleasures have no power? His path is as difficult to trace as that of the birds in the air.
- The man who wisely controls his senses as a good driver controls his horses, and who is free from lower passions and pride, is admired even by the gods.
- He is calm like the earth that endures; he is steady like a column that is firm; he is pure like a lake that is clear; he is free from *Samsara*, the ever-returning life-in-death.
- In the light of his vision he has found his freedom: his thoughts are peace, his words are peace and his work is peace.
- And he who is free from credulous beliefs since he has seen the eternal NIRVANA, who has thrown off the bondage of the lower life and, far beyond temptations, has surrendered all his desires, he is indeed great amongst men.
- Wherever holy men dwell, that is indeed a place of joy - be it in the village, or in a forest, or in a valley or on the hills.
- They make delightful the forests where other people could not dwell. Because they have not the burden of desires, they have that joy which others find not.

Better Than a Thousand

- Better than a thousand useless words is one single word that gives wisdom.
- Better than a thousand useless verses is one single verse that gives wisdom.
- Better than a hundred useless poems is one single poem that gives wisdom.
- If a man should conquer in battle a thousand and a thousand more, and another man should conquer himself, his would be the greater victory, because the greatest of victories is the victory over oneself; and neither the gods in heaven above nor the demons down below can turn into defeat the victory of such a man.
- If month after month with a thousand offerings for a hundred years one should sacrifice; and another only for a moment paid reverence to a self-conquering man, this moment would have greater value than a hundred years of offerings.
- If a man for a hundred years should worship the sacred fire in the forest; and if another only for a moment paid reverence to a self-conquering man, this reverence alone would be greater than a hundred years of worship.
- Whatever a man for a year may offer in worship or in gifts to earn merit is not worth a fraction of the merit earned by one's reverence to a righteous man.

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- And whosoever honours in reverence those who are old in virtue and holiness, he indeed conquers four treasures: long life, and health, and power and joy.*
- Better than a hundred years lived in vice, without contemplation, is one single day of life lived in virtue and in deep contemplation.
- Better than a hundred years lived in ignorance, without contemplation, is one single day of life lived in wisdom and in deep contemplation.
- Better than a hundred years lived in idleness and in weakness is a single day of life lived with courage and powerful striving.
- Better than a hundred years not considering how all things arise and pass away is one single day of life if one considers how all things arise and pass away.
- Better than a hundred years not seeing one's own immortality is one single day of life if one sees one's own immortality.
- Better than a hundred years not seeing the Path supreme is one single day of life if one sees the Path supreme.
- Hold not a sin of little worth, thinking "this is little to me". The falling of drops of water will in time fill a water-jar. Even so the foolish man becomes full of evil, although he gather it little by little.
- Hold not a deed of little worth, thinking "this is little to me". The falling of drops of water will in time fill a water-jar. Even so the wise man becomes full of good, although he gather it little by little.
- Let a man avoid the dangers of evil even as a merchant carrying much wealth, but with a small escort, avoids the dangers of the road, or as a man who loves his life avoids the drinking of poison.
- As a man who has no wound on his hand cannot be hurt by the poison he may carry in his hand, since poison hurts not where there is no wound, the man who has no evil cannot be hurt by evil.
- The fool who does evil to a man who is good, to a man who is pure and free from sin, the evil returns to him like the dust thrown against the wind.
- Some people are born on this earth; those who do evil are reborn in hell; the righteous go to heaven; but those who are pure reach NIRVANA.†
- Neither in the sky, nor deep in the ocean, nor in a mountain- cave, nor anywhere, can a man be free from the evil he has done.
- Neither in the sky, nor deep in the ocean, nor in a mountain- cave, nor anywhere, can a man be free from the power of death.

Good and Evil

- Make haste and do what is good; keep your mind away from evil. If a man is slow in doing what is good, his mind finds pleasure in evil.
- If a man does something wrong, let him not do it again and again. Let him not find pleasure in his sin. Painful is the accumulation of wrongdoings.
- If a man does something good, let him do it again and again. Let him find joy in his good work. Joyful is the accumulation of good work.
- A man may find pleasure in evil as long as his evil has not given fruit; but when the fruit of evil comes then that man finds evil indeed.
- A man may find pain in doing good as long as his good has not given fruit; but when the fruit of good comes then that man finds good indeed.

Life

- All beings tremble before danger, all fear death. When a man considers this, he does not kill or cause to kill.

* But the greatest of these four is wisdom, or the knowledge of All.

† Unfortunately, of the almost 6 billion people alive today only a handful are born on "this earth"; the rest are firmly entrenched in hells of various kinds.

PHILOSOPHIC WORKS

- All beings fear before danger, life is dear to all. When a man considers this, he does not kill or cause to kill.*
- He who for the sake of happiness hurts others who also want happiness, shall not hereafter find happiness.
- He who for the sake of happiness does not hurt others who also want happiness, shall hereafter find happiness.
- Never speak harsh words, for once spoken they may return to you. Angry words are painful and there may be blows for blows.
- If you can be in silent quietness like a broken gong that is silent, you have reached the peace of NIRVANA and your anger is peace.
- Just as a keeper of cows drives his cows into the fields, old age and death drive living beings far into the fields of death.†
- When a fool does evil work, he forgets that he is lighting a fire wherein he must burn one day.
- He who hurts with his weapons those who are harmless and pure shall soon fall into one of these ten evils: fearful pain or infirmity; loss of limbs or terrible disease; or even madness, the loss of the mind; the king's persecution; a fearful indictment; the loss of possessions or the loss of relations; or fire from heaven that may burn his house. And when the evil-doer is no more, then he is reborn in hell.‡
- Neither nakedness, nor entangled hair, nor uncleanness, nor fasting, nor sleeping on the ground, nor covering the body with ashes, nor ever-squatting, can purify a man who is not pure from doubts and desires.
- But although a man may wear fine clothing, if he lives peacefully; and is good, self-possessed, has faith and is

pure; and if he does not hurt any living being, he is a holy Brahmin, a hermit of seclusion, a monk called a Bhikkhu.§

- Is there in this world a man so noble that he ever avoids all wrongdoing, even as a noble horse avoids the touch of the whip?
- Have fire like a noble horse touched by the whip. By faith, by virtue and energy, by deep contemplation and vision, by wisdom and by right action, you shall overcome the sorrows of life.
- Those who make channels for water control the waters: makers of arrows make the arrows straight; carpenters control their timber; and the holy control their soul.

Beyond Life

- How can there be laughter, how can there be pleasure, when the whole world is burning? When you are in deep darkness, will you not ask for a lamp?
- Consider this body! A painted puppet with jointed limbs, sometimes suffering and covered with ulcers, full of imaginings, never permanent, for ever changing.
- This body is decaying! A nest of diseases, a heap of corruption, bound to destruction, to dissolution. All life ends in death.
- Look at these grey-white dried bones, like dried empty gourds thrown away at the end of the summer. Who will feel joy in looking at them?
- A house of bones is this body, bones covered with flesh and with blood. Pride and hypocrisy dwell in this house and also old age and death.
- The glorious chariots of kings wear out, and the body wears out and grows old; but the virtue of the good never grows old, and thus they can teach the good to those who are good.

* Fear is of pain rather than death. If you do not wish to cause pain in vain, then do not cause or encourage wrong thoughts.

† The fields of death represent the ripening of one's past selfish actions.

‡ Meaning that he has created hell on earth, so he and those who come after, who are extensions of himself, are forced to occupy it.

§ "Fine clothing" here refers to clean rags rather than dirty rags and nakedness. The wise have no interest in physical beauty or in pandering to those who do have such an interest, so they have no cause to wear more than rags.

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- If a man tries not to learn he grows old just like an ox! His body indeed grows old but his wisdom does not grow.
- I have gone round in vain the cycles of many lives ever striving to find the builder of the house of life and death. How great is the sorrow of life that must die!
- But now I have seen thee, housebuilder: never more shalt thou build this house. The rafters of sins are broken, the ridge-pole of ignorance is destroyed. The fever of craving is past: for my mortal mind is gone to the joy of the immortal NIRVANA.
- Those who in their youth did not live in self-harmony, and who did not gain the true treasures of life, are later like long-legged old herons standing sad by a lake without fish.
- Those who in their youth did not live in self-harmony, and who did not gain the true treasures of life, are later like broken bows, ever deploring old things past and gone.

Self-Possession

- If a man holds himself dear, let him guard himself well. Of the three watches of his time, let him at least watch over one.
- Let him find first what is right and then he can teach it to others, avoiding thus useless pain.
- If he makes himself as good as he tells others to be, then he in truth can teach others. Difficult indeed is self-control.
- Only a man himself can be the master of himself: who else from outside could be his master? When the Master and servant are one, then there is true help and self-possession.
- Any wrong or evil a man does, is born in himself and is caused by himself; and this crushes the foolish man as a hard stone grinds the weaker stone.
- And the evil that grows in a man is like the *malava* creeper which entangles the *sala* tree; and the man is brought down to that condition in which his own enemy would wish him to be.
- It is easy to do what is wrong, to do what is bad for oneself; but very difficult to do what is right, to do what is good for oneself.
- The fool who because of his views scorns the teachings of the holy, those whose soul is great and righteous, gathers fruits for his destruction, like the *kashta* reed whose fruits mean its death.
- By oneself the evil is done, and it is oneself who suffers: by oneself the evil is not done, and by one's Self one becomes pure. The pure and the impure come from oneself: no man can purify another.
- Let no man endanger his duty, the good of his soul, for the good of another, however great. When he has seen the good of his soul, let him follow it with earnestness.

Arise! Watch

- Live not a low life; remember and forget not; follow not wrong ideas; sink not into the world.
- Arise! Watch. Walk on the right path. He who follows the right path has joy in this world and in the world beyond.
- Follow the right path: follow not the wrong path. He who follows the right path has joy in this world and in the world beyond.
- When a man considers this world as a bubble of froth, and as the illusion of an appearance, then the king of death has no power over him.
- Come and look at this world. It is like a royal painted chariot wherein fools sink. The wise are not imprisoned in the chariot.
- He who in early days was unwise but later found wisdom, he sheds a light over the world like that of the moon when free from clouds.
- He who overcomes the evil he has done with the good he afterwards does, he sheds a light over the world like that of the moon when free from clouds.
- This world is indeed in darkness, and how few can see the light! Just as few birds can escape from a net, few souls can fly into the freedom of heaven.

PHILOSOPHIC WORKS

- Swans follow the path of the sun by the miracle of flying through the air. Men who are strong conquer evil and its armies; and then they arise far above the world.
- A man whose words are lies, who transgresses the Great Law, and who scorns the higher world - there is no evil this man may not do.
- Misers certainly do not go to the heaven of the gods, and fools do not praise liberality; but noble men find joy in generosity, and this gives them joy in higher worlds.
- Better than power over all the earth, better than going to heaven and better than dominion over the worlds is the joy of the man who enters the river of life that leads to NIRVANA.

The Buddha

- By what earthly path could you entice the Buddha who, enjoying all, can wander through the pathless ways of the Infinite? - the Buddha who is awake, whose victory cannot be turned into defeat, and whom no one can conquer?
 - By what earthly path could you entice the Buddha who, enjoying all, can wander through the pathless ways of the Infinite? - the Buddha who is awake, whom the net of poisonous desire cannot allure?
 - Even the gods long to be like the Buddhas who are awake and watch, who find peace in contemplation and who, calm and steady, find joy in renunciation.
 - It is a great event to be born a man; and his life is an ever- striving. It is not often he hears the doctrine of Truth; and a rare event is the arising of a Buddha.
 - Do not what is evil. Do what is good. Keep your mind pure. This is the teaching of Buddha.
 - Forbearance is the highest sacrifice. NIRVANA is the highest good. This say the Buddhas who are awake. If a man hurts another, he is not a hermit; if he offends another, he is not an ascetic.*
- Not to hurt by deeds or words, self-control as taught in the Rules, moderation in food, the solitude of one's room and one's bed, and the practice of the highest consciousness: this is the teaching of the Buddhas who are awake.
 - Since a shower of golden coins could not satisfy craving desires and the end of all pleasure is pain, how could a wise man find satisfaction even in the pleasures of the gods? When desires go, joy comes: the follower of the Buddha finds this truth.
 - Men in their fear fly for refuge to mountains or forests, groves, sacred trees or shrines. But those are not a safe refuge, they are not the refuge that frees a man from sorrow.
 - He who goes for refuge to Buddha, to Truth and to those whom he taught, he goes indeed to a great refuge. Then he sees the four great truths:[†]
 - Sorrow, the cause of sorrow, the end of sorrow, and the path of eight stages which leads to the end of sorrow.
 - That is the safe refuge, that is the refuge supreme. If a man goes to that refuge, he is free from sorrow.
 - A man of true vision is not easy to find, a Buddha who is awake is not born everywhere. Happy are the people where such a man is born.
 - Happy is the birth of a Buddha, happy is the teaching of DHAMMA, happy is the harmony of his followers, happy is the life of those who live in harmony.
 - Who could measure the excellence of the man who pays reverence to those worthy of reverence, a Buddha or his disciples, who have left evil behind and have crossed the river of sorrow, who, free from all fear, are in the glory of NIRVANA?

Joy

bring nothing but good, even if people suicide upon hearing them.

[†] Unfortunately there are only a handful of followers of the Buddha alive today, despite the hundreds of millions who claim to be followers. Interestingly, not a single one of these handful has anything to do with the Buddhist religion.

* If people are hurt by a wise man's words then they are not truly hurt. For a wise man's words can

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- O let us live in joy, in love amongst those who hate! Among men who hate, let us live in love.
- O let us live in joy, in health amongst those who are ill! Among men who are ill, let us live in health.
- O let us live in joy, in peace amongst those who struggle! Among men who struggle, let us live in peace.
- O let us live in joy, although having nothing! In joy let us live like spirits of light!
- Victory brings hate, because the defeated man is unhappy. He who surrenders victory and defeat, this man finds joy.
- There is no fire like lust. There is no evil like hate. There is no pain like disharmony. There is no joy like NIRVANA.
- The hunger of passions is the greatest disease. Disharmony is the greatest sorrow. When you know this well, then you know that NIRVANA is the greatest joy.
- Health is the greatest possession. Contentment is the greatest treasure. Confidence is the greatest friend. NIRVANA is the greatest joy.
- When a man knows the solitude of silence, and feels the joy of quietness, he is then free from fear and sin and he feels the joy of the DHAMMA.
- It is a joy to see the noble and good, and to be with them makes one happy. If one were able never to see fools, then one could be for ever happy!
- He who has to walk with fools has a long journey of sorrow, because to be with a fool is as painful as to be with an enemy; but the joy of being with the wise is like the joy of meeting a beloved kinsman.
- If you find a man who is constant, awake to the inner light, learned, long-suffering, endowed with devotion, a noble man - follow this good and great man even as the moon follows the path of the stars.
- sinks into transient pleasures - he will one day envy the man who lives in high contemplation.
- Let a man be free from pleasure and let a man be free from pain; for not to have pleasure is sorrow and to have pain is also sorrow.
- Be therefore not bound to pleasure for the loss of pleasure is pain. There are no fetters for the man who is beyond pleasure and pain.
- From pleasure arises sorrow and from pleasure arises fear. If a man is free from passion, he is free from fear and sorrow.
- From passion arises sorrow and from passion arises fear. If a man is free from passion, he is free from fear and sorrow.
- From sensuousness arises sorrow and from sensuousness arises fear. If a man is free from sensuousness, he is free from fear and sorrow.
- From lust arises sorrow and from lust arises fear. If a man is free from lust, he is free from fear and sorrow.
- From craving arises sorrow and from craving arises fear. If a man is free from craving, he is free from fear and sorrow.
- He who has virtue and vision, who follows the DHAMMA, the Path of Perfection, whose words are truth, and does the work to be done - the world loves such a man.*
- And the man whose mind, filled with determination, is longing for the infinite NIRVANA, and who is free from sensuous pleasures, is called *uddham-soto*, "he who goes upstream", for against the current of passions and worldly life he is bound for the joy of the infinite.
- Just as a man who has long been far away is welcomed with joy on his safe return by his relatives, well-wishers and friends; in the same way the good works of a man in his life welcome him in another life, with the joy of a friend meeting a friend on his return.†

Transient pleasures

- He who does what should not be done and fails to do what should be done, who forgets the true aim of life and

* The world loves such a man, even though the people of the world hate him.

† Just as these words will be welcomed by the wise reader.

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Forsake anger

- Forsake anger, give up pride. Sorrow cannot touch the man who is not in the bondage of anything, who owns nothing.
- He who can control his rising anger as a coachman controls his carriage at full speed, this man I call a good driver: others merely hold the reins.
- Overcome anger by peacefulness: overcome evil by good. Overcome the mean by generosity; and the man who lies by truth.
- Speak the truth, yield not to anger, give what you can to him who asks: these three steps lead you to the gods.*
- The wise who hurt no living being, and who keep their body under self-control, they go to the immortal NIRVANA, where once gone they sorrow no more.
- Those who are for ever watchful, who study themselves day and night, and who wholly strive for NIRVANA, all their passions pass away.
- This is an old saying, Atula, it is not a saying of today: "They blame the man who is silent, they blame the man who speaks too much, and they blame the man who speaks too little". No man can escape blame in this world.
- There never was, there never will be, nor is there now, a man whom men always blame, or a man whom they always praise.
- But who would dare to blame the man whom the wise praise day after day, whose life is pure and full of light, in whom there is virtue and wisdom, who is pure as a pure coin of gold of the Jambu river? Even the gods praise that man, even Brahma the Creator praises him.
- Watch for anger of the body: let the body be self-controlled. Hurt not with the body, but use your body well.
- Watch for anger of words: let your words be self-controlled. Hurt not with words, but use your words well.

- Watch for anger of the mind: let your mind be self-controlled. Hurt not with the mind, but use your mind well.†
- There are men steady and wise whose body, words and mind are self-controlled. They are the men of supreme self-control.

Hasten and strive

- Yellow leaves hang on your tree of life. The messengers of death are waiting. You are going to travel far away. Have you any provision for the journey?
- Make an island for yourself. Hasten and strive. Be wise. With the dust of impurities blown off, and free from sinful passions, you will come unto the glorious land of the great.
- You are at the end of your life. You are going to meet Death. There is no resting-place on your way, and you have no provision for the journey.
- Make therefore an island for yourself. Hasten and strive. Be wise. With the dust of impurities blown off, and free from sinful passions, you will be free from birth that must die, you will be free from old age that ends in death.
- Let a wise man remove impurities from himself even as a silversmith removes impurities from the silver: one after one, little by little, again and again.
- Even as rust on iron destroys in the end the iron, a man's own impure transgressions lead that man to the evil path.
- Dull repetition is the rust of sacred verses; lack of repair is the rust of houses; want of healthy exercise is the rust of beauty; unwatchfulness is the rust of the watcher.
- Misconduct is sin in woman; meanness is sin in a benefactor; evil actions are indeed sins both in this world and in the next.
- But the greatest of all sins is indeed the sin of ignorance. Throw this sin away, O man, and become pure from sin.
- Life seems easy for those who shamelessly are bold and self-assertive, crafty and cunning, sensuously selfish, wanton

* Give what you can of truth at least! Material goods are of little benefit to a fool.

† Ignorance is anger of the mind. If there is desire and fear there is ignorance and anger.

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and impure, arrogant and insulting, rotting with corruption.

- But life seems difficult for those who peacefully strive for perfection, who free from self-seeking are not self-assertive, whose life is pure, who see the light.
- He who destroys life, who utters lies, who takes what is not given to him, who goes to the wife of another, who gets drunk with strong drinks - he digs up the very roots of his life.
- Know this therefore, O man: that lack of self-control means wrongdoing. Watch that greediness and vice bring thee not unto long suffering.
- People in this world give their gifts because of inner light or selfish pleasure. If a man's thoughts are disturbed by what others give or give not, how can he by day or night achieve supreme contemplation?
- There is no fire like lust, and no chains like those of hate. There is no net like illusion, and no rushing torrent like desire.
- It is easy to see the faults of others, but difficult to see one's own faults. One shows the faults of others like chaff winnowed in the wind, but one conceals one's own faults as a cunning gambler conceals his dice.
- If a man sees the sins of others and for ever thinks of their faults, his own sins increase for ever and far off is he from the end of his faults.
- There is no path in the sky and a monk must find the inner path. The world likes pleasures that are obstacles on the path; but the *Tatha-gatas*, the "Thus-gone", have crossed the river of time and they have overcome the world.
- There is no path in the sky and the monk must find the inner path. All things indeed pass away, but the Buddhas are for ever in Eternity.

Righteousness

- A man is not on the path of righteousness if he settles matters in a violent haste. A wise man calmly considers what is right and what is wrong, and faces different opinions with truth, non-

violence and peace. This man is guarded by truth and is a guardian of truth. He is righteous and he is wise.

- A man is not called wise because he talks and talks again; but if he is peaceful, loving and fearless then he is in truth called wise.*
- A man is not a follower of righteousness because he talks much learned talk; but although a man be not learned, if he forgets not the right path, if his work is rightly done, then he is a follower of righteousness.
- A man is not old and venerable because grey hairs are on his head. If a man is old only in years then he is old in vain.
- But a man is a venerable "elder" if he is in truth free from sin, and if in him there is truth and righteousness, non-violence, moderation and self-control.
- Not by mere fine words and appearance can a man be a man of honour, if envy, greed and deceit are in him. But he in whom these three sins are uprooted and who is wise and has love, he is in truth a man of honour.
- Not by the tonsure, a shaven head, does a man become a *samana*, a monk. How can a man be a *samana* if he forgets his religious vows, if he speaks what is not true, if he still has desire and greed?
- But he who turns into peace all evil, whether this be great or small, he in truth is a *samana*, because all his evil is peace.
- He is not called a mendicant Bhikkhu because he leads a mendicant life. A man cannot be a true Bhikkhu unless he accepts the law of righteousness and rejects the law of the flesh.
- But he who is above good and evil, who lives in chastity and goes through life in meditation, he in truth is called a Bhikkhu.
- If a man is only silent because he is ignorant or a fool, he is not a silent thinker, a MUNI who considers and thinks. But as one who taking a pair of scales, puts in what is good and rejects

* Being fearless the wise do not hesitate to speak the pure, unrefined truth at all times, no matter what the danger. Being fearless, the wise speak the truths that people hate the most.

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what is bad, if a man considers the two worlds, then he is called a MUNI of silence, a man who considers and thinks.

- A man is not a great man because he is a warrior and kills other men; but because he hurts not any living being he in truth is called a great man.
- Not by mere morals or rituals, by much learning or high concentration, or by a bed of solitude, can I reach that joy of freedom which is not reached by those of the world. Mendicant! Have not self-satisfaction, the victory has not yet been won.

The Path

- The best of the paths is the path of eight. The best of truths, the four sayings. The best of states, freedom from passions. The best of men, the one who sees.
- This is the path. There is no other that leads to vision. Go on this path, and you will confuse MARA, the devil of confusion.
- Whoever goes on this path travels to the end of his sorrow. I showed this path to the world when I found the roots of sorrow.
- It is you who must make the effort. The Great of the past only show the way. Those who think and follow the path become free from the bondage of MARA.
- "All is transient." When one sees this, he is above sorrow. This is the clear path.
- "All is sorrow." When one sees this, he is above sorrow. This is the clear path.
- "All is unreal." When one sees this, he is above sorrow. This is the clear path.
- If a man when young and strong does not arise and strive when he should arise and strive, and thus sinks into laziness and lack of determination, he will never find the path of wisdom.
- A man should control his words and mind and should not do any harm with his body. If these ways of action are pure he can make progress on the path of the wise.
- Spiritual Yoga leads to light: lack of Yoga to darkness. Considering the two

paths, let the wise man walk on the path that leads to light.

- Cut down the forest of desires, not only a tree; for danger is in the forest. If you cut down the forest and its undergrowth, then, Bhikkhus, you will be free on the path of freedom.
- So long as lustful desire of a man for a woman, however small, is not destroyed, so long is that man in bondage, like a calf that drinks milk is to its mother.
- Pluck out your self-love as you would pull off a faded lotus in autumn. Strive on the path of peace, the path of NIRVANA shown by Buddha.
- "Here shall I dwell in the season of rains, and here in winter and summer"; thus thinks the fool, but he does not think of death.
- For death carries away the man whose mind is self-satisfied with his children and his flocks, even as a torrent carries away a sleeping village.
- Neither father, sons nor one's relations can stop the King of Death. When he comes with all his power, a man's relations cannot save him.
- A man who is virtuous and wise understands the meaning of this, and swiftly strives with all his might to clear a path to NIRVANA.

Wakefulness

- If by forsaking a small pleasure one finds a great joy, he who is wise will look to the greater and leave what is less.
- He who seeks happiness for himself by making others unhappy is bound in the chains of hate and from those he cannot be free.
- By not doing what should be done, and by doing what should not be done, the sinful desires of proud and thoughtless men increase.
- But those who are ever careful of their actions, who do not what should not be done, are those who are watchful and wise, their sinful desires come to an end.
- And a saint, a Brahmin, is pure from past sins; even if he had killed his father

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and mother, had murdered two noble kings, and had ravaged a whole kingdom and its people.

- A saint, a Brahmin, is pure from past sins; even if he had killed his father and mother, had murdered two holy kings, and had also murdered the best of men.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they remember Buddha, their Master.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they remember the Truth of the Law.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they remember the holy brotherhood.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they remember the mystery of the body.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they find joy in love for all beings.
- The followers of Buddha Gotama are awake and for ever watch; and ever by night and by day they find joy in supreme contemplation.
- It is painful to leave the world; it is painful to be in the world; and it is painful to be alone amongst the many. The long road of transmigration is a road of pain for the traveller: let him rest by the road and be free.
- If a man has faith and has virtue, then he has true glory and treasure. Wherever that man may go, there he will be held in honour.*
- The good shine from far away, like the Himalaya mountains; but the wicked are in darkness, like arrows thrown in the night.
- He who can be alone and rest alone and is never weary of his great work, he can live in joy, when master of himself, by the edge of the forest of desires.

In Darkness

- He who says what is not goes down the path of hell; and he who says he has not done what he knows well he has done. Both in the end have to suffer, because both sinned against truth.
- Many wear the yellow robe whose life is not pure, who have not self-control. Those evil men through their evil deeds are reborn in a hell of evil.
- For it were better for an evil man to swallow a ball of red-hot iron rather than he should eat offerings of food given to him by good people.†
- Four things happen to the thoughtless man who takes another man's wife: he lowers himself, his pleasure is restless, he is blamed by others, he goes to hell.
- Yes. The degradation of the soul, a frightened pleasure, the danger of the law, the path of hell. Considering these four, let not a man go after another man's wife.
- Just as a hand of *kusa* grass if badly grasped will cut one's hand, the life of a monk, if imperfectly followed, will only lead him to hell.
- For when acts of devotion are carelessly performed, when sacred vows are broken, and when the holy life is not pure, no great fruit can come from such a life.
- When a man has something to do, let him do it with all his might. A thoughtless pilgrim only raises dust on the road - the dust of dangerous desires.
- Better to do nothing than to do what is wrong, for wrongdoing brings burning sorrow. Do therefore what is right, for good deeds never bring pain.
- Like a border town that is well guarded both within and without, so let a man guard himself, and let not a moment pass by in carelessness. Those who carelessly allow their life to pass by, in the end have to suffer in hell.
- Those who are ashamed when they should not be ashamed, and who are not

* He will be held in honour by the wise, if wise persons there are, for he will be truly despised by everyone else.

† Yet it must be said that the kind of people who support monks nowadays are very far indeed from being good. Good people do not support false monks, and which monks nowadays are not false?

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ashamed when they should be, are men of very wrong views and they go the downward path.

- Those who fear what they should not fear, and who do not fear what they should fear, are men of very wrong views and they go the downward path.
- Those who think that right is wrong, and who think that wrong is right, they are the men of wrong views and they go the downward path.
- But those who think that wrong is wrong, and who think that right is right, they are the men of right views and they go on the upward path.

Endurance

- I will endure words that hurt in silent peace as the strong elephant endures in battle arrows sent by the bow, for many people lack self-control.
- They take trained elephants to battle, and kings ride on royal trained elephants. The best of men are self-trained men, those who can endure abuse in peace.
- Mules when trained are good, and so are noble horses of Sindh. Strong elephants when trained are good; but the best is the man who trains himself.
- For it is not with those riding animals that a man will reach the land unknown. NIRVANA is reached by that man who wisely, heroically, trains himself.
- The great elephant called Dhana-palaka is hard to control when in a rut, and he will not eat his food when captive, for he remembers the elephant grove.
- The man who is lazy and a glutton, who eats large meals and rolls in sleep, who is like a pig which is fed in the sty, this fool is reborn to a life of death.
- In days gone by this mind of mine used to stray wherever selfish desire or lust or pleasure would lead it. To-day this mind does not stray and is under the harmony of control, even as a wild elephant is controlled by the trainer.
- Find joy in watchfulness; guard well your mind. Uplift yourself from your lower self, even as an elephant draws himself out of a muddy swamp.

- If on the journey of life a man can find a wise and intelligent friend who is good and self-controlled, let him go with that traveller; and in joy and recollection let them overcome the dangers of the journey.
- But if on the journey of life a man cannot find a wise and intelligent friend who is good and self-controlled, let him then travel alone, like a king who has left his country, or like a great elephant alone in the forest.
- For it is better to go alone on the path of life rather than to have a fool for a companion. With few wishes and few cares, and leaving all sins behind, let a man travel alone, like a great elephant alone in the forest.
- It is sweet to have friends in need; and to share enjoyment is sweet. It is sweet to have done good before death; and to surrender all pain is sweet.*
- It is sweet in this world to be a mother; and to be a father is sweet. It is sweet in this world to be a monk; and to be a saintly Brahmin is sweet.†
- It is sweet to enjoy a lifelong virtue; and a pure firm faith is sweet. It is sweet to attain wisdom; and to be free from sin is sweet.

Cravings

- If a man watches not for NIRVANA, his cravings grow like a creeper and he jumps from death to death like a monkey in the forest from one tree without fruit to another.
- And when his cravings overcome him, his sorrows increase more and more, like the entangling creeper called *birana*.
- But whoever in this world overcomes his selfish cravings, his sorrows fall away from him, like drops of water from a lotus flower.
- Therefore in love I tell you, to you all who have come here: Cut off the bonds of desires, as the surface grass creep-

* It is far sweeter to be without the need of friends and enjoyments, that is, to have done good before death, and to surrender all pain.

† It is far sweeter to be alone with truth.

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er *birana* is cut for its fragrant root called *usira*. Be not like a reed by a stream which MARA, the devil of temptation, crushes again and again.

- Just as a tree, though cut down, can grow again and again if its roots are undamaged and strong, in the same way if the roots of craving are not wholly uprooted sorrows will come again and again.
- When the thirty-six streams of desire that run towards pleasures are strong, their powerful waves carry away that man without vision whose imaginings are lustful desires.
- Everywhere flow the streams. The creeper of craving grows everywhere. If you see the creeper grow, cut off its roots by the power of wisdom.
- The sensuous pleasures of men flow everywhere. Bound for pleasures and seeking pleasures men suffer life and old age.
- Men who are pursued by lust run around like a hunted hare. Held in fetters and in bonds they suffer and suffer again.
- Men who are pursued by lust run round like a hunted hare. For a monk to conquer lust he must first conquer desires.
- The man who free from desires finds joy in solitude, but when free he then returns to his life of old desires, people can say of that man: "He was free and he ran back to his prison!"
- The wise do not call a strong fetter that which is made of iron, of wood or of rope; much stronger is the fetter of passion for gold and for jewels, for sons or for wives.
- This is indeed a strong fetter, say the wise. It seems soft but it drags a man down, and it is hard to undo. Therefore some men cut their fetters, renounce the life of the world and start to walk on the path, leaving pleasures behind.
- Those who are slaves of desires run into the stream of desires, even as a spider runs into the web that it made. Therefore some men cut their fetters and start to walk on the path, leaving sorrows behind.
- Leave the past behind; leave the future behind; leave the present behind. Thou

art then ready to go to the other shore. Never more shalt thou return to a life that ends in death.

- The man who is disturbed by wrong thoughts, whose selfish passions are strong and who only seeks sensuous pleasures, increases his craving desires and makes stronger the chains he forges for himself.
- But he who enjoys peaceful thoughts, who considers the sorrows of pleasure, and who ever remembers the light of his life - he will see the end of his cravings, he will break the chains of death.
- He has reached the end of his journey, he trembles not, his cravings are gone, he is free from sin, he has burnt the thorns of life: this is his last mortal body.
- He is free from lust, he is free from greed, he knows the meaning of words, and the meaning of their combinations, he is a great man, a great man who sees the Light: this is his last mortal body.*
- I have conquered all; I know all, and my life is pure; I have left all, and I am free from craving. I myself found the way. Whom shall I call Teacher? Whom shall I teach?
- The gift of Truth conquers all gifts. The taste of Truth conquers all sweetness. The Joy of Truth conquers all pleasures. The loss of desires conquers all sorrows.
- Wealth destroys the fool who seeks not the Beyond. Because of greed for wealth the fool destroys himself as if he were his own enemy.
- Weeds harm the fields, passions harm human nature: offerings given to those free from passions bring a great reward.
- Weeds harm the fields, hate harms human nature: offerings given to those free from hate bring a great reward.

* "He knows the meaning of words" is very significant. It does not mean that he knows the dictionary meaning of words, or even the common meaning, but that he knows what relationship words have to reality. This comes only with the highest wisdom. One knows the meaning of words when one can abandon all attachments.

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- Weeds harm the fields, illusion harms human nature: offerings given to those free from illusion bring a great reward.
- Weeds harm the fields, desire harms human nature: offerings given to those free from desire bring a great reward.

The Monk

- Good is the control of the eye, and good is the control of the ear; good is the control of smell, and good is the control of taste.
- Good is the control of the body, and good is the control of words; good is the control of the mind, and good is the control of our whole inner life. When a monk has achieved perfect self-control, he leaves all sorrows behind.*
- The man whose hands are controlled, whose feet are controlled, whose words are controlled, who is self-controlled in all things, who finds the inner joy, whose mind is self-possessed, who is one and has found perfect peace - this man I call a monk.
- The monk whose words are controlled, peaceful and wise, who is humble, who throws light on the letter and the spirit of the sacred verses - sweet are his words.
- Who abides in the truth of DHAMMA, whose joy is in the truth of DHAMMA, who ponders on DHAMMA, and remembers the truth of DHAMMA - this monk shall never fall from DHAMMA, from Truth.
- Let him not despise the offerings given to him, and let him not be jealous of others, because the monk who feels envy cannot achieve deep contemplation.
- However little a monk may receive, if he despises not what he receives, even the gods praise that monk, whose life is pure and full of endeavour.
- For whom "name and form" are not real, who never feels "this is mine", and who sorrows not for things that are not, he in truth can be called a monk.
- The monk who is full of love and who fully lives in the law of Buddha, he fol-

lows the path of NIRVANA, the path of the end of all sorrow, the path of infinite joy.

- Empty the boat of your life, O man; when empty it will swiftly sail. When empty of passions and harmful desires you are bound for the land of NIRVANA.
- Cut off the five - selfishness, doubt, wrong austerities and rites, lust, hate; throw off the five - desire to be born with a body, or without a body, self-will, restlessness, ignorance; but cherish five - faith, watchfulness, energy, contemplation, vision. He who has broken the five fetters - lust, hate, delusion, pride, false views - is one who has crossed to the other shore.
- Watch, Bhikkhu. Be in high contemplation, and think not of pleasure, so that you have not to think of pain, like those who in the fire of hell have to swallow a ball of red-hot iron.
- He who has not wisdom has not contemplation, and he who has not contemplation has not wisdom; but he who has wisdom and contemplation, he is very near NIRVANA.
- When with a mind in silent peace a monk enters his empty house, then he feels the unearthly joy of beholding the light of Truth.
- And when he sees in a clear vision the coming and going of inner events, then he feels the infinite joy of those who see the immortal THAT; the NIRVANA immortal.
- This is the beginning of the life of a wise monk; self-control of the senses, happiness, living under the moral law, and the association with good friends whose life is pure and who are ever striving.
- Let him live in love. Let his work be well done. Then in a fullness of joy he will see the end of sorrow.
- Even as the *vasika* jasmine lets its withered flowers fall, do you let fall from you, O monks, all ill passions and all ill-will.
- The monk is said to be a Bhikkhu of peace when his body, words and mind are peaceful, when he is master of him-

* A monk is anyone who has devoted themselves to Truth.

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self and when he has left behind the lower attractions of the world.*

- Arise! Rouse thyself by thy Self; train thyself by thy Self. Under the shelter of thy Self, and ever watchful, thou shalt live in supreme joy.
- For thy Self is the master of thyself, and thy Self is thy refuge. Train therefore thyself well, even as a merchant trains a fine horse.
- In a fullness of delight and of faith in the teaching of Buddha, the mendicant monk finds peace supreme and, beyond the transience of time, he will find the joy of Eternity, the joy supreme of NIRVANA.
- When a mendicant monk, though young, follows with faith the path of Buddha, his light shines bright over the world, like the brightness of a moon free from clouds.

The Brahmin

- Go beyond the stream, Brahmin, go with all your soul: leave desires behind. When you have crossed the stream of *Samsara*, you will reach the land of NIRVANA.
- When beyond meditation and contemplation a Brahmin has reached the other shore, then he attains the supreme vision and all his fetters are broken.
- He for whom there is neither this nor the further shore, nor both, who, beyond all fear, is free - him I call a Brahmin.
- He who lives in contemplation, who is pure and is in peace, who has done what was to be done, who is free from passions, who has reached the Supreme end - him I call a Brahmin.
- By day the sun shines, and by night shines the moon. The warrior shines in his armour, and the Brahmin priest in his meditation. But the Buddha shines by day and by night - in the brightness of his glory shines the man who is awake.

- Because he has put away evil, he is called a Brahmin; because he lives in peace, he is called a *Samana*; because he leaves all sins behind, he is called a *Pabbajita*, a pilgrim.
- One should never hurt a Brahmin; and a Brahmin should never return evil for evil. Alas for the man who hurts a Brahmin! Alas for the Brahmin who returns evil for evil!
- It is not a little good that a Brahmin gains if he hold back his mind from the pleasures of life. Every time the desire to hurt stops, every time a pain disappears.
- He who hurts not with his thoughts, or words or deeds, who keeps these three under control - him I call a Brahmin.[†]
- He who learns the law of righteousness from one who teaches what Buddha taught, let him revere his teacher, as a Brahmin reveres the fire of sacrifice.
- A man becomes not a Brahmin by long hair or family or birth. The man in whom there is truth and holiness, he is in joy and he is a Brahmin.
- Of what use is your tangled hair, foolish man, of what use your antelope garment, if within you have tangled cravings, and without ascetic ornaments?
- The man who is clothed in worn-out garments, thin, whose veins stand out, who in the forest is alone in contemplation - him I call a Brahmin.
- I call not a man a Brahmin because he was born from a certain family or mother, for he may be proud, and he may be wealthy. The man who is free from possessions and free from desires - him I call a Brahmin.
- He who has cut all fetters and whose mind trembles not, who in infinite freedom is free from all bonds - him I call a Brahmin.
- Who has cut off the strap, the thong and the rope, with all their fastenings, who has raised the bar that closes the door, who is awake - him I call a Brahmin.
- Who, though innocent, suffers insults, stripes and chains, whose weapons are

* And more importantly, he is a Bhikkhu of peace when he speaks the truths that people hate the most, at all times, and no matter what the danger to himself.

[†] To either cause or encourage ignorance is to cause the most hurt.

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- endurance and soul-force - him I call a Brahmin.
- Who is free from anger, faithful to his vows, virtuous, free from lusts, self-trained, whose mortal body is his last - him I call a Brahmin.
 - Who clings not to sensuous pleasures, even as water clings not to the leaf of the lotus, or a grain of mustard seed to the point of a needle - him I call a Brahmin.
 - He who even in this life knows the end of sorrow, who has laid down his burden and is free - him I call a Brahmin.
 - He whose vision is deep, who is wise, who knows the path and what is outside the path, who has attained the highest end - him I call a Brahmin.
 - Who keeps away from those who have a home and from those who have not a home, who wanders alone, and who has few desires - him I call a Brahmin.
 - Who hurts not any living being, whether feeble or strong, who neither kills nor causes to kill - him I call a Brahmin.*
 - Who is tolerant to the intolerant, peaceful to the violent, free from greed with the greedy - him I call a Brahmin.
 - He from whom lust and hate, and pride and insincerity fall down like a mustard seed from the point of a needle - him I call a Brahmin.
 - He who speaks words that are peaceful and useful and true, words that offend no one - him I call a Brahmin. [Solway: "At least, his words will not offend God."]
 - Who in this world does not take anything not given to him: be it long or short, large or small, good or bad - him I call a Brahmin.
 - He who has no craving desires, either for this world or for another world, who free from desires is in infinite freedom - him I call a Brahmin.
 - He who in his vision is free from doubts and, having all, longs for nothing, for he has reached the immortal NIRVANA - him I call a Brahmin.
 - He who in this world has gone beyond good and evil and both, who free from sorrows is free from passions and is pure - him I call a Brahmin.
 - He who like the moon is pure, bright, clear and serene; whose pleasure for things that pass away is gone - him I call a Brahmin.
 - He who has gone beyond the illusion of *Samsara*, the muddy road of transmigration so difficult to pass; who has crossed to the other shore and, free from doubts and temporal desires, has reached in his deep contemplation the joy of NIRVANA - him I call a Brahmin.
 - He who wanders without a home in this world, leaving behind the desires of the world, and the desires never return - him I call a Brahmin.
 - He who wanders without a home in this world, leaving behind the feverish thirst for the world, and the fever never returns - him I call a Brahmin.
 - He who is free from the bondage of men and also from the bondage of the gods: who is free from all things in creation - him I call a Brahmin. [Solway: "He is free from the small pleasures of common people and also the great pleasures of uncommon people."]
 - He who is free from pleasure and pain, who is calm, and whose seeds of death-in-life are burnt, whose heroism has conquered all the inner worlds - him I call a Brahmin.
 - He who knows the going and returning of beings - the birth and rebirth of life - and in joy has arrived at the end of his journey, and now he is awake and can see - him I call a Brahmin.
 - He whose path is not known by men, nor by spirits or gods, who is pure from all imperfections, who is a saint, an Arahāt - him I call a Brahmin.
 - He for whom things future or past or present are nothing, who has nothing and desires nothing - him I call a Brahmin.
 - He who is powerful, noble, who lives a life of inner heroism, the all-seer, the all-conqueror, the ever-pure, who has reached the end of the journey, who like

* ... who neither spreads ignorance nor causes others to spread ignorance - him I call a Brahmin.

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Buddha is awake - him I call a Brahmin.

- He who knows the river of his past lives and is free from life that ends in death, who knows the joys of heaven and the

sorrows of hell, for he is a seer whose vision is pure, who in perfection is one with the Supreme Perfection - him I call a Brahmin.

SOME TEACHINGS OF MEISTER ECKHART

1. "God cannot know himself without me."
2. "When the man in the soul, the intellect, is dead, unchecked evil prevails."
3. "I would sooner have the man who sins a thousand mortal sins and knows it, than him who sins but once in ignorance: that man is lost."
4. "In none of Christ's sufferings did his Godhead come to the help of his manhood."
5. "I say that next to God there is no nobler thing than suffering. Right suffering is the mother of all virtues, for right suffering so subdues the heart, it cannot rise to pride but perforce is lowly."
6. "Harkee, all rational souls! The swiftest steed to bear you to your goal is suffering; none shall ever taste eternal bliss but those who stand with Christ in depths of bitterness. Nothing is more gall-bitter than suffering, nothing so honey-sweet as to have suffered. The most sure foundation for this perfection is humility, for he whose nature here creeps in deepest depths shall soar in spirit to highest height of Deity."
7. "For you must know I have found more of God in the least desipery than ever I did in the sweetness of creatures."
8. "Someone complained to Meister Eckhart that no one could understand his sermons. He said. To understand my sermons a man requires three things. He must have conquered strife and be in contemplation of his highest good and be satisfied to do God's bidding and be a beginner with beginners and naught himself and be so master of himself as to be incapable of anger."
9. "Were I full of God I should care nothing whatever for the world. To respect the world shows want of self-respect. Self-respect betokens desipery of things."
10. "Whoso has three things is beloved of God. The first is riddance of goods; the second, of friends, and the third is riddance of self."
11. "Know that no man in this life ever gave up so much that he could not find something else to let go. Few people, knowing what this means, can stand it long, and yet it is an honest requital, a just exchange. To the extent that as you eliminate self from your activities, God comes into them - but not more and no less. Begin with that, and let it cost you your uttermost. In this way, and no other, is true peace to be found."
12. "He who would be serene and pure needs but one thing, detachment. Detachment abideth in itself."
13. "What is the freedom of a godly man? Being absolutely nothing to and wanting absolutely nothing for himself but only the glory of God in all his works."
14. "The kingdom of God is for none but the thoroughly dead."
15. "Man's best chance of finding God is where he left him."
16. "How does God enter the soul? ... First in his grace whereby a man being gratified is filled with the desire of perfecting virtue as a whole, mingled with alarm lest any creature ever filch it from him."
17. "All things are simply God to thee who seest only God in all things. Like one who looks long at the sun, he encounters the sun in whatever he afterwards looks at. If this is lacking, this looking for and seeing God in all and sundry, then thou lackest this birth."
18. "What a man loves, he is. If he loves a stone he is that stone, if he loves a person he is that person, if he loves God - nay, I durst not say more; were I to say, he is God, he might stone me. I do but teach you the scriptures."

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19. "Form is a revelation of essence."
20. "As the drop becomes the ocean, so the soul is deified, losing her name and work, but not her essence."
21. "You must break the outside to let out the inside: to get at the kernel means breaking the shell. Even so to find nature herself all her likenesses have to be shattered."
22. "We must learn to act without attachment. But it is rare for anyone untrained to reach the stage at which he is proof against disturbance by any act or anybody. This needs prodigiously hard work: and for God to be as present and to show as plainly to him at all times and in all company, that is for the expert and demands especially two things. One is that the man be closeted within himself where his mind is safe from images of outside things which remain external to him and, alien as they are, cannot traffic or forgather with him or find any room in him at all. Secondly, inventions of the mind itself, ideas, spontaneous notions or images of things outside or whatever comes into his head, he must give no quarter to on pain of scattering himself and being sold into multiplicity. His powers must all be trained to turn and face his inner self. Thou dost object. 'But one must turn outwards to do outward works : no work is wrought except in its own mode.' - True. But to the expert soul outward modes are not merely outward things: to the interior soul all things are modes of the Deity within."
23. "Virgin is ... a person void of alien images, free as he was when he existed not."
24. "We can counterfeit silver with iron and with copper gold; the more like the more false, without riddance. It is the same with the soul. Virtues are easy to talk of, easy to feign, but to have them really is extremely rare."
25. "All superfluity, anything unnecessary in word or deed, is unchastity."
26. "The eye by which I see God is the same as the eye by which God sees me. My eye and God's eye are one and the same."
27. "When thou art rid of self, then art thou self-controlled, and self-controlled art self-possessed, and self-possessed possessed of God and all that he has ever made."
28. "According to the scriptures, "No man knoweth the Father but the Son," and hence, if ye desire to know God, ye have to be not merely like the Son, ye have to be the very Son himself."
29. "The holy man is known by five signs. First, he never complains. Next, he never makes excuses: when accused, he leaves the facts to vindicate him. Thirdly, there is nothing he wants in earth or heaven but what God wills himself. Fourthly, he is not moved in time. Fifthly, he is never rejoiced: he is joy itself."
30. "God is the Word which pronounces itself. Where God exists he is saying this Word: where he does not exist he says nothing. God is spoken and unspoken."
31. "Aught that a man could or would think of God. God is not at all."

THE HEART OF PERFECT WISDOM

(The Heart Sutra)

- With a Selection from Hakuin's Commentary -

Avalokita, the Holy Lord and Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high, and he saw that the five categories of things are all empty of their own-being.

Here, O Sariputra, form is emptiness, and the very emptiness is form, emptiness does not differ from form, nor does form differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses and consciousness.

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Here, O Sariputra, all things are empty appearances. They are unborn, undying, neither stained nor immaculate, neither deficient nor complete.

Therefore, O Sariputra, in emptiness there is neither form, nor reception, nor perception, nor conception, nor consciousness, no eye, or ear, nor nose, or tongue, or body, or mind, no form, nor sound, nor smell, nor taste, nor touchable, nor object of mind, no realm of sight, till we come to no realm of consciousness; there is no ignorance, no extinction of ignorance, till we come to, there is no decay and death, nor extinction of decay and death; there is no suffering, nor causation, nor cessation, nor path; there is no wisdom, no attainment and no non-attainment.

Therefore, O Sariputra, owing to a Bodhisattva's indifference to any kind of personal attainment, and through his having relied on the perfection of wisdom, he dwells without thought-coverings.

In the absence of thought-coverings he is clear-minded and fearless, he has overcome what can upset, and in the end is sustained by Nirvana.

Through reliance on perfect wisdom all Buddhas of the past, present, and future became fully awake to the utmost, right and perfect enlightenment. Therefore one should know the perfection of wisdom as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth - for how could it not be so? By the perfection of wisdom has this spell been delivered.

It runs like this: GONE, GONE, GONE BEYOND, GONE ALTOGETHER BEYOND, O WHAT AN AWAKENING, ALL HAIL!

A Selection from Hakuin's Commentary

(The) Heart (Mind)

For untold ages this didn't have a name. Then they blundered and gave it one. When it flies into your eyes, even gold dust will blind you.

Sutra

This is one sutra they didn't compile

Inside their cave at Pippali.

Kumarajiva had no words to translate it,

Ananda himself couldn't get wind of it.

At the north window, icy drafts whistle through cracks.

At the south pond, wild geese sport in snowy reeds.

Above, the mountain moon seems pinched thin with cold;

Freezing clouds threaten to plunge from the sky.

Buddhas might descend to this world by the thousands,

They couldn't add or subtract one thing.

Avalokita (, the Holy Lord and . . .)

He's the Great Fellow supplied one to every person. Nowhere on earth can you find a single unfree man! You cough. You spit. You move your arms. You don't get others to help you. Who clapped chains on you? Who's holding you back? Lift your left hand up; you just may scratch a Buddha's neck. Raise your right hand; when will you be able to avoid feeling a dog's head?

Fingers clasp and feet walk on without the help of others,

While thoughts and emotions pile up great stocks of Wrong;

But cast out pro and con, and all likes and dislikes,

And I'll call you an Avalokita right there where you stand!

Bodhisattva (, was . . .)

To show his difference from the Shravakas and Private Buddhas, and to set him apart from full-fledged Buddhas as well, he is given the (provisional) name of Bodhisattva. He's on the road but hasn't budged from home; he's away from home constantly, but he's not on the road. I'll snatch from you the practice of the Four Universal Vows - that's the very thing will make you Superior Men, able in both directions.

Moving (in . . .)

What's he saying! He's just making waves. Stirring up trouble. It's sleeping at night and moving around in the daytime. Urinating and passing excre-

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ment. Clouds moving and streams flowing. Leaves falling and flowers scattering. But hesitate or stop to think, and Hell rears up in all its hellish forms.

Yes, practice is like that all right, but unless you once penetrate by the cold sweat of your own brow and see it for yourself, there is trouble in store for you and plenty of it!

The Deep Course of Wisdom (which has gone beyond. He looked down from on high, and he saw ...)

Bah! Gouging out healthy flesh and creating an open wound. How strange, this "prajna" of his. Just what is it like? "Deep"? "Shallow"? Like river water? Can you tell me, what kind of prajna has deeps and shallows? I'm afraid it's a case of mistaken identity, confusing the pheasant with the phoenix.

*Annulling Form in the quest for Emptiness, is shallow,
Seeing Emptiness in the fullness of Form, is called deep.*

*He prattles about wisdom with Form and Emptiness in his clutches
Like a lame tortoise in a glass jug clumping after a flying bird.*

That the five categories of things are empty of their own being. (Here, O ...)

The sacred turtle's tail sweeps away all his tracks. But how can the tail help leaving traces of its own?

You see another's Five and you think that's you,

Then you cling to them, with personal pride or shame,

It's like a bubble that forms on the surface of waves.

Like the lightning that snaps across the sky.

Sariputra,

Phuh! What could that puny-fruited Arhat possibly have to offer? Around here, even Buddhas and Patriarchs have to beg for their lives. Where is *he* going to hide, with this "Hinayana face and Mahayana heart"?

Form is emptiness, and the very emptiness is form (, emptiness does not differ from form, nor does form differ from emptiness; ...)

A nice hot kettle of stew, and he plops a couple of rat turds in and ruins it. It's no good pushing delicacies at a man with a full belly. Striking aside waves to look for water when the waves *are* water!

*Forms don't hinder emptiness,
emptiness is the tissue of form;*

Emptiness is not dissolution of form, form is the flesh of emptiness.

Inside the Dharma Gates where form and emptiness are-not-two.

A lame turtle with painted eye-brows stands in the evening breeze.

Whatever is form, that is emptiness, whatever is emptiness, that is form.

Trash! What a useless collection of junk! Don't be trying to teach apes how to climb trees! These are goods that have been gathering dust on the shelves for two thousand years.

The same is true of feelings, perceptions, impulses and consciousness.

Just look at him now wallowing in the sow-grass! When you encounter strange phantoms without alarm, they self-destruct!

Earth wind fire water are tracks left when a bird takes flight;

Forms reception perception conception are sparks in a man's eye;

A stone woman works a shuttle, skinny elbows flying,

A mud cow barrels through the surf, baring her bicuspid.

Here, O Sariputra, all things are empty appearances.

Like rubbing your eyes to make yourself see flowers in the air. If all things don't exist to begin with, then what do we want with "empty appearances"? He is defecating and spraying pee all over the clean yard.

The earth, its rivers and hills, are castles in the air,

Heavens and hells, a boggy bazaar atop the ocean waves;

The "Pure" land and "impure" World are brushes of turtle hair,

Nirvana and Samsara are hare-horn riding whips.

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They are unborn, undying, not stained nor immaculate, neither deficient nor complete.

Real front-page stuff! But is that really the way it is? How did you hit on that part about everything being "unborn and undying"? You'd better not swindle us! An elbow doesn't bend outwards.

Therefore, O Sariputra, in emptiness

A regular jackal's den. A cave of shadowy ghosts. How many pilgrims have fallen in here! A deep black pit. The unutterable darkness of the grave. What a terrifying place!

There is neither form, nor reception, nor perception, nor conception, nor consciousness,

"Dreams, Delusions, Blossoms of air. Why bother to get hold of *them*? Profit and loss and right and wrong must all be chucked out." This scrupulousness of his only stirs up trouble. What's the good of making everything an empty void?

*A boundless unencumbered place,
perfect, open, still;*

*Earth and hills and rivers, are but
names, nothing more.*

*The Mind may be quartered, and
Forms lumped into one,*

*But they're both still just echoes in
empty ravines.*

***No eye, or ear, nor nose, or tongue, or body,
or mind, no form, nor sound, nor smell, nor
taste, nor touchable, nor object of mind, no
realm of sight, till we come to no realm of
consciousness;***

Well I have eyes, ears, nose, tongue, body and mind! And forms, sounds, smells, tastes, touch, and things do exist!

*When the Six Senses slightly stir,
Six Fields appear;*

*When the Mind-Root rests, the Six
Dusts as well.*

*The Roots and Fields and Senses,
all Eighteen Realms -*

*Just a bubble of foam on a great
shoreless sea.*

***There is no ignorance, no extinction of
ignorance, till we come to, there is no decay***

***and death, nor extinction of decay and
death;***

Pearls scattered inside fine purple curtains. Pearls packed inside filthy beggar-bags; it takes a wise man to know that those are jewels. The water that a cow drinks turns to cream; the water that a snake drinks turns to poison. The twelve-storied mansions where sages dwell are wrapped in perpetual five-coloured clouds far beyond man's reach.

***There is no suffering, nor causation, nor
cessation, nor path;***

Shining gems in the dawn light beyond the bamboo blind. The fool goes at them with an upraised sword. The salt in the seawater, the size in the paint. Egrets settling in a field a thousand flakes of snow. A warbler alighting on a bough, a treebranch all in flower.

***There is no wisdom, no attainment (, and no
non-attainment.)***

Setting up house in a grave again! So many misunderstand these words! A dead man peeping bug-eyed from a coffin.

*A black fire burning with a dark,
gem-like brilliance,*

*Draining vast heaven and earth of
their yellows and blacks;*

*Mountains and rivers are not seen
in the mirror of Mind,*

*A hundred million worlds agonize,
all for nothing.*

***Owing to a Bodhisattva's indifference to any
kind of personal attainment,***

Get him out of here! A thief pleading innocence with the stolen goods in his hands.

Acting by circumstances, in response to sentient beings wherever they may be, but still never leaving the Bodhisattva Seat. Unless you're clear about three and eight and nine, you'll have a lot to think about as you confront the world.

Bodhisattva, Great Being!

*In Chinese, "Sentient Hero with
Great Heart."*

*He enters the Three Ways, taking
men's sufferings on himself;*

*Unbidden, he proceeds joyfully
through every realm;*

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He vows never to accept the meager fruits of partial truth;

While pursuing higher enlightenment himself, he works to save others.

The vast void of boundless space could cease to be, still he'd

Urge his Vow-Wheel on forever to save the ignorant multitudes.

And through his having relied on the perfection of wisdom, (he dwells without thought-coverings.)

What a choke-pear! He's gagging on it! If you catch sight of any thing at all to depend on, spit it out at once! I'm able to endure the northern wastes of Yuchou, but the mildness of Chiangnan is sheer agony.

Tell us you've discovered greed and anger in Saints, but don't

Give us that about Bodhisattvas depending on Wisdom.

If you see a single thing around to depend on,

That's not "unhindered" - he's tied in chains.

Bodhisattva and Prajna are essentially the same,

Like beads rolling on a tray, sudden, ready, uninhibited.

He's neither worldly nor saintly, stupid nor wise -

What a shame, when you draw a snake, to add a leg.

In the absence of thought-coverings he is clear-minded and fearless, he has overcome what can upset,

Nothing extraordinary about that. Supernatural powers and wondrous activity are just drawing water and carrying fuel. Lifting my head, I see the sun setting over my old home in the west.

And in the end is sustained by Nirvana.

This is the hole pilgrims walk into; they fill it up year after year. He's gone off again to flit with the ghosts. It's worse than stinking socks! The upright men of our tribe are not like this; the father conceals for the sake of the son, the son for the sake of the father.

The Mind of Birth-and-Death of all beings

Is as such the Buddhas' Great Nirvana.

A Wooden hen sits upon a coffin brooding on an egg;

An earthen mare follows the wind back home to the barn.

Through reliance on perfect wisdom all Buddhas of the past, present, and future (became fully awake to the utmost, right and perfect enlightenment.)

By holding a good man down he cheapens him. The bare skin and bones are fine as they are, with a natural elegance and grace, without larding them with paint and powder. There's no cold water in a boiling cauldron.

Therefore one should know the perfection of wisdom as the great spell,

Carrying water to sell by a river. Don't drag that old chipped lacquerware out here! Transcribe a word three times, and a crow becomes a how, and then ends up a horse. He's trying to palm off shoddy goods again, like some little shopkeeper. When walking at night, don't tread on anything white; if it's not water, it's usually stone.

Cherish the Great Charm of your own nature,

That turns a hot iron ball into finest sweetest manna;

Heaven, Hell, and the floating World of Man -

A snowflake disappearing down a glowing furnace.

The spell of great knowledge,

Don't say "spell of great knowledge"! Break apart the staff that comes rough-formed and unshapen, and the great earth's Indigenous Black stretches out on every side. Heaven and earth lose all their shapes and colours. The sun and moon swallows all their light. Black ink pouring into a black-lacquer tub.

Spell of great knowledge, round and perfect in every man.

Casts a calm illumination over mountains and rivers of the world;

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*The vast, barrier-like ocean of our
age-long sins vanishes.*

*Like foam-bubbles atop waves, like
sparks within the eyes.*

The utmost spell,

And what about down around your toes?
Bring me the lowest spell! One feels tender
affinity for the autumn leaves falling amidst
pattering drops of rain. Yet how can that
compare to the intimate richness of sunset
clouds glowing over bearded fields of grain?

*The Finest, the Noblest, the First,
Enthralling even Sakya and
Maitreya,
What we all have with us at birth,
But we each have to die, and be
reborn.*

The unequalled spell,

Talk! He talks and two stakes appear.
What ever happened to that single Stake?
Where is it now? Who said, "there is no
equal anywhere, above, below, or in the four
quarters?" He has broken it all up into little
bits, there are pieces strewn all over. That
idle old gimlet Teyun, how many times is he
going to come down from the Summit of
Wonder Peak? He hires a foolish old saint to
help him fill up a well with snow.

*Last winter the plum was bitter
cold;*

*A dash of rain, a burst of bloom!
Its shadow is cast by the moon's
pale light,*

*Its secret fragrance carried on the
spring breeze.*

*Yesterday, you were only a snow-
covered tree,*

*Today, your boughs are starred
with blossom!*

*What cold and suffering have you
weathered,*

*Venerable queen of the flower
rain!*

Allayer of all suffering,

Picking a lily bulb apart to find the center.
Shaving a staff of square bamboo to make
it round. Ripping the threads from a Persian
carpet. Nine times nine is, now and always,

eighty-one. Nineteen and twenty-nine meet,
but neither offers its hand.

*When you pass the test of Mind
and Emptiness*

Your parts are instant ash;

*Heavens and Hells are old broken-
down furniture,*

*Buddha-worlds and Demon-worlds
smashed into oblivion.*

*A yellow bird chortles ecstatic
strains of "White Snow,"*

*A black turtle clambers up a light-
house, sword in belt;*

*And anyone who wishes to enter
their samadhi,*

*Must once pour down rivers of
white-beaded sweat.*

***In truth - for how could it not be so? (By the
perfection of wisdom has this spell been
delivered.)***

Liar! He's lying in his teeth right there!
We rub elbows with him all day long - How
do we resemble him?

It runs like this:

He's at it again! Over and over! What
about woodcutters' songs and fishermen's
chanteys? Where do they come in? And
what about warbling thrushes and twittering
swallows? Don't enter the waves and pick
bubbles from the surf!

*These weed-choked fields with
their seven-word furrows*

*And the castles of verbiage in lines
of five*

*Weren't meant for the eyes of flinty
old priests, I wrote only*

*To help you brothers, cold and
hungry in your huts;*

*For unless you find the Way, and
transform your self,*

*You stay trapped and entangled
down a bottomless pit.*

*And don't try to tell me my poems
are too hard -*

*Face it, the problem is your own
Eyeless state.*

*When you come to a word you
don't understand, quick*

*Bite it at once! Chew it right to
the pith!*

PHILOSOPHIC WORKS

*Once you're soaked to the bone
with death's cold sweat,*

*All the koan Zen has are yanked
up, root and stem.*

*With toil and trouble, I too once
glimpsed the Edge -*

*Smashed the Scale that works with
a blind arm;*

*When that Tool of Unknowing is
shattered for good,*

*You fill with the fierceness and
courage of lions.*

*Zen is blessed with the power to
bring this about,*

*Why not use it to bore through to
Perfect Integrity?*

*People these days turn away as if
it were dirt,*

*Who is there to carry on the life-
thread of Wisdom?*

*Don't think I'm an old man who
just likes to make poems,*

*My motive is one: to rouse men of
talent wherever they are.*

*The superior will know at a glance
where the arrow flies.*

*The mediocre will just prattle
about the rhythm and rhyme.*

*Ssu-ma of the Sung was a true
prince among men,*

*What a shame that eyes of such
worth remained unopened!*

*Whenever he read difficult "hard-
to-pass" koan,*

*He said they were riddles made to
vex young monks;*

*For the gravest crimes man is sure
to feel repentance -*

*Slander of the Dharma is no minor
offense!*

*Crowds of these miscreants are at
large in the world,*

*The Zen landscape is barren be-
yond belief.*

*If you have grasped the Mind of
the Buddha-patriarchs*

*How could you possibly be blind to
their words?*

GONE, GONE, GONE BEYOND, GONE ALTOGETHER BEYOND, O WHAT AN AWAKENING, ALL HAIL!

To serve a Superior Man is easy, to please him an impossible task. A falling shred of mist flies together with a lone white gull; the autumn waters are a single colour with the far autumn sky. A rain squall sweeps the sky from the hamlet in the south to the hamlet in the north. A new wife carries boxes of lunch to her mother-in-law in the fields; grandchild is fed with morsels from grandfather's mouth.

THE AVADHUTA GITA

Song of the Free of Dattatreya

- With Commentary by Kevin Solway -

CHAPTER 1

Through the grace of God alone, the desire for nonduality arises in wise men to save them from great fear.*

How shall I salute the formless Being, indivisible, auspicious, and immutable, who fills all this with His Self and also fills the self with His Self?

* Fear of untruth, fear of being in error regarding one's very life, leads the wise to desire Reality, which is nonduality. One is wise who has been made so by all that has caused him to be. This is called "grace of God" because one is unable to generate any of the causes of one's becoming wise. Even the conscious effort to become wise ultimately stems from the environment, the All.

The universe composed of the five elements is like water in a mirage. Oh, to whom shall I make obeisance - I who am one and taintless?

All is verily the absolute Self. Distinction and nondistinction do not exist. How can I say, "It exists; it does not exist"? I am filled with wonder!†

The essence and the whole of Vedanta is this Knowledge, this supreme Knowledge: that I am by nature the formless, all-pervasive Self.

† All worldly difficulties fall away in the light of this supreme knowledge. The wonder is that we had difficulties.

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There is no doubt that I am that God who is the Self of all, pure, indivisible, like the sky, naturally stainless.

I indeed am immutable and infinite and the form of pure Intelligence. I do not know how or in relation to whom joy and sorrow exist.

I have no mental activity, good or bad; I have no bodily function, good or bad; I have no verbal action, good or bad. I am the nectar of Knowledge, beyond the senses, pure.

The mind indeed is of the form of space. The mind indeed is omnifaced. The mind is the past. The mind is all. But in reality there is no mind.

I, the One only, am all this, beyond space and continuous. How can I see the Self as visible or hidden?

Thus you are One. Why then do you not understand that you are the unchangeable One, equally perceived in all? O mighty One, how can you, who are ever-shining, unrestricted, think of day and night?

Know the Self always to be everywhere, one and unintercepted. I am the meditator and the highest object of meditation. Why do you divide the Indivisible?

You are not born nor do you die. At no time do you have a body. The scripture declares in many different ways the well-known dictum: "All is Brahman."

You are He who is exterior and interior. You are the auspicious One existing everywhere at all times. Why are you running hither and thither deluded, like an unclean spirit?

Union and separation exist in regard neither to you nor to me. There is no you, no me, nor is there this universe. All is verily the Self alone.

You do not belong to that which is composed of the five objects of sense, such as sound; nor does that belong to you. You indeed are the supreme Reality. Why then do you suffer?

For you there is no birth or death, for you there is no mind, for you there is no bondage or liberation, no good or evil. Why do you shed tears, my child? Neither you nor I have name and form.

O mind, why do you wander about deluded, like an unclean spirit? Behold the Self indivisible. Be happy through renunciation of attachment.

You verily are Truth, devoid of change, motionless, one, of the nature of freedom. You have neither attachment nor aversion. Why do you suffer, seeking the objects of desires?

All the scriptures say that the Truth is without attributes, pure, immutable, bodiless, and existing equally everywhere. Know me to be That. There is not the least doubt about it.

Know that which has form to be false, that which is formless to be eternal. Through the instruction of this truth there is no longer rebirth into this world.

Sages say that Reality is one only and the same. And through renunciation of attachment, the mind, which is one and many, ceases to exist.

If it is the nature of the not-Self, how can there be samadhi (superconscious realization)? If it is of the nature of the Self, how can there be samadhi? If it is both "is" and "is not", how can there be samadhi? If all is one and of the nature of freedom, how can there be samadhi?

You are pure homogeneous Reality, disembodied, unborn, and immutable. Why do you think of yourself as "I know it here" or "I do not know"?

By such sentences as "That thou art," your own Self is affirmed. Of that which is untrue and composed of the five elements the Sruti says, "Not this, not this."

As the self is filled by the Self, so is all filled continuously by you. There is no meditator or meditation. Why does your mind meditate shamelessly?

I do not know the Supreme; how shall I speak of Him? I do not know the Supreme; how shall I worship Him? If I am the supreme One, who is the highest Truth, who is homogeneous Being and like unto space, how then shall I speak of Him and worship Him?

The principle of ego is not the Truth, which is homogeneous, which is free from the cause of superimposition and distinctions

* If Truth is other than my mind then how can I know it? If Truth is in fact my mind then how can I know it? How can there be consciousness of Truth if all is Truth?

† What on earth are you meditating upon you fool? And what on earth do you think you are meditating with?

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of perceived and perceiver. How can the ego be That which is aware of Itself?

There is no substance whatever which is by nature unlimited. There is no substance whatever which is of the nature of Reality. The very Self is the supreme Truth. There is neither injury nor noninjury in It.

You are the homogeneous Reality; you are pure, bodiless, birthless, and imperishable. Why then do you have any delusion about the Self? Again, why am I myself deluded?

When the pot is broken; the space within it is absorbed in the infinite space and becomes undifferentiated. When the mind becomes pure, I do not perceive any difference between the mind and the supreme Being.

There is no pot; there is no pot's interior space. Neither is there an individual soul nor the form of an individual soul. Know the absolute Brahman, devoid of knowable and knower.

Know me to be that Self who is everything and everywhere at all times, who is eternal, steady, the All, the nonexistent, and the Existent. Have no doubt.

There are no Vedas, no worlds, no gods, no sacrifices. There is certainly no caste, no stage in life, no family, no birth. There is neither the path of smoke nor the path of light. There is only the highest Truth, the homogeneous Brahman.

If you are free of the pervaded and the pervader, if you are one and fulfilled, how can you think of yourself as directly perceptible by the senses or beyond the range of the senses?

Some seek nonduality, others duality. They do not know the Truth, which is the same at all times and everywhere, which is devoid of both duality and nonduality.

How can they describe the Truth, which is beyond mind and words, which is devoid of white and other colours, of sound and other qualities?*

When all these appear to you as false, when the body and so on appear to you like space, then you know Brahman truly, then for you there is no dual series.†

Even my natural self appears to me as non-distinct from the supreme Self; it appears to

be one and like space. How can there be meditator and meditation?‡

What I do, what I eat, what I sacrifice, what I give - all this is not mine in the least. I am pure, unborn, undecaying.

Know all this universe to be formless. Know all this universe to be without change. Know all this universe to be of purified body. Know all this universe to be of the nature of the Absolute.

You are verily the Truth. There is no doubt about it - otherwise, what do I know? Why do you consider the Self, which is perceptible to Itself, as imperceptible?

My child, how can there be illusion and nonillusion, shadow and lack of shadow? All this is one Truth, all this is of the nature of space and without taint.

I am free in the beginning, in the middle, and in the end. I am never bound. This is my sure knowledge - that I am naturally spotless and pure.

The whole universe, beginning with the principle of cosmic intelligence, is not in the least manifest to me. All is indeed Brahman alone. How can there be any existence in caste or stage of life for me?

I know that all, in every way, is the one indivisible "I" which is self-sustained and full, while the five elements, beginning with ether, are empty.

The Self is neither eunuch, man, nor woman: it is neither idea nor imagination. How can you think the Self to be full of joy or joyless?

The Self certainly does not become pure through the practice of six-limbed yoga. It certainly is not purified by the destruction of the mind. It certainly is not made pure by the instructions of the teacher. It is Itself the Truth, It is Itself the illumined One.

There is no body made up of five elements; nor is there anyone who is disembodied. All is verily the Self alone. How can there be the three states and the fourth?

I am not bound, I am not, indeed, liberated, and I am not different from Brahman. Neither doer nor enjoyer, I am devoid of the distinctions of the pervaded and the pervader.

* It is devoid of colour and also the lack of colour.

† That is, there is no confusion.

‡ Similarly, when the everyday self appears to be the same as the world, how can there be death?

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As water, when water has been poured into water, has no distinctions, so purusa and prakrti appear nondifferent to me.*

If indeed you are never bound or liberated, how then can you think yourself with form or formless?

I know your supreme Form to be directly perceivable, like the sky. I know your lower form to be as water in a mirage.

I have neither teacher nor instruction, limiting adjunct nor activity. Know that I am by nature pure, bodiless, like the sky.

You are pure, you are without a body, your mind is not higher than the highest. You need not be ashamed to say, "I am the Self, the supreme Truth."

Why are you weeping, O mind? Do you, the Self, be the Self by means of the Self. Drink, my child, the supreme nectar of Nonduality, transcending all divisions.

There is neither knowledge nor ignorance nor knowledge combined with ignorance. He who has always such knowledge is himself Knowledge. It is never otherwise.

There is no need of knowledge, reasoning, time, space, instruction from a teacher, or attainment of samadhi. I am naturally the perfect Consciousness, the Real, like the sky, spontaneous and steady.

I was not born nor have I death. I have no action, good or evil. I am Brahman, stainless, without qualities. How can there be bondage or liberation for me?

If God pervades all, if God is immovable, full, undivided, then I see no division. How can He have exterior or interior?

The whole universe shines undivided and unbroken. Oh, the maya, the great delusion - the imagination of duality and nonduality!

Always "not this, not this" to both the formless and the formed. Only the Absolute exists, transcending difference and nondifference.

You have no mother, no father, no wife, no son, no relative, no friend. You have no likes or dislikes. Why is this anguish in your mind?

O, mind, for you there is no day or night, rising or setting. How can the wise imagine an embodied state for the bodiless?

The Self is neither divided nor undivided, nor has It sadness, happiness, and the like,

nor is It all or less than all. Know the Self to be immutable.

I am not the doer or enjoyer. Work have I none, now or formerly. I have no body, nor am I bodiless. How can I have or not have a sense of "my-ness"?

I have no fault such as passion and the like, nor have I any sorrow arising from the body. Know me to be the one Self, vast and like the sky.

Friend mind, of what use is much vain talk? Friend mind, all this is mere conjecture. I have told you that which is the essence: you indeed are the Truth, like the sky.

In whatever place yogis die, in whatever state, there they dissolve, as the space of a jar dissolves into the sky.

Giving up the body in a holy place or in the house of a candala, the yogi, even if he has lost consciousness, becomes identified with the Absolute as soon as he is free of the body.†

The yogis consider duty in life, pursuit of wealth, enjoyment of love, liberation, and everything movable or immovable such as man and so on to be a mirage.

This is my certain perception: I neither perform nor enjoy past action, future action, or present action.

The avadhuta, alone, pure in evenness of feeling, abides happy in an empty dwelling place. Having renounced all, he moves about naked. He perceives the Absolute, the All, within himself.

Where there are neither the three states of consciousness nor the fourth, there one attains the Absolute in the Self. How is it possible to be bound or free where there is neither virtue nor vice?‡

The avadhuta never knows any mantra in Vedic metre nor any tantra. This is the supreme utterance of the avadhuta, purified by meditation and merged in the sameness of infinite Being.

There exists neither complete void nor voidlessness, neither truth nor untruth. The avadhuta, having realized the truths of the scriptures, has uttered this spontaneously from his own nature.

* Nature and soul.

† Candala - one of the lowest castes.
‡ There is no consciousness, and there can be no states of that which does not exist.

PHILOSOPHIC WORKS

CHAPTER 2

Of the teacher - even if he be young, illiterate, or addicted to the enjoyment of sense objects, even if he be a servant or a householder - none of these should be considered. Does anyone shun a gem fallen in an impure place?

In such a case one should not consider even the quality of scholarship. A worthy person should recognize only the essence. Does not a boat, though devoid of beauty and vermilion paint, nevertheless ferry passengers?

The unmoving One, who without effort possesses all that is movable and immovable, is Consciousness, naturally calm, like the sky.

How can He, the One and All-pervading, who moves effortlessly all that is movable and immovable, be differentiated! To me He is nondual.

I am verily supreme since I am the Absolute, more essential than all essences, since I am free from birth and death, calm and undifferentiated.

Thus I, free from all components, am worshipped by the gods, but being full and perfect, I do not recognize any distinctions such as gods and the like.*

Ignorance does not create any doubt. What shall I do, being endowed with modifications of the mind? They arise and dissolve like bubbles in water.

Thus am I ever pervading all existence beginning with cosmic intelligence - pervading soft, hard, sweet, and pungent substances.

As pungency, coldness, or softness is nondifferent from water, so prakrti is nondifferent from purusa - thus it appears to me.

The Lord of the universe is devoid of all names. He is subtler than the subtlest, supreme. He is spotless, beyond the senses, mind and intellect.

Where there is such a natural Being, how can there be "I", how can there be even "you", how can there be the world?

That which has been described as being like ether is indeed like ether. That is Consciousness - blameless, omniscient, and perfect.

It does not move about on the earth or dwell in fire. It is not blown by the wind or covered by water.

Space is pervaded by It, but It is not pervaded by anything. It is existing within and without. It is undivided and continuous.

One should successively take recourse to the objects of concentration, as mentioned by the yogis, in accordance with their subtlety, invisibility, and attributelessness.

When through constant practice one's concentration becomes objectless, then, being divested of merits and demerits, one attains the state of complete dissolution in the Absolute through the dissolution of the object of concentration, but not before then.

For the destruction of the terrible, poisonous universe, which produces the unconsciousness of delusion, there is but one infallible remedy - the nectar of naturalness.

That which has form is visible to the eye, while the formless is perceived mentally. That (the Self) being beyond existence and non-existence, is called beyond.

The external existence is the universe, the inner existence is called prakrti. One should try to know That which is more interior than the inner existence, That which is like water within the kernel of the coconut.

Illusory knowledge relates to what is outside, correct knowledge to what is inside. Try to know That which is more interior than the inside. That which is like water within the kernel of the coconut.

There is only one very clear moon on the full moon night. One should perceive That (the Self) like the moon; seeing duality is perversion.

It is indeed in this way that intelligence becomes divided and ceases to be all-comprehending. A giver attains to wisdom and is sung with millions of names.

Whoever, whether he be ignorant or learned, attains to the full awareness of Truth through the grace of a teacher's wisdom, becomes detached from the ocean of worldliness.†

He who is free from attachment and hatred, devoted to the good of all beings, fixed in knowledge and steady shall attain to the supreme state.

* The most exceptional human beings, the "gods", perceive enough of the avaduta to be in awe of him.

† Likewise if he attains to the full awareness of Truth without a teacher!

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As the space within a pot dissolves in the universal space when the pot is broken, so a yogi, in the absence of the body, dissolves into the supreme Self, which is his true being.

It has been said that the destiny of those devoted to action is the same as their thought at the end, but it has not been said that the destiny of those established in yoga is the same as their thought at the end.*

One may express the destiny of those devoted to action with the organ of speech, but the destiny of the yogis can never be expressed, because it is transcendental.

Knowing this, one never says that the yogis have any particular path. For them it is the giving up of all duality. The supreme attainment comes of itself.

The yogi, having died anywhere, in a holy place or in the house of an untouchable, does not see the mother's womb again - he is dissolved in the supreme Brahman.[†]

He who has seen his true Self, which is innate, unborn, and incomprehensible, does not, if anything desired happens to him, become tainted. Being free from taint, he never performs any action. The man of self-restraint or the ascetic, therefore, is never bound.

He attains to the supreme Self, who is eternal, pure fearless, formless, and supportless, who is without body, without desire, beyond the pairs of opposites, free from illusion, and of undiminished power.

He attains to the supreme, eternal Self, in whom exists no Veda, no initiation, no tuncure, no teacher, no disciple, no perfection of symbolic figures, no hand-posture or anything else.

He attains to the supreme, eternal Self, in whom is neither sambhavi, nor sakti, nor anavi initiation; neither a sphere, nor an image, nor a foot, nor anything else; neither beginning, nor ending, nor a jar, etc.

He attains to the supreme, eternal Self, from whose essence the universe of movable and immovable objects is born, in whom it rests, and into whom it dissolves, even as foam and bubbles are born of the transformation of water.

He attains to the supreme, eternal Self, in whom is no closing of nostril nor gazing nor posture, and in whom is neither knowledge nor ignorance nor any nerve-current.

He attains to the supreme, eternal Self, who is devoid of manifoldness, oneness, many-and-oneness, and otherness; who is devoid of minuteness, length, largeness, and nothingness; who is devoid of knowledge, knowableness, and sameness.

He attains the supreme, eternal Self whether he has perfect self-control or not, whether he has withdrawn his senses well or not, whether he has gone beyond activity or is active.

He attains the supreme, eternal Self who is not mind, intelligence, body, senses, or egoism; who is neither the subtle elements nor the five gross elements nor of the nature of space.

When the injunctions cease and the yogi attains to the supreme Self, his mind being void of differentiations, he has neither purity nor impurity; his contemplation is without distinguishing attributes; and even what is usually prohibited is permissible to him.

Where mind and speech can utter nothing, how can there be instruction by a teacher? To the teacher - ever united with Brahman - who has said these words, the homogeneous Truth shines out.

CHAPTER 3

The distinctions of quality and absence of quality does not exist in the least. How shall I worship Siva (the Absolute) who is devoid of quality and absence of quality, who is devoid of attachment and detachment, who is of the form of ether, omniform, beyond illusion, and all-pervading.

Siva (the Absolute) is ever without white and other colours. This effect and cause are also the supreme Siva. I am thus the pure Siva, devoid of all doubt. O beloved friend, how shall I bow to my own Self in my Self?

I am devoid of root and rootlessness and am ever manifest. I am devoid of smoke and smokelessness and am ever manifest. I am devoid of light and absence of light and am ever manifest. I am the nectar of Knowledge, homogeneous Existence, like the sky.

How shall I speak of desirelessness and desire? How shall I speak of nonattachment and attachment? How shall I speak of Him as

* "The end" is happening every single moment. In this moment our destiny is determined.

† He never experiences gain, so he never experiences loss.

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devoid of substance and insubstantiality? I am the nectar of Knowledge, homogeneous Existence, like the sky.

How shall I speak of the Whole, which is nondual? How shall I speak of the Whole, which is of the nature of duality? How shall I speak of the Whole, which is eternal and non-eternal? I am the nectar of Knowledge, homogeneous Existence, like the sky.

It is neither gross nor subtle. It has neither come nor gone. It is without beginning, middle, and end. It is neither high nor low. I am truly declaring the highest Truth and Reality - I am the nectar of Knowledge, homogeneous Existence, like the sky.

Know all instruments of perception to be like ethereal space. Know all objects of perception to be like ethereal space. Know this pure One as neither bound nor free. I am the nectar of Knowledge, homogeneous Existence, like the sky.

My child, I am not difficult to comprehend, nor am I hidden in consciousness. My child, I am not difficult to perceive, nor am I hidden in the perceptible. My child, I am not hidden in the forms immediately near me. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am the fire that burns the karma of the one who is beyond all karma. I am the fire that burns the sorrow of one beyond all sorrow. I am the fire that burns the body of one who is devoid of body. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am the fire that burns the sin of one who is sinless. I am the fire that burns the attributes of one who is without attributes. I am the fire that burns the bondage of one who is without bondage. I am the nectar of Knowledge, homogeneous Existence, like the sky.

My child, I am not devoid of nonexistence and existence. My child, I am not devoid of unity and absence of unity. My child, I am not devoid of mind and absence of mind. I am the nectar of Knowledge, homogeneous Existence, like the sky.

It is not my ignorance that the One beyond illusion seems to be posited in illusion. It is not my ignorance that the griefless One appears to be posited in grief. It is not my ignorance that the greedless One appears to be posited in greed. I am the nectar of

Knowledge, homogeneous Existence, like the sky.

The creeperlike growth of worldly existence is never mine. The joy of extended contentment is never mine. This bondage of ignorance is never mine. I am the nectar of Knowledge, homogeneous Existence, like the sky.

The activity involved in the extension of relative existence is not a modification of myself. The gloom which is the expansion of grief is not a modification of myself. The tranquility which produces one's religious merit is not a modification of mine. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I have never any action which is the cause of regret and misery. Mine is never a mind which is the product of the experience of misery. Since this egoism never is mine, I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am the death of the movement of the unmoving One. I am neither decision nor indecision. I am the death of sleep and wakefulness. I am neither good nor evil, neither the moving nor the unmoving. I am the death of the substance of the insubstantial. I am the nectar of Knowledge, homogeneous Existence, like the sky.

This (Self) is neither knowable nor the instrument of knowing. It is neither reason nor the one to be reasoned about. It is beyond the reach of words. It is neither mind nor intelligence. How then can I speak this Truth to you? I am the nectar of Knowledge, homogeneous Existence, like the sky.

The supreme Reality is devoid of the undivided and the divided. The supreme Truth is in no way within or without. It is beyond causation. It is not attached, nor is It any substance. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am verily the Reality, free from such blemishes as attachment. I am verily the Reality, free of such blemishes as destiny. I am verily the Reality, free of grief caused by transmigratory existence. I am the nectar of Knowledge, homogeneous Existence, like the sky.

If there are no three planes (of existence), how can there be the fourth? If there are no three times, how can there be quarters? The supreme Reality is the state of the highest

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serenity. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I have no such divisions as long or short. I have no such divisions as wide or narrow. I have no such divisions as angular or circular. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I never had a mother, father, son, or the like. I was never born and never did I die. I never had a mind. The supreme Reality is undistracted and calm. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am pure, very pure - beyond reason and of infinite form. I am nonattachment and attachment - beyond reason and of infinite form. I am undivided and divided - beyond reason and of infinite form. I am the nectar of Knowledge, homogeneous Existence, like the sky.

If the supreme Reality is only one and stainless, how can there be here the hosts of gods beginning with Brahma, and how can there be here the worlds of habitation, such as heaven? I am the nectar of Knowledge, homogeneous Existence, like the sky.

How shall I, the pure One, the "not this" and yet the "not this" speak? How shall I, the pure One, the endless and the end, speak? How shall I, the pure One, attributeless and attribute, speak? I am the nectar of Knowledge, homogeneous Existence, like the sky.

I ever perform the supreme action which is nonaction. I am the supreme Joy, devoid of attachment and detachment. I am the everlasting Joy, devoid of body and absence of body. I am the nectar of Knowledge, homogeneous Existence, like the sky.

The creation of the illusory universe is not my modification. The creation of deceit and arrogance is not my modification. The creation of truth and falsehood is not my modification. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am devoid of time, such as twilight - I have no disjunction. I am devoid of interiority and awakening. I am neither deaf nor mute. I am thus devoid of illusion. I am not made pure by moods of mind. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I am without a master and the absence of a master - I am unperturbed. I have transcend-

ed mind and absence of mind - I am unperturbed. Know me as unperturbed and transcendent of all. I am the nectar of Knowledge, homogeneous Existence, like the sky. I am the nectar of Knowledge, homogeneous Existence, like the sky.

How shall I say that this is a forest or a temple? How shall I say that this is proved or doubtful? It is thus one uninterrupted, homogeneous, calm Existence. I am the nectar of Knowledge, homogeneous Existence, like the sky.

(The Self), devoid of life and lifelessness, shines forever. Devoid of seed and seedlessness, of liberation and bondage, It shines forever. I am the nectar of Knowledge, homogeneous Existence, like the sky.

It shines forever, devoid of birth, mundane existence, and death. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Thou hast no name and form even to the extent of allusion, nor any substance differentiated or undifferentiated. Why dost thou grieve, O thou of shameless mind? I am the nectar of Knowledge, homogeneous Existence, like the sky.

Why weepest thou, friend? Thou hast no old age or death. Why weepest thou, friend? Thou hast no misery of birth. Why weepest thou, friend? There is no change for thee. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Why dost thou weep, friend? Thou hast no natural form. Why dost thou weep, friend? Thou hast no deformity. Why dost thou weep, friend? Thou hast no age. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Why dost thou weep, friend? Thou hast no age. Why dost thou weep, friend? Thou hast no senses. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Why dost thou weep, friend? Thou hast no lust. Why dost thou weep, friend? Thou hast no greed. Why dost thou weep, friend? Thou hast no delusion. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Why dost thou desire affluence? Thou hast no wealth. Why dost thou desire affluence? Thou hast no wife. Why dost thou

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desire affluence? Thou hast none who is thine own. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Birth in this universe of false appearances is neither thine nor mine. This shameless mind appears as differentiated. This, devoid of difference and nondifference, is neither mine nor thine. I am the nectar of Knowledge, homogeneous Existence, like the sky.

Thou hast not the nature of nonattachment in the slightest, nor hast thou in the slightest the nature of attachment. Thou hast not even the slightest of the nature of desire. I am the nectar of Knowledge, homogeneous Existence, like the sky.

In thy mind there is neither the meditator, meditation, nor the object of meditation. Thou hast no samadhi. There is no region outside thee, nor is there any substance or time. I am the nectar of Knowledge, homogeneous Existence, like the sky.

I have told thee all that is essential. There is neither thou, nor anything for me or for a great one; nor is there any teacher or disciple. The supreme Reality is natural and exists in Its own way. I am the nectar of Knowledge, homogeneous Existence, like the sky.

If I, the Supreme, of the nature of sky, alone exist, how can there be here the supreme Truth which is blissful Reality, how can there be here the supreme Truth which is not of the nature of bliss, and how can there be here the supreme Truth of the nature of knowledge and intuition?

Know the One who is Consciousness and devoid of fire and air. Know the One of nature of the Consciousness, who is devoid of earth and water. Know the One of the nature of Consciousness, who is devoid of coming and going.

I am neither of the nature of the void nor of the nature of the nonvoid. I am neither of pure nature nor of impure nature. I am neither form nor formlessness. I am the supreme Reality of the form of Its own nature.

Renounce the world in every way. Renounce renunciation in every way. Renounce the poison of renunciation and nonrenunciation. The Self is pure, immortal, natural, and immutable.

There is neither invitation nor casting off; how can there be flowers, leaves, meditations, and recitation of sacred texts, and how can there be worship of Siva, which is identity and difference?

The Absolute is not liberated from bondage and obstruction. The Absolute is not purified, cleansed, and released. The Absolute is not liberated by union or separation. I am, indeed, the free One, like the sky.

I have developed no false notion that all this reality comes into existence or that all this unreality comes into existence. I am free from disease - my form has been extinguished.

Stained, stainless, divided, undivided, differentiated - none of these appear to me. I am free from disease - my form has been extinguished.

It has not happened that I, the ignorant one, have attained to Knowledge, nor has it happened that I have become of the nature of Knowledge. And how can I say that I have both ignorance and knowledge? I am free from disease - my form has been extinguished.

It (the Self) does not appear to me as virtuous or sinful, as bound or liberated, nor does It appear to me as united or separated. I am free from disease - my form has been extinguished.

I never have the high, low, or middle state. I have no friend or foe. How shall I speak of good and evil? I am free from disease - my form has been extinguished.

I am not the worshipper or the form of the worshipped. I have neither instruction nor practice. How shall I speak of myself who am of the nature of Consciousness? I am free from disease - my form has been extinguished.

There is nothing here which pervades or is pervaded. There is no abode nor is there the abodeless. How shall I speak of void and non-void? I am free from disease - my form has been extinguished.

There is no one to understand and nothing, indeed, to be understood. I have no cause and no effect. How shall I say that I am conceivable or inconceivable? I am free from disease - my form has been extinguished.

There is nothing dividing, nothing to be divided. I have nothing to know with and nothing to be known. How shall I then speak

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of coming and going, my child? I am free from disease - my form has been extinguished.

I have no body or bodilessness, nor have I intelligence, mind, and senses. How shall I speak of attachment and detachment? I am free from disease - my form has been extinguished.

(The Self) is not separate or high and It has not disappeared even to the extent of allusion. Friend, how can I speak of It as identical or different? I am free from disease - my form has been extinguished.

Neither have I conquered the senses nor have I not conquered them. Self-restraint or discipline never occurred to me. Friend, how shall I speak of victory and defeat? I am free from disease - my form has been extinguished.

Never have I form or absence of form, never any beginning, middle, or end. Friend, how shall I speak of strength and weakness? I am free from disease - my form has been extinguished.

Never, my child, did I have death or deathlessness, poison or poisonlessness. How shall I speak of the pure and impure? I am free from disease - my form has been extinguished.

Never have I sleep or awakening. Never do I practise concentration or hand-posture. For me there is neither day nor night. How shall I speak of the transcendental and relative states? I am free from disease - my form has been extinguished.

Know me as free from the all and from the details composing the all. I have neither illusion nor freedom from illusion. How shall I speak of such rituals as morning and evening devotions? I am free from disease - form has been extinguished.

Know me as endowed with all concentration. Know me as free from any relative or ultimate aim. How shall I speak of union and separation? I am free from disease - my form has been extinguished.

I am neither ignorant nor learned, I observe neither silence nor absence of silence. How shall I speak of argument and counter-argument? I am free from disease - my form has been extinguished.

Never do I have father, mother, family, caste, birth and death. How shall I speak of

affection and infatuation? I am free from disease - my form has been extinguished.

Never do I disappear - I am ever manifest. Never do I have effulgence or absence of effulgence. How shall I speak of such rituals as morning and evening devotions? I am free from disease - my form has been extinguished.

Know me beyond all doubt to be boundless. Know me beyond all doubt to be undivided. Know me beyond all doubt to be stainless. I am free from disease - my form has been extinguished.

The wise, my child, give up all meditations; they give up all good and evil deeds and drink the nectar of renunciation. I am free from disease - my form has been extinguished.

There is verily no versification where one knows nothing. The supreme and free One, absorbed in the consciousness of the homogeneous Being and pure of thought, prattles about Truth.

CHAPTER 5

The word Om is like the sky, it is not the discernment of the essence of high and low. How can there be enunciation of the point of the word (Om) which annuls the manifestation of the Unmanifest?

The srutis - such as "That thou art" - prove to thee thou art indeed That, devoid of adjuncts and the same in all. Why dost thou who art the identity in all, grieve in thy heart?

If thou art the identity in all, if thou art devoid of above and below, within and without, and of even the sense of unity, then why dost thou, who art the identity in all, grieve in thy heart?

There is no discrimination of rules and precepts, there is no cause or effect. That which is the identity in all is without words and the collocation of words. Why dost thou, who art the identity in all, grieve in thy heart?

There is no knowledge or ignorance and no practice of concentration. There is no space or absence of space and no practice of concentration. There is no time or absence of time and no practice of concentration. Why dost thou, who art the identity in all, grieve in thy heart?

There is no pot-space or pot, no individual body or individual. There is no distinction of

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cause and effect. Why dost thou, who art the identity in all, grieve in thy heart?

There is only the state of freedom which is the All and undifferentiated, which is devoid of the distinction of short and long, of round and angular. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the One without void and absence of void, without purity and impurity, without the whole and the part. Why dost thou, who art the identity in all, grieve in thy heart?

There is no distinction of the different and the non-different. There is no distinction of within, without, or junction of the two. It is the same in all, devoid of friend and foe. Why dost thou, who art the identity in all, grieve in thy heart?

It is not of the nature of disciple or non-disciple; nor is it the discernment of the difference between the living and the nonliving. There is only the state of freedom - the All, the Undifferentiated. Why dost thou, who art the identity in all, grieve in thy heart?

It is without form and formlessness. It is without difference and nondifference. It is without manifestation and evolution. Why dost thou, who art the identity in all, grieve in thy heart?

There is no bondage due to fetters of good and evil qualities. How shall I perform the actions related to death and life? There is only the pure, stainless Being - the same in all. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the Being devoid of existence and nonexistence, of desire and desirelessness. Here verily is the highest Consciousness, identical with freedom. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the Truth undifferentiated by truths, devoid of junction and disjunction. Since it is the same in all and devoid of all, why dost thou, who art the identity in all, grieve in thy heart.

Here is the Supreme, devoid of association and dissociation, unlike a house, cottage, or sheath. Here is the Supreme devoid of knowledge and ignorance. Why dost thou, who art the identity in all, grieve in thy heart?

Change and changelessness, the definable and the indefinable are untrue. If the truth is in the Self alone, why dost thou, who art the identity in all, grieve in thy heart?

Here verily is the conscious Being who is completely the All. Here is the conscious Being who is all-comprehensive and undivided. Here is the conscious Being, alone and immutable. Why dost thou, who art the identity in all, grieve in thy heart?

It is ignorance to see difference in the Undifferentiated. Doubt in what is beyond doubt is ignorance. If there is only the one undivided Consciousness, then why dost thou who art the identity in all, grieve in thy heart?

There is no state of liberation, no state of bondage, no state of virtue, no state of vice. There is no state of perfection and no state of destitution. Why dost thou, who art the identity in all, grieve in thy heart?

If the homogeneous Being is devoid of cause and effect, division and subdivision, colour and lack of colour, then why dost thou, who art the identity in all, grieve in thy heart?

The Self is here in the universal Consciousness which is the All and undivided. It is here in the universal Consciousness which is absolute and immovable. It is here in the universal Consciousness which is devoid of men and other beings. Why dost thou, who art the identity in all, grieve in thy heart?

The Self transcends all, is indivisible and all-pervading. It is free from stain of attachment, immovable and all-pervading. It is without day and night and all-pervading. Why dost thou, who art the identity in all, grieve in thy heart?

There is no coming of bondage and freedom from bondage. There is no coming of union and separation. There is coming of reasoning and disputation. Why dost thou, who art the identity in all, grieve in thy heart?

Pure, vast and homogeneous like the sky, the Self is the same in all and devoid of all. It is the homogeneous Being divested of essence, nonessence, and change. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the Self, which is more than dispassionate to virtue and vice, to substance and nonsubstance, to desire and desirelessness. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the Self, the same in all, which is without grief and grieflessness. Here is the Supreme, without happiness and sorrow. The supreme Truth is devoid of teacher and disci-

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ple. Why dost thou, who art the identity in all, grieve in thy heart?

Verily there is no offshoot, essence, or absence of essence. Neither is there the movable nor the immovable, sameness nor variety. The Self is devoid of reason and unreason. Why dost thou, who art the identity in all, grieve in thy heart?

Here is the Essence, the concentration of all essences, which is said to be different from one's individual consciousness. To be the instrument of the perception of objects is unreal. Why dost thou, who art the identity in all, grieve in thy heart?

Since the Vedas have declared variously that this (universe) made of ether and the like is like a mirage, and since the Self is one, indivisible, and the same in all, why dost thou, who art the identity in all, grieve in thy heart?

Where one knows nothing, there is verily no versification. The supreme and free One, pure of thought, absorbed in the consciousness of the homogeneous Being, prattles about the Truth.

CHAPTER 6

The srutis declare in various ways that all this, the ether and its like, and we ourselves, are like a mirage. If there is only one indivisible, all-comprehensive Absolute, how can there be the comparable and the comparison?

The Supreme is without divisibility and indivisibility. The Supreme is without activity and changeability. If there is only one indivisible, all-comprehensive Absolute, how can there be worship, how can there be austerity?

The Mind is verily supreme, undivided, all-pervasive, and devoid of largeness and smallness. The Mind is indeed the indivisible, all-comprehensive Absolute. How can we do anything with the mind and speech?

The Self is the negation of the distinction between day and night. The Self is the negation of the risen and not-risen. If there is only one indivisible, all-comprehensive Absolute, how can there be the sun, the moon, and fire?

The Self is that from which the distinctions of desire and desirelessness, of action and inaction are gone. If there is only one indivisible, all-comprehensive Absolute, how can there be consciousness differentiated by exterior and interior?

If the Self is devoid of essence and lack of essence, if it is without void and nonvoid, if there is only one indivisible, all-comprehensive Absolute, how can there be a first, how can there be a last?

If the Self is a negation of difference and nondifference, if it is the negation of knower and knowable, if there is only one indivisible, all-comprehensive Absolute, how can there be the third, how can there be the fourth?

The spoken and the unspoken are not the Truth, the known and the unknown are not the Truth. If there is only one indivisible, all-comprehensive Absolute, how can there be objects, senses, mind, and intellect?

Ether and air are not the Truth; earth and fire are not the Truth. If there is only one indivisible, all-comprehensive Absolute, how can there be cloud, how can there be water?

If the Self is the negation of imagined worlds, if it is the negation of imagined gods, if there is only one indivisible, all-comprehensive Absolute, how can there be discriminating consciousness of good and evil?

The Self is the negation of death and deathlessness. It is the negation of action and inaction. If there is only one indivisible, all-comprehensive Absolute, how can one speak of coming and going?

No such distinctions exist as prakrti and purusa. There is no difference between cause and effect. If there is only one indivisible, all-comprehensive Absolute, how can one speak of self and not-self?

There is no coming of the third kind of misery or of the second kind of misery, due to the gunas. If there is only one indivisible, all-comprehensive Absolute, how can there be an old man, a young man, or an infant?

The Supreme is without caste and stage of life, without cause and agent. If there is only one indivisible, all-comprehensive Absolute, how can there be consciousness of the destroyed and the undestroyed?

The destroyed and the undestroyed are both false. The born and the unborn are both false. If there is only one indivisible, all-comprehensive Absolute, how can there be the perishable and the imperishable?

The Self is the annihilation of the masculine and nonmasculine. It is the annihilation of the feminine and the nonfeminine. If there is only one indivisible, all-comprehensive

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Absolute, how can there be consciousness of joy and lack of joy?

If the Supreme is free of delusion and sorrow, doubt and grief, if there is only one indivisible, all-comprehensive Absolute, how can there be "I" and "mine"?

The Supreme is the destruction of virtue and vice. It is the destruction of bondage and freedom from bondage. If there is only one indivisible, all-comprehensive Absolute, how can there be here any consciousness of sorrow and absence of sorrow?

No distinction of sacrificer and sacrifice exists. No distinction of fire and ingredients exists. If there is only one indivisible, all-comprehensive Absolute, say how there can be any fruits of work.

The Self is verily free from sorrow and absence of sorrow. The Self is free from pride and absence of pride. If there is only one indivisible, all-comprehensive Absolute, how can there be consciousness of attachment and nonattachment.

No such change as illusion and freedom from illusion exists. No such change as greed and freedom from greed exists. If there is only one indivisible, all-comprehensive Absolute, how can there be consciousness of discrimination and lack of discrimination?

There is never any "you" and "I". The discrimination of family and race is false. I am indeed the Absolute and the supreme Truth. In that case how can I make any salutation?

The Self is that in which the distinction of teacher and disciple disappears and in which the consideration of instruction also disappears. I am indeed the Absolute and the supreme Truth. How can I, in that case, make any salutation?

There is no imagined division of bodies. There is no imagined divisions of worlds. I am indeed the Absolute and the supreme Truth. In that case how can I make any salutation?

The Self, never endowed with passion or devoid of it, is verily spotless, immovable and pure. I am indeed the Absolute and the supreme Truth. In that case how can I make any salutation?

No distinction such as body and bodilessness exists, nor is it true that there is false action. I am indeed the Absolute and the supreme Truth. In that case how can I make any salutation?

Where one knows nothing, there is verily no versification. The supreme and free One, pure of thought, absorbed in the consciousness of the homogeneous Being, prattles about the Truth.

CHAPTER 7

The enlightened one, nude or clad in a patched garment made of rags gathered from roads, follows the path which is devoid of virtue and vice and stays in an empty abode, absorbed in the pure, stainless, homogeneous Being.

The enlightened one aims at that which is without any mark or marklessness. He is skilful, being devoid of right and wrong. He is the absolute Truth, stainless and pure. How can the liberated one engage in discussion and disputation?

Free from entrapment in the snares of hope and devoid of purificatory ceremonies, the enlightened one is ever absorbed in the Absolute. Thus, having renounced all, he is the Truth, pure and stainless.

How can there be any discussion here of body and disembodiment, of attachment and detachment? Here is the Truth Itself in Its spontaneous natural form - pure, immovable like the sky!

Where the Truth is known, how can there be form or formlessness? Where there is the Supreme, whose form is like the sky, how is perception of any object possible?

The supreme Self is indivisible, of the form of the sky. It is the Truth, pure and stainless. Thus, how can there be here difference and nondifference, bondage and freedom from bondage, transformation and division?

Here is only the absolute Truth, indivisible and the All. How can there be here union, disunion, or pride? If thus there is here only the Supreme, indivisible and the All, how can there be here any substance or absence of substance?

Here is the absolute Truth, indivisible and pure, stainless and the All, of the form of the sky. Thus, how can there be here association and dissociation? How, truly, can there be here any play or cessation of play?

The enlightened one is a yogi devoid of yoga and absence of yoga. He is an enjoyer, devoid of enjoyment and absence of enjoy-

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ment. Thus he wanders leisurely, filled with the spontaneous joy of his own mind.

If the yogi is always related to knowledge and perception, to duality and unity, how can he be free here? How can a yogi be natural and free from attachment here? He is the enjoyer of the pure, stainless, and homogeneous Being.

The Self is Destruction, devoid of the destroyed and undestroyed. The Self is the Auspicious Moment, devoid of the auspicious and inauspicious time. Thus how can there be here substance and absence of substance? The Truth which is homogeneous is of the form of the sky.

Forever divested of all and united to the Self, the enlightened one is the All, free and devoid of truth. Thus, how can there be here life and death, and how can there be any accomplishment through meditation or lack of meditation?

All this is magic, like a mirage in the desert. Only the absolute Self, of indivisible and impenetrable form, exists.

To all things, from the practice of religious laws and duties to liberation, we are completely indifferent. How can we have anything to do with attachment or detachment? Only the learned imagine these things.

Where one knows nothing, there is verily no verification. The supreme and free One, pure of thought, absorbed in the consciousness of the homogeneous Being, prattles about the Truth.

CHAPTER 8

By my making pilgrimage to Thee Thy all-pervasiveness has been destroyed by me. With my meditation Thy transcendence of the mind has been destroyed by me. Thy transcendence of speech has been destroyed by

me by my singing Thy praise. Ever forgive me these three sins.

A sage is one whose intelligence is unsmitten by lusts, who is self-controlled, gentle, and pure, who possesses nothing, who is indifferent, who eats moderately, is quiet and steady, and has taken refuge in Me.

The sage is vigilant and resolute, has a profound mind, and has conquered the six bondages; he is not proud, but gives honour to others; he is strong, friendly to all, compassionate, and wise.

The sage is merciful, nonviolent, and enduring of all. He is pure-hearted and is the essence of truth; he is the same to all and beneficent to all.

The sign of an avadhuta should be known by the blessed ones, by those who know the truth of the significance of the letters of the Vedas and who teach Veda and Vedanta.

The significance of the letter "a" is that the avadhuta is free from the bondage of hopes, is pure in the beginning, middle, and end, and dwells ever in joy.

The syllable "va" is indicative of him by whom all desires have been renounced, whose speech is wholesome, and who dwells neither in past, present or future.

The syllable "dhu" is a sign of him whose limbs are grey with dust, whose mind is purified, who is free of all diseases, and who is released from the practices of concentration and meditation.

The syllable "ta" is significant of him by whom the thought of Truth has been made steady, who is devoid of all thoughts and efforts, and who is free from ignorance and egoism.

This Gita or Song is composed by Dattatreya Avadhuta who is the embodiment of bliss. Whoever reads or hears it has never any rebirth.

TEACHINGS OF DIOGENES

"Why is it, Diogenes, that pupils leave you to go to other teachers, but rarely do they leave them to come to you?"

"Because," replied Diogenes, "one can make eunuchs out of men, but no one can make a man out of eunuchs".

In winter Diogenes walked barefoot in the snow. In summer he rolled in the hot sand. He did this to harden himself against discomfort. "But aren't you overdoing it a little?" a disciple asked. "Of course," replied Diogenes, "I am like a teacher of choruses who has to sing louder than the rest in order they may get the right note."

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A student of philosophy, eager to display his powers of argument, approached Diogenes, introduced himself and said, "If it pleases you, sir, let me prove to you that there is no such thing as motion." Whereupon Diogenes immediately got up and left.

A disciple asked Diogenes, "What is the main reason for wearing a cynics robe and the begging bowl?" "So as not to deceive oneself."

When someone once asked Diogenes why he often laughed by himself, he said, "For that very reason."

Plato considered Diogenes' stray-dog behaviour unbecoming to one calling himself a philosopher. "You really do live up to your name" he said to him disapprovingly one day. "By the Gods, you are right for once Plato," replied Diogenes, and then baring his teeth, he added, "But at least I've sunk my teeth into philosophy."

Plato was discoursing on his theory of ideas and, pointing to the cups on the table before him, said while there are many cups in the world, there is only one 'idea' of a cup, and this cupness precedes the existence of all particular cups.

"I can see the cup on the table," interrupted Diogenes, "but I can't see the 'cupness'".

"That's because you have the eyes to see the cup," said Plato, "but", tapping his head with his forefinger, "you don't have the intellect with which to comprehend 'cupness'."

Diogenes walked up to the table, examined a cup and, looking inside, asked, "Is it empty?"

Plato nodded.

"Where is the 'emptiness' which precedes this empty cup?" asked Diogenes.

Plato allowed himself a few moments to collect his thoughts, but Diogenes reached over and, tapping Plato's head with his finger, said "I think you will find here is the 'emptiness'."

Diogenes was knee deep in a stream washing vegetables. Coming up to him, Plato said, "My good Diogenes, if you knew how

to pay court to kings, you wouldn't have to wash vegetables."

"And," replied Diogenes, "If you knew how to wash vegetables, you wouldn't have to pay court to kings."

Diogenes was once asked what he thought of Socrates. "A madman," he replied. Later, Plato was asked what he thought of Diogenes. "A Socrates gone mad," he replied.

Diogenes ridiculed Plato for being long-winded.

Some strangers to Athens once asked Diogenes if he would point out to them the great philosopher [meaning Plato]. Diogenes looked around and then led them to the most deserted part of the city and, gesturing to the empty air as one would in formal introduction, said, "May I present to you the great philosopher Plato."

Diogenes was once invited to dinner by a wealthy man. During the evening, one of the guests became so outraged by Diogenes' general behaviour that he began to throw bones at him, calling him a "dog." Whereupon Diogenes got up, went to the guest, cocked up his leg and urinated on him.

Often when he was begging, Diogenes would be spat on by the people who passed him. Diogenes would ignore this and simply wipe his face with his sleeve. When ridiculed for his passive behaviour, Diogenes said, "Since men endure being wetted by the sea in order to net a mere herring, should I not endure being sprinkled to net my dinner?"

Diogenes stood outside a brothel, shouting, "A beautiful whore is like poisoned honey! A beautiful whore is like poisoned honey! A beautiful whore ..." Men entering the house threw him a coin or two to shut him up. Eventually Diogenes had collected enough money and he too went into the brothel.

Diogenes was asked why he always begged. "To teach people," replied Diogenes. "Oh yes, and what do you teach?" people would ask him scornfully. "Generosity," he replied.

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Diogenes was once asked why he took money from people. "To show them how they ought to spend their money," he replied.

Diogenes was asked, "Tell me, to what do you attribute your great poverty?"

"Hard work," he replied.

"And what advice can you offer the rich?"

"Avoid all the good things in life."

"Why?"

"Because money costs too much. A rich man is far poorer than a poor man."

"How can that be?"

"Because poverty is the only thing money can't buy."

Whenever people complimented Diogenes, he would slap himself hard across the face and in self-reproach would cry, "Shame! I must have done something terribly wicked!"

A famous athlete was making his triumphal entry into the city after another successful games. As he was carried along, he was unable to tear his eyes away from the many beautiful women among the onlookers.

"Look at our brave victor," remarked Diogenes, "taken captive by every girl he sees."

On one bright, clear day, Diogenes was walking up and down the market place, holding a lighted lantern high in front of him and peering around as if searching for something. When people gaped and asked him what he was doing, he replied, "I am looking for an honest man."

"It's my fate to steal," pleaded the man who had been caught red-handed by Diogenes.

"Then it is also your fate to be beaten," said Diogenes, hitting him across the head with his staff.

Diogenes was strolling through the market place. Suddenly, he called out in despair, "Men! Men! Men! ..."

Immediately, they came running from all directions: young fops with flowers in their hair; lusty young boys, scantily dressed, hanging off the arms of older men; freemen, their slaves beside them burdened down with groceries, their cheeks bulging with small change; merchants who had left their shops in answer to Diogenes' call.

He looked at them searchingly one by one and with a sad shrug turned to walk away. "I called for *men*," he said in disgust.

The city was under siege. Everyone was busy fortifying the walls - some were carrying stones, others were patching the walls, yet others were building battlements. Diogenes, not wanting to appear idle while everyone around him was working so frantically, diligently rolled his barrel back and forth along the battlements. The city fell.

In the midst of serious discourse in the Craneum, Diogenes realised no one was listening. So he instead began to whistle and dance about to attract attention. Immediately, people flocked round him. Diogenes stopped and said, "You idiots, you are not interested to stop and pay attention to wisdom, yet you rush up to observe a foolish display."

A heckler in the crowd shouted out, "My mind is not made like that, I can't be bothered with philosophy."

"Why do you bother to live," Diogenes retorted, "if you can't be bothered to live properly?"

Very few of Diogenes' disciples had the physical and mental stamina to become cynics. One in particular left the circle, but not before entreating Diogenes to give him one of his books. "You really are a silly fellow," said Diogenes. "Surely you wouldn't have painted figs instead of real ones. And yet you pass over the genuine practice of wisdom and would be satisfied with what is merely written."

Someone once asked, "Tell me Diogenes, what does a wise man look like?" At once, Diogenes straightened himself up and stroked his beard.

Diogenes was gathering figs and had just filled his bag when a stranger came along the road. "I wouldn't touch this fruit! A man hung himself from the tree just the other day," warned the man, obviously believing the tree to be cursed.

By way of answer, Diogenes sank his teeth into the fig he was holding. Sucking, as one would suck venom from a wound, he proclaimed, "Thus I purify the tree."

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Agog, the man stood there marvelling while Diogenes walked off.

Passing a stream, Diogenes saw a boy drinking out of his hands. "A child has beaten me in simplicity," he said, throwing away his cup.

A young man contemplating marriage sought advice from Diogenes. "Should I marry?"

"Marriage is too soon for a young man"

"Would you have me wait then until I am old."

"Oh no, Marriage is far too late for an old man."

"What am I to do then? I love the girl."

"Love is a luxury no one can afford. It is for those who have nothing better to do."

"What should we be doing then?"

"To seek freedom. But it is not possible to be free if you have a wife and children."

"But having a wife and family is so agreeable."

Then you see the problem, young man. Freedom would not be so difficult to attain were prison not so sweet."

"You mean to be free is to be alone?"

"We come into the world alone and we die alone. Why, in life, should we be any less alone?"

"To live, then, is terrible."

"No, not to live, but to live in chains."

Once Diogenes was going into the theatre just as everybody was coming out. When asked why he did this, he answered, "Opposition has been my manner. It is what I have been doing all my life."

Diogenes was walking backwards across the Agora, affecting a studied indifference to all who laughed at him. Finally, when he had collected a large following he stopped and announced, "You are laughing at me walking just a little distance backwards while you all lead your entire lives arse-about."

"And what's more," he asked, "can you change your way of living as easily as this?" Whereupon, he turned on his heel and walked off in normal fashion.

Asked about his worst nightmare, Diogenes said, "Waking to find myself living in a palace and everyone else in barrels."

Diogenes was asked, "What is the difference between life and death?"

"No difference."

"Well then, why do you remain in this life?"

"Because there is no difference."

THE GOSPEL OF THOMAS

These are the secret sayings which the living Jesus spoke and which Didymos Judas Thomas wrote down.

1) And he said, "Whoever finds the interpretation of these sayings will not experience death."

2) Jesus said, "Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

3) Jesus said, "If those who lead you say to you, 'See, the Kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the Kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realise that it is

you who are the sons of the living Father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

4) Jesus said, "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same."

5) Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest."

6) His disciples questioned him and said to him, "Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe?" Jesus said, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of Heaven. For nothing hidden will not become manifest, and

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nothing covered will remain without being uncovered."

7) Jesus said, "Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

8) And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear."

9) Jesus said, "Now the sower went out, took a handful of seeds, and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seeds and worms ate them. And others fell on the good soil and produced good fruit: it bore sixty per measure and a hundred and twenty per measure."

10) Jesus said, "I have cast fire upon the world, and see, I am guarding it until it blazes."

11) Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to dwell in the light, what will you do? On the day when you were one you became two. But when you become two, what will you do?"

12) The disciples said to Jesus, "We know that you are to depart from us. Who is to be our leader?" Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

13) Jesus said to his disciples, "Compare me to someone and tell me whom I am like." Simon Peter said to him, "You are like a righteous angel." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like." Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out." And he took him and withdrew and told him three things. When Thomas returned to his

companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come up out of the stones and burn you up."

14) Jesus said to them, "If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits. When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth - it is that which will defile you."

15) Jesus said, "When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your Father."

16) And Jesus said, "Men think, perhaps, that it is peace that I have come to cast upon the World. They do not know that it is dissension which I have come to cast upon the Earth, fire, sword & war. For there will be five in a house, three will be against two, & two against three, the father against the son, & the son against the father. And they will stand solitary."

17) Jesus said, "I shall give you what no eye has seen, & what no ear has heard & what no hand has touched & what has never occurred to the human mind."

18) The disciples said to Jesus, "Tell us how our end shall be."

Jesus said, "Have you discovered then, the beginning, that you look for the end? For where the beginning is, there the end will be. Blessed is he who will take his place in the beginning; he will know the end & will not experience death."

19) Jesus said, "Blessed is he who came into being before he came into being. If you become my disciples & listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer & winter & whose leaves do not fall. Whoever becomes acquainted with them will not experience death."

20) The disciples said to Jesus, "Tell us what the Kingdom of Heaven is like." He said to them, "It is like a mustard seed, the smallest of all seeds, But when it falls on

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tilled soil, it produces a great plant, & becomes a shelter for birds of the sky."

21) Mary said to Jesus, "Whom are your disciples like?" He said, "They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, 'Let us have back our field.' They will undress in their presence in order to let them have back their field & to give it back to them. Therefore I say to you, if the owner of the house knows that the thief is coming, he will begin his vigil before he comes & will not let him dig through into his house of his domain to carry away his goods. You, then, be on your guard against the World. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will surely materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand & reaped it. Whoever has ears to hear, let him hear."

22) Jesus saw some infants being suckled. He said to His disciples, "These infants being suckled are like those who enter the Kingdom." They said to Him, "Shall we then, as children, enter the Kingdom?" Jesus said to them, "When you make the two one, & when you make the inside like the outside & the outside like the inside, & the above like the below, & when you make the male & the female one & the same, so that the male be not male nor the female female; & when you fashion eyes in place of an eye & a hand in place of a hand, & a foot in place of a foot, & a likeness in place of a likeness; then you will enter the Kingdom."

23) Jesus said, "I shall choose you, one out of a thousand, & two out of ten thousand, & they shall stand as a single one."

24) His disciples said to Him, "Show us the place where you are, since it is necessary for us to seek it." He said to them, "Whoever has ears let him hear. There is light within a man of light, & he lights up the whole world. If he (or it) does not shine, he is darkness."

25) Jesus said, "Love your brother like your soul, guard him like the pupil of your eye."

26) Jesus said, "You see the mote in your brothers eye, but you do not see the beam in your own eye. When you cast the beam out

of your own eye, then you will see clearly to cast the mote from your brother's eye."

27) Jesus said, "If you do not fast as regards the world, you will not find the Kingdom. If you do not observe the Sabbath as a Sabbath you will not see the Father."

28) Jesus said, "I took my place in the midst of the world, & I appeared to them in flesh, I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts & do not have sight; for empty they came into the world, & empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."

29) Jesus said, "If the flesh came into being because of the Spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."

30) Jesus said, "Where there are three gods, they are gods, Where there are two or one, I am with him."

31) Jesus said, "No prophet is accepted in his own village, no physician heals those who know him."

32) Jesus said, "A city being built on a high mountain & fortified cannot fall, nor can it be hidden."

33) Jesus said, "Preach from your rooftops that which you will hear in your ear & in the other ear. For no one lights a lamp & puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters & leaves will see its light."

34) Jesus said, "If a blind man leads a blind man, they will both fall into a pit."

35) Jesus said, "It is not possible for anyone to enter the house of a strong man & take it by force unless he binds his hands, then he will be able to ransack his house."

36) Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."

37) His disciples said, "When will you become revealed to us and when shall we see you?" Jesus said, "When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see

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the Son of the Living One, and you will not be afraid."

38) Jesus said, "Many times have you desired to hear these words which I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me."

39) Jesus said, "The Pharisees and the scribes have taken the keys of Knowledge and hidden them. They themselves have not entered, nor have they allowed to enter those that wished to. You, however, be as wise as serpents and as innocent as doves."

40) Jesus said, "A grapevine has been planted outside of the Father, but being unsound, it will be pulled up by its roots and destroyed."

41) Jesus said, "Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has."

42) Jesus, "Become passers-by."

43) His disciples said to him, "Who are you, that you should say these things to us?" Jesus said to them, "You do not realize who I am from what I say to you, but you have become like the Jews, for they either love the tree and hate its fruit (or) love the fruit and hate the tree."

44) Jesus said, "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven either on earth or in heaven."

45) Jesus said, "Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things."

46) Jesus said, "Among those born of women, from Adam to John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered before him. Yet I have said, whichever one of you comes to be a child will be acquainted with the Kingdom and will become superior to John."

47) Jesus said, "It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honour the one

and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result."

48) Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move away,' and it will move away."

49) Jesus said, "Blessed are the solitary and elect, for you will find the Kingdom. For you are from it, and to it you will return."

50) Jesus said, "If they say to you, 'Where did you come from?', say to them, 'We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image.' If they say to you, 'Is it you?', say, 'We are its children, and we are the elect of the Living Father.' If they ask you, 'What is the sign of your Father in you?', say to them, 'It is movement and repose.'"

51) His disciples said to him, "When will the repose of the dead come about, and when will the new world come?" He said to them, "What you look forward to has already come, but you do not recognize it."

52) His disciples said to him, "Twenty-four prophets spoke in Israel, and all of them spoke in you." He said to them, "You have omitted the one living in your presence and have spoken only of the dead."

53) His disciples said to him, "Is circumcision beneficial or not?" He said to them, "If it were beneficial, their father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable."

54) Jesus said, "Blessed are the poor, for yours is the Kingdom of heaven."

55) Jesus said, "Whoever does not hate his father and his mother cannot become a disciple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me."

56) Jesus said, "Whoever has come to understand the world has found only a corpse, and whoever has found a corpse is superior to the world."

57) Jesus said, "The Kingdom of the Father is like a man who had good seed. His enemy came by night and sowed weeds

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among the good seed. The man did not allow them to pull up the weeds; he said to them, 'I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.' For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned."

58) Jesus said, "Blessed is the man who has suffered and found life."

59) Jesus said, "Take heed of the Living One while you are alive, lest you die and seek to see him and be unable to do so."

60) They saw a Samaritan carrying a lamb on his way to Judea. He said to his disciples, "Why does that man carry the lamb around?" They said to him, "So that he may kill it and eat it." He said to them "While it is alive, he will not eat it, but only when he has killed it, and it has become a corpse." They said to him, "He cannot do so otherwise." He said to them, "You too, look for a place for yourselves within Repose, lest you become a corpse and be eaten."

61) Jesus said, "Two will rest on a bed: the one will die, and the other will live." Salome said, "Who are you, man, that you, as though from the One, (or: as whose son), that you have come up on my couch and eaten from my table." Jesus said to her, "I am he who exists from the Undivided, I was given some of the things of my father." Salome said, "I am your disciple." Jesus said to her, "Therefore I say, If he is undivided, he will be filled with light, but if he is divided he will be filled with darkness."

62) Jesus said, "It is to those who are worthy of my mysteries that I tell my mysteries. Do not let your left hand know what your right hand is doing."

63) Jesus said, "There was a rich man who had much money. He said, 'I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.' Such were his intentions but that same night he died. Let him who has ears hear."

64) Jesus said, "A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.'

He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the Places of my Father."

65) He said, "There was a good man who owned a vineyard. He leased it to tenant farmers so they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps they did not recognize him.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son.' Because the tenants knew that it was he who was heir to the vineyard, they seized him and killed him. Let him who has ears hear."

66) Jesus said, "Show me the stone which the builders have rejected. That one is the cornerstone."

67) Jesus said, "Whoever believes that the All itself is deficient is himself completely deficient."

68) Jesus said, "Blessed are you when you are hated and persecuted. Wherever you have been persecuted they will find no Place."

69) Jesus said, "Blessed are they who have been persecuted within themselves. It is they who have truly come to know the Father. Blessed are the hungry, for the belly of him who desires will be filled."

70) Jesus said, "That which you have will save you if you bring it forth from your-

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selves. That which you do not have within you will kill you if you do not have it within you."

71) Jesus said, "I shall destroy this house, & no one shall be able to rebuild it."

72) A man said to him, "Tell my brothers to divide my father's possessions with me." He said to him, "O man, who has made me a divider?" He turned to His disciples & said to them, "I am not a divider, am I?"

73) Jesus said, "The harvest is great but the labourers are few. Beseech the Lord, therefore, to send out labourers to the harvest."

74) He said, "O Lord, there are many around the drinking trough, but there is nothing in the cistern."

75) Jesus said, "Many are standing at the door, but it is the solitary who will enter the bridal chamber."

76) Jesus said, "The Kingdom of the Father is like a merchant who had a consignment of merchandise & who discovered a pearl. The merchant was shrewd. He sold the merchandise & bought the pearl alone for himself. You too, seek his unfailing & enduring treasure where no moth comes near to devour & no worm destroys."

77) Jesus said, "It is I who am the light which is above them all. It is I who am the All. From me did the All come forth, & unto me did the All come forth, & unto me did the All extend. Split a piece of wood, & I am there. Lift up the stone, & you will find me there."

78) Jesus said, "Why have you come out into the desert? To see a reed shaken by the Wind? And to see a man clothed in fine garments like your kings & your great men? Upon them are the fine garments, & they are unable to discern the truth."

79) A woman from the crowd said to him, "Blessed are the womb which bore you & the breasts which nourished you." He said to her, "Blessed are those who have heard the word of the Father & have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived & the breasts which have not given milk'"

80) Jesus said, "He who has recognized the world has found the body, but he who has found the body is superior to the world."

81) Jesus said, "Let him who has grown rich be king, & let him who possesses power renounce it."

82) Jesus said, "He who is near me is near the fire, & he who is far from me is far from the kingdom."

83) Jesus said, "The images are manifest to man, but the light in them remains concealed in the image of the light of the Father. He will become manifest, but his image will remain concealed by his light."

84) Jesus said, "When you see your own likeness, you rejoice. But when you see your images which came into being before you, & which neither die or become manifest, how much will you have to bear!"

85) Jesus said, "Adam came into being from a great power & a great wealth, but he did not become worthy of you. For had he been worthy he would not have experienced death."

86) Jesus said, "The foxes have their holes & the birds have their nests, but the Son of Man has no place to lay his head & rest."

87) Jesus said, "Wretched is the body that is dependant upon a body, & wretched is the soul that is dependant on these two."

88) Jesus said, "The angels & the prophets will come to you & give to you those things which you already have. And you too, give them those things which you have, & say to yourselves, 'When will they come & take what is theirs?'"

89) Jesus said, "Why do you wash the outside of the cup? Do you not realise that he who made the inside is the same one who made the outside?"

90) Jesus said, "Come unto me, for my yoke is easy, & my lordship is mild, & you will find repose for yourselves."

91) They said to him "Tell us who you are so that we may believe in you." He said to them, "You read the face of the sky & of the earth, but you have not recognized the one who is before you, & you do not know how to read this moment."

92) Jesus said, "Seek & you will find. Yet, what you asked me about in former times & which I did not tell you then, now I desire to tell, but you do not enquire after it."

93) Jesus said, "Do not give what is holy to dogs, lest they throw them on the dungheap. Do not throw the pearls to swine, lest they grind it to bits."

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94) Jesus said, "He who seeks will find, & he who knocks will be let in."

95) Jesus said, "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."

96) Jesus said, "The Kingdom of the Father is like a certain woman. She took a little leaven, concealed it in some dough, & made it into large loaves. Let him who has ears hear."

97) Jesus said, "The Kingdom of the Father is like a certain woman who was carrying a jar full of meal. While she was walking on a road, still some distance from home, the handle of the jar broke & the meal emptied out behind her on the road. She did not realize it, she had noticed no accident. When she reached her house, she set the jar down & found it empty."

98) Jesus said, "The Kingdom of the Father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword & stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man."

99) The disciples said to him, "Your brothers & your mother are standing outside." He said to them, "Those here who do the will of my Father are my brothers & my mother. It is they who will enter the Kingdom of my Father."

100) They showed Jesus a gold coin & said to him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, & give me what belongs to me."

101) Jesus said, "Whoever does not hate his Father & Mother as I do cannot become a disciple to me. And whoever cannot love his Father & His Mother as I do cannot become a disciple to me. For my mother gave me falsehood, but my true mother gave me Life."

102) Jesus said, "Woe to the Pharisees, for they are like a dog sleeping in the manger of an oxen, for neither does he eat, nor does he let the oxen eat."

103) Jesus said, "Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, & arm himself before they invade."

104) They said to Jesus, "Come, let us pray today & let us fast." Jesus said, "What is the sin that I have committed, or wherein I

have been defeated? But when the bridegroom leaves the bridal chamber, then let them fast & pray."

105) Jesus said, "He who knows the father & the mother will be called the son of a harvest."

106) Jesus said, "When you make the two one, you will become the sons of man, & when you say, 'Mountain, move away,' it will move away."

107) Jesus said, "The Kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine & looked for that one until he found it. When he had gone to such trouble, he said to the sheep, 'I care for you more than the ninety nine.'"

108) Jesus said, "He who will drink from my mouth will become like me. I myself shall become he, & the things that are hidden will be revealed to him."

109) Jesus said, "The Kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know about the treasure. He inherited the field & sold it. And the one who bought it went ploughing & found the treasure. He began to lend money at interest to whomever he wished."

110) Jesus said, "Whoever finds the world & becomes rich, let him renounce the world."

111) Jesus said, "The heavens & the earth will be rolled up in your presence. And the One who lives from the Living One will not see death." Does not Jesus say, "Whoever finds himself is superior to the world?"

112) Jesus said, "Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh."

113) His disciples said to him, "When will the Kingdom come?" Jesus said, "It will not come by waiting for it. It will not be a matter of saying, 'Here it is', or 'There it is'. Rather, the Kingdom of the Father is spread out upon the earth, and men do not see it."

114) Simon Peter said to them, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven."

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SOME TALKS BY HAKUIN

A sample from Talks by Hakuin

Introductory to Lectures On the Records of Old Sokko

(Sokko-roku kaizen fusetsu)

Translated by Norman Waddell

[I highly recommend you obtain the book for the whole series of talks.]

When the resolve to seek the Way first began to burn in me, I was drawn by the spirits of the hills and streams among the high peaks of Liyama. Deep in the forests of Narasawa, I came upon a decrepit old teacher in a mountain hermitage. His name was Shōju Rojin. His style was Etan. His Dharma-grandfather was National Master Daien. His Dharma-father was Shido Munan. He was a blind old bonze filled with deadly venom - true and authentic to the core.

He was always telling students:

"This Zen school of ours began to decline at the end of the Southern Sung. By the time it had reached the Ming the transmission had fallen to earth, all petered out. Now, what remains of its real poison is found in Japan alone. But even here there's not much. It's like scanning the midday sky for stars. As for you, you smelly blind shavepates, you ragtag little lackwits, you haven't stumbled upon it even in your dreams."

Another time, he said: "You're imposters, the whole lot of you. You look like Zen monks, but you don't understand Zen. You remind me of the monks in the teaching schools - but you haven't mastered the teachings. Some of you resemble precepts monks, yet their precepts are beyond you. There is a resemblance to the Confucians - but you haven't grasped Confucianism either. What, then, are you really like? I'll tell you. Large rice-bags, fitted all out in black robes."

Here is a story he told us:

"There is a Barrier of crucial importance. In front of it sit a row of stern officials, each of whom is there to test the ability of those who wish to negotiate the Barrier. Unless you pass their muster, you don't get through."

"Along comes a man, announcing that he is a wheelright. He sits down, fashions a wheel, shows it to the officials, and they let him pass. Another person walks up, an artist. He produces a brush and paints them a picture.

They usher him through the gates. A singing girl is allowed to pass after she sings them a refrain from one of the current songs. She is followed by a priest of one of the Pure Land sects. He intones loud invocations of the Nembutsu - 'Namu-amida-butsu,' 'Namu-amida-butsu.' The gates swing open and he proceeds on his way.

"At this point, another man clothed in black robes appears. He says that he is a Zen monk. One of the guardians of the Barrier remarks that 'Zen is the crowning pinnacle of all the Buddhas.' He then asks: 'What is Zen?'

"All the monk can do is stand there, in a blank daze, looking like a pile of brushwood. The officials take one look at the nervous sweat pouring from under his arms and write him off as a rank imposter. A highly suspicious and totally undesirable character. So he winds up as a poor devil of an outcast, condemned to a wretched existence outside the Barrier. What a pitiful turn of events."

Shōju also told us: "Suppose at some future day you men have temples of your own. You receive an invitation from one of your parishioners, asking you to visit him at his home. When you arrive with your head monk and some of your students, you are ushered into a large room, where you find layers of thick, soft cushions to sit upon. Dishes filled with rare delicacies are arranged before you. You sit there in high spirits, partaking of the food without a single qualm, regarding it as your due. When you finish eating, as you are enjoying yourself amid the loud talk and boisterous laughter, one of the people present addresses you, and brings up a difficult point of Zen - the kind that furrows the brows of Zen monks. He suggests casually that you explain it. At that moment, what kind of response will you make? Your heart will probably start to thump wildly in your chest. Your body will break out in a muck of sweat. Your distress will cast a black pall over the entire room."

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"So inasmuch as you are members of the Zen school, you should concentrate diligently on your training. If you don't, you will be unwittingly sowing the seeds of your own shame and disgrace. There's no telling when you'll find yourself in such a harrowing situation. It's too terrifying to contemplate."

I know a wealthy family in the province of Shinano. They have a large inherited fortune, and the influence they wield rivals that of the provincial daimyo himself. The family is so large that they must ring a dinner bell to call them all together. The great and powerful are frequent visitors. Although they have no family business as such, they have been able to maintain a quiet and comfortable existence.

But recently they started brewing sake. They added male and female servants to the staff. The water mill now grinds away day and night hulling rice. A continuous procession of grain carts thunders heavily in through the gates. Their prosperity has increased tenfold over what it was before. Ten thousand bushels of rice are said to be consumed daily in the brewing of sake.

An old man living nearby and witnessing these events, said: "Those folks are finished. Their prosperity cannot continue much longer. What you now see is really a symptom of serious trouble. When the inner workings decay, the outer aspect always swells like that. They will probably try their hand at selling grain. Or open a shop to sell medicinal herbs. But before long they will have to dispose of them too."

When my teacher Shoju Rojin heard the old man's prediction, he heaved a heavy sigh.

"I know just what he means. Since the Sung period, our patriarchal school has been in constant decline. Zen monks have extended their interests into a variety of different fields. It's just like the family in that story."

As he finished speaking, his eyes were swimming in tears.

I have recorded as I remember them a few brief examples of Old Shoju's instructions. I thought that they would give you an idea of the anger, the scoldings and verbal abuse, that shouts of encouragement, that he used in his daily teaching, as well as of the deep concern

and sad regrets he often voiced about the present state of the Zen school.

At present, we are infested in this country with a race of smooth-tongued, worldly-wise Zen teachers who feed their students a ration of utter nonsense. "Why do you suppose Buddha-patriarchs through the ages were so mortally afraid of words and letters?" they ask you. "It is," they answer, "because words and letters are a coast of rocky cliffs washed constantly by vast oceans of poison ready to swallow your wisdom and drown the life from it. Giving students stories and episodes from the Zen past and having them penetrate their meaning is a practice that did not start until after the Zen school had already branched out into the Five Houses, and they were developing into the Seven Schools. Koan study represents a provisional teaching aid which teachers have devised to bring students up to the threshold of the house of Zen so as to enable them to enter the dwelling itself. It has nothing directly to do with the profound meaning of the Buddha-patriarchs' inner chambers."

An incorrigible pack of skinheaded mules has ridden this teaching into a position of dominance in the world of Zen. You cannot distinguish master from disciple, jades from common stones. They gather and sit - rows of sleepy inanimate lumps. They hug themselves, self-satisfied, imagining they are the paragons of the Zen tradition. They belittle the Buddha-patriarchs of the past. While celestial phoenixes linger in the shadows, starving away, this hateful flock of owls and crows rule the roost, sleeping and stuffing their bellies to their hearts' content.

If you don't have the eye of *kensho*, it is impossible for you to use a single drop of the Buddha's wisdom. These men are heading straight for the realms of hell. That is why I say: if upon becoming a Buddhist monk you do not penetrate the Buddha's truth, you should turn in your black robe, give back all the donations you have received, and revert to being a layman.

Don't you realize that every syllable contained in the Buddhist canon - all five thousand and forty-eight scrolls of scripture - is a rocky cliff jutting into deadly, poison-filled seas? Don't you know that each of the twenty-eight Buddhas and six Buddhist saints is a

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body of virulent poison? It rises up in monstrous waves that blacken the skies, swallow the radiance of the sun and moon, and extinguishes the light of the stars and planets.

It is there as clear and stark as could be. It is staring you right in the face. But none of you is awake to see it. You are like owls that venture out into the light of day, their eyes wide open, yet they couldn't even see a mountain were it towering in front of them. The mountain doesn't have a grudge against owls that makes it want to hide. The fault is with the owls alone.

You might cover your ears with your hands. You might put a blindfold over your eyes. Try anything you can think of to avoid these poisonous fumes. But you can't escape the clouds sailing in the sky, the streams tumbling down the hillsides. You can't evade the falling autumn leaves scattering spring flowers.

You might wish to enlist the aid of the fleetest winged demon you can find. If you plied him with the best of food and drink and crossed his paw with gold, you might get him to take you on his back for a couple of circumnavigations of the earth. But you would still not find so much as a thimbleful of ground where you could hide.

I am eagerly awaiting the appearance of some dimwit of a monk (or barring that, half such a monk) richly endowed with a natural stock of spiritual power and kindled within by a raging religious fire, who will fling himself unhesitatingly into the midst of this poison and instantly die the Great Death. Rising from that Death, he will arm himself with a calabash of gigantic size and roam the great earth seeking true and genuine monks. Wherever he encounters one, he will spit in his fists, flex his muscles, fill his calabash with deadly poison and fling a dipperful of it over him, drenching him head to foot, so that he too is forced to surrender his life. Ah! what a magnificent sight to behold!

The Zen priests of today are busily imparting a teaching to their students that sounds something like this:

"Don't misdirect your efforts. Don't chase around looking for something apart from your own selves. All you have to do is to concentrate on being thoughtless, on doing nothing whatever. No practice. No realiza-

tion. Doing nothing, the state of no-mind, is the direct path of sudden realization. No practice, no realization - that is the true principle, things as they really are. The enlightened ones themselves, those who possess every attribute of Buddhahood, have called this supreme, unparalleled, right awakening."

People here this teaching and try to follow it. Choking off their aspirations. Sweeping their minds clean of delusive thoughts. They dedicate themselves solely to doing nothing and to making their minds complete blanks, blissfully unaware that they are doing and thinking a great deal.

When a person who has not had *kensho* reads the Buddhist scriptures, questions his teachers and fellow monks about Buddhism, or practices religious disciplines, he is merely creating the causes of his own illusion - a sure sign that he is still confined within samsara. He tries constantly to keep himself detached in thought and deed, and all the while his thoughts and deeds are attached. He endeavors to be doing nothing all day long, and all the while he is busily doing.

But if this same person experiences *kensho*, everything changes. Although he is constantly thinking and acting, it is totally free and unattached. Although he is engaged in activity around the clock, that activity is, as such, non-activity. This great change is the result of his *kensho*. It is like water that snakes and cows drink from the same cistern, which becomes deadly venom in one and milk in the other.

Bodhidharma spoke of this in his *Essay on the Dharma pulse*:

*If someone without kensho tries constantly to make his thoughts free and unattached, he commits a great transgression against the Dharma and is a great fool to boot. He winds up in the passive indifference of empty emptiness, no more able to distinguish good from bad than a drunken man. If you want to put the Dharma of non-activity into practice, you must bring an end to all your thought-attachments by breaking through into kensho. Unless you have kensho, you can never expect to achieve a state of non-doing.**

* *Kensho* is having a perfect understanding and consciousness of Ultimate Reality. [seeing into the self-nature]

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Zen Master Joso Shogaku of Torin, a Dharma heir of master Oryo, used to tell his students:

"Senior priests Maido and Shinjo, fellow students of mine under master Oryo, were only able to penetrate our late teacher's Zen. They were unable to attain his Way."

Master Daie said: Shogaku said that because for him, attaining the "Way" meant remaining as he was and doing nothing all the time - keeping thoughts, views, and the like from arising in his mind, instead of seeking beyond that for wondrous enlightenment. He constructed a teaching out of the Dharma gate of kensho, the true sudden enlightenment of Buddha-patriarchs such as Tokusan, Rinzai, Tosan, Sozan, and Ummon. He took what the *Ryogon Sutra* says about mountains and rivers and the great earth all being manifestations that appear within the inconceivable clarity of the true mind, and rendered it into words devoid of substance - constructions erected in the head. In fabricating his Zen from profound utterances and wondrous teachings of Zen masters of the past he blackened the good name of these Dharma ancestors - and he robbed later generations of students of their eyes and ears. Beneath his skin not a drop of blood flowed. In his eyes there was not a shred of strength. He and men like him infallibly get thing turned upside down. Then they forge on, blissfully unaware, into ever-increasing ignorance. How pitiful they are!

In the *Sutra on Perfect Enlightenment* we read that *"In the latter day of the Dharma, sentient beings who aspire to attain the Buddha Way should not be made to seek enlightenment, for if they do they will just end up amassing large stores of knowledge and deepening their self-made delusions."*

In the same sutra: *"In the latter day, even sentient beings who seek out a good teacher encounter those who hold false views and they are thus never able to attain right enlightenment. This is a known pedigree for heresy. It is the fault of the false teachers. It is not the fault of the sentient beings who come to them for help."*

Could these statements from a sutra be merely empty words?

It was this same problem that prompted priest Shinjo to declare in an informal talk to his monks:

"These days priests everywhere latch on to phrases such as 'everyday mind is the Way,' and set them up as some sort of Ultimate principle. You hear that 'Heaven is heaven.' 'Earth is earth.' 'Mountains are mountains.' 'Streams are streams.' 'Monks are monks.' 'Laymen are laymen.' They tell you that long months last thirty days and short ones last twenty-nine. The fact of the matter is, the whole bunch of them are unable to stand on their own legs. They sit about like disembodied spirits. Clinging onto trees. Leaning onto plants and grasses. Blinded by ignorance, unawakened, they plod their blinkered one-track ways."

Confront one of them and suddenly ask, 'Why does this hand of mine resemble a Buddha's hand?' and he says, 'But that's your hand.'

"Ask him, 'How does my foot resemble a donkey's?' 'That's your foot,' he retorts."

"Everyone has causes which determine his birth. What are yours, senior priest?" 'I am so and so,' he responds. 'I'm from such and such province.'

"Now what kind of answers are those? They proceed from a mistaken understanding that should never be allowed. These priests distribute the same teaching to everyone. All you have to do is make yourself one-track like them and remain that way through thick and thin. This, they assure you, is attainment of the final state of complete tranquillity. Everything is settled. Everything is understood. Nothing doubting. Nothing seeking. There is no questioning at all. They will not venture a single step beyond this, terrified they might fall and tumble down into a hole. They tread the long pilgrimage of human life as if they were blind from birth, grasping their staff with a clutch of death, refusing to venture forward an inch unless they have it along to prop them up."

Priest Maido told his students: *"Go to Mount Lu [where Shogaku's temple was located] and plant yourselves firmly within the realm of non-doing."*

But Torin's descendants have now all disappeared. His line is deader than last night's ashes. For that we must feel intense regret.

Zen master Nando Genjo says that *"you must see your own nature (kensho) us clearly"*

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as you see the palm of your hand. After kensho, each one of you must diligently continue to cultivate your own native ground."

I want to fully impress all you patricians who probe the secret depths - great men all - with the need to put your innate powers to work for you as vigorously and relentlessly as you can. The moment your kensho is unmistakably clear, throw it aside. Dedicate yourself to boring through the difficult-to-pass koans. Once you are beyond those barriers, you are certain to understand exactly what the Buddha meant when he said in the Nirvana Sutra that a Buddha can see the Buddha-nature with his own eyes as distinctly as he sees a fruit lying in the palm of his hand. Upon penetrating to see the ultimate meaning of the patriarchal teachers, you will be armed for the first time with the fangs and claws of the Dharma Cave. You will sport the divine, life-usurping talisman. You will pass into the realm of the Buddhas, stroll leisurely through the realms where evil demons dwell, pulling out nails and wrenching free chocks and dispersing great clouds of compassion as you go, practicing the great Dharma giving, and immensely benefitting the monks who come to you from the four quarters. But you will be the same worthless old duffer of a monk you were before, doing nothing at all with your time. Your eyes will stare out from your face from the same position as before. Your nose will be where it always was. At this point you will be the genuine article, an authentic descendant of the Buddhas and patriarchs, to whom you will have repaid in full that incalculable debt of gratitude you owe them.

You will be at liberty to spend your days free from the clutch of circumstances. Drinking tea when given it, eating rice when it comes. Doing and non-doing will be firmly in your grasp. Not even the Buddha-patriarchs will be able to touch you. You will now be ready to use millions in gold. (* An unenlightened priest would do harm with such wealth.)

If, on the other hand, you follow the trend of the times, when you gain entry into the eighth consciousness's dark cave of unknow-

ing* you will begin crowing about what you have achieved. You will go around telling one and all how enlightened you are. You will proceed to accept, under false pretenses, the veneration and charity of others, and become one of those arrogant creatures who declares he has attained realization when he has not.

If that is the course you follow, a horrifying future lies before you. Every grain of rice that you have received as a donation will turn into a red-hot particle of iron or a burning grain of sand. Every drop of water you have received will become a speck of molten bronze or boiling excrement. Each thread of the cloth you have accepted will become part of a flaming wire net or white-hot chain.

Ahh! Hoping to free yourselves from the press of birth and death you men have your heads shaved. You put on a black robe. But then you make the mistake of falling under the spell of a false teacher. You live out the rest of your life like this as an irresponsible, no-account man of the Way. If you die with your eyes in this unopened state, you are destined for harrowing retribution. You will head straight back to your old home in the three evil paths - as though you had not suffered enough already! You, who have worn the surplice of a Buddhist priest, will sink to the bottom of a loathsome hellish mire and experience unending agonies. No more horrible fate is conceivable than to fall victim to the delusions these false teachers serve up to you.

Once, at the time of Shakyamuni, a group of seven women was walking through a graveyard. Coming upon a fresh corpse, one of them pointed to it and said: "Here is a man's body. Where has he gone?"

Another answered: "What . . ."

Hearing this, the women all realized the truth that she spoke and were instantly enlightened.

Taishaku, Lord of the Devas, was moved by this to shower a rain of flowers down upon them.

"Tell me," he said to them, "if there is anything that any of you holy ladies desires. I

* This level of consciousness is the root of all existence. If you become attached to it, you remain ignorant and entrapped.

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will see to it that you have it as long as you live."

Take a good hard look at this story. If people today are right in paying no attention to it, the realization these ladies attained long ago must have been mistaken. But why would the Lord of the Devas have spoken to them as he did if they had not attained realization?

In response to Taishaku's offer, one of the women said: "All of us have the four basic necessities of life. We have the seven rare treasures as well. There are, however, three things we would like. A tree without roots. A piece of land where there is neither light nor shade. Some corner of a mountain valley where a shout does not echo."

"Anything else, ladies," replied Taishaku, "and I will gladly provide it to you. But the things you ask for . . . to tell the truth, I just don't have them to give you."

"If you don't have them," said the women, "how can you possibly expect to help others liberate themselves?"

Taishaku found himself at a loss for words. He decided to confer with the Buddha.

Do you see what that wise young girl says! "If you can't give us such things, how do you expect to save others?" Compare that with the fellows today who quake with fear when they encounter a few touches of poison. How infinitely superior she is - the difference between a crown and an old shoe is not nearly so great.

You men set out on your religious quest with fire in your blood. You go through great difficulties, suffer untold hardship, as you bore into the secret depths. Isn't it all because you intend at some later date to do great work by bringing the benefits of salvation to your fellow beings? What about you? Don't you think you'd be lacking if you couldn't come up with these three things?

When the Buddha learned why Taishaku had come, he said, "As far as that's concerned, Taishaku, none of the Arhats in my assembly has the slightest clue either. It takes a great Bodhisattva to grasp it."

Why did the Buddha utter these words, instead of quaking and quivering with fear? Or

do you think he was unaware of the deadly poison contained in the girl's utterance?

Try to fathom the Buddha's intent here. Don't you suppose he was hoping to make Taishaku realize the true meaning of the young girl's words? To enable him to leap directly beyond the gradual steps of the four attainments and three ranks and arrive at the stage of the great Bodhisattvas?

IN THE THIRD section of the *Platform Sutra*, the one devoted to doubts and questions, the Sixth Patriarch makes the statement: "Considered as a manifestation in form, the Paradise in the West lies one hundred and eight thousand leagues from here, a distance created by the ten evils and eight false practices in ourselves." Shuko of Unsei, a Ming priest of recent times who lived in Hangchou during the Wan-li period (1573-1672), wrote in his commentary on the *Amida Sutra*:

The *Platform Sutra* mistakenly identifies India with the Pure Land of Bliss. India and China are both part of this defiled world in which we live. If India were the Pure Land, what need would there be for people to aspire toward the eastern quarter or yearn toward the west? "Amida's Pure Land of Bliss lies west of here, many millions of Buddha lands distant from this world."

What we know as the *Platform Sutra* consists of records compiled by disciples of the Sixth Patriarch. We have no assurance that what they have compiled is free from error. We must be very careful to keep such a work from beginning students. If it falls into the hands of those who lack the capacity to understand it, it will turn them into wild demons of destruction. How deplorable!

Faugh! Who was this Shuko anyway? Some hidebound Confucian? An apologist for the Lesser Vehicle? Maybe a Buddhist of Pure Land persuasion who cast groundless aspersions on this sacred work because he was blind to the profound truth contained in the *Meditation Sutra*, [Which states that the Pure Land is "not far from here."] because he was simply not equipped with the eye which would enable him to read sutras? Or maybe he was a cohort of Mara the Destroyer manifesting himself in the guise of a priest, shaven-headed, black-robed, hiding beneath a mask of verbal prajna, bent on destroying

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with his slander the wondrously subtle, hard-to-encounter words of a true Buddhist saint?

Such ascriptions would seem to fit him all too well. Yet someone took exception to them. "There is no reason to wonder about Master Ko," he said. "Take a good look and you will see that he just lacked the eye of kensho. He didn't have the strength that comes from realizing the Buddha's truth. Not having the karma from previous existence to enable him to reach prajna wisdom if he continued forward and being afraid to retreat because of the terrible samsaric retribution he knew awaited him in the next life, he turned to Pure Land faith. He began to devote himself exclusively to calling Amida's Name, hoping that at his death he would see Amida and his attendant Bodhisattvas arriving to welcome him to birth in the Pure Land and thereby attain the fruit of Buddhahood.

"So when he happened to open the *Platform Sutra* and read the golden utterances of the Sixth Patriarch expounding the authentic 'direct pointing' of the Zen school, and he realized they were totally at odds with the aspirations he had been cherishing, it dashed all his hopes. Yet this also roused him into putting together the commentary we now see. It was his way of redeeming the worthless notions to which he had grown so attached.

"So he was no Confucian, Taoist, or ally of Mara either. He was just a blind priest with a tolerable facility for the written word. We should not be surprised at him. Beginning from the time of the Sung dynasty, people like him have been as numerous as flax seed."

If what this person says is in fact true, the course of action that Shuko took was extremely ill-advised. We are fortunate that we do have the compassionate instructions of the Sixth Patriarch. Shouldn't we just read them with veneration, believe in them with reverence, and enter into their sacred precincts? What are we to make of a person who would use his minimal literary talent to endeavor to belittle the lofty wisdom and great religious spirit of a man of the Sixth Patriarch's stature? Even granting that to be permissible as long as he is deluding only himself, it is a sad day indeed when he commits his misconceptions to paper and publishes them as a book

which can subvert the Zen teaching for untold numbers of future students.

We generally regard the utterances of a sage as being at odds with the notions held by ordinary people, and people who are at variance with such utterances we regard as unenlightened. Now if the words of a sage are no different from the ideas the unenlightened hold to be right and proper, are not those words themselves ignorant and unenlightened, and unworthy of our respect? If the ignorant are not at variance with the words of an enlightened sage, doesn't that make them enlightened men, and as such truly worthy of our reverence?

To begin with, Sokei Daishi was a great master with an unsurpassed capacity for transmitting the Dharma. None of the seven hundred pupils who studied with the Fifth Patriarch at Mount Huang-mei could even approach him. His offspring cover the earth now from sea to sea, like the stones on a go board or the stars in the heavens. A common hedgerow monk like Shuko, whose arbitrary conjecture and wild surmise all comes from fossicking around in piles of old rubbish, does not even belong in the same category as Sokei.

Are you not aware, Shuko, that Master Sokei is a timeless old mirror in which the realms of heaven and hell and the lands of purity and impurity are all reflected equally? Don't you know that they are, as such, the single eye of the Zen monk? A diamond hammer couldn't break it. The finest sword on earth couldn't penetrate it. This is a realm in which there is no coming and going, no birth and death.

The light emitted from the white hair between Amida Buddha's eyebrows, which contains five Sumerus, and his blue lotus eyes, which hold the four great oceans, as well as the trees of seven precious gems and pools of eight virtues that adorn his Pure Land, are all shining brilliantly in our minds right now - they are manifest with perfect clarity right before our eyes. The black cord hell, aggregate hell, shrieking hell, interminable hell and all the rest, are, as such, the entire body of the venerable Sage of Boundless Life (Amida) in all his golden radiance.

Whether it is called the Shining Land of Lapis Lazuli in the East or the Immaculate Land of Purity in the South, it makes no

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difference - originally, it is all a single ocean of perfect, unsurpassed awakening, and, as such, it is also the intrinsic nature in every human being.

Yet even while it is present in them all, the way each one of them views it is never the same, but varies according to the weight of individual karma and the amount of merit and good fortune they enjoy.

Those who suffer the terrible agonies of hell see seething cauldrons and white-hot furnaces. Craving ghosts see raging fires and pools of pus and blood. Fighting demons see a violent battleground of deadly strife. The unenlightened see a defiled world of ignorance and suffering - all thorns and briars, stones and worthless shards - from which they turn in loathing to seek the Land of Purity. Inhabitants of the deva realms see a wonderful land of brilliant lapis lazuli and transparent crystal. Adherents of the two vehicles see a realm of transition on the path to final attainment. Bodhisattvas see a land of true recompense filled with glorious adornments. Buddhas see a land of eternal tranquil light. How about you Zen monks. *What do you see?*

You must be aware that the jewelled nets of the heavenly realms and the white-hot iron grates in the realms of hell are themselves thousand-layered robes of finest silk; that the exquisite repasts of the Pure Land paradise and the molten bronze served up to hell-dwellers are, as such, banquets replete with a hundred rare tastes. Nowhere in heaven or on earth will you find a second moon. Yet there is no way for those of ordinary or inferior capacity to know it.

Followers of the patriarch-teachers, you monks of superior capacity investigating the hidden depths, until you release your hold from the edge of the precipice to which you hang and perish into life anew, you can never enter this samadhi. But the moment you do, the distinction between Dharma principle and enlightened person disappears, differentiations between mind and environment vanish. This is what the coming of the old Buddha to welcome you to the Pure Land is really about. You are those superior religious seekers the sutra says are destined for "the highest rank of the highest rebirth in the Pure Land."

Master Ko, if you do not once gain entrance into the Pure Land in this way, you

could pass through millions upon millions of Buddha lands, undergo rebirth eight thousand times over, but it would all be a mere shadow in a dream, no different from the imagined land conjured up in Kantan's slumbering brain.*

The Zen master Sokei stated unequivocally that the ten evils and eight false practices separate us from the Western Paradise. It is a perfectly justified, absolutely authentic teaching. Were the countless Tathagatas in the six directions all to manifest themselves in this world at one time, even they could not change a single syllable of it.

Furthermore, Master Ko, if I said to you, "The Western Paradise is eighteen leagues from here." "The Western Paradise is seven feet from here." "The Western Paradise is eighteen inches over there." these would be perfectly justified, absolutely authentic teachings. How can you lay a hand, or foot, on them! When I make those statements what village do you suppose I am referring to? And if you hesitate or speculate for even a split second, a broken vermilion staff seven feet long stands ready against the wall.

Your resentment at finding the Sixth Patriarch's ideas different to your own led you to take a true teacher totally dedicated to the Buddhist goal of universal salvation and represent him as a dunce who does not even know the difference between the Pure Land and India - do you think that is right?

We can only suppose that some preconception of the Sixth Patriarch which had formed in Shuko's mind led him to think: "It's really a shame that the Sixth Patriarch, with that profound enlightenment of his, was originally a woodcutter from the uncivilized south. Being illiterate, he couldn't read the Buddhist scriptures. He was rude, completely ignorant, in fact, he was no different from those countrymen who tend cows and catch fish or work as menials."

But is it really possible that even such people wouldn't know the difference between the

* Kantan was a poor scholar who, while travelling to take the official examinations, dreamed that he passed them with flying colors and, after an illustrious government career, attained the post of prime minister, whereupon he woke up, realized that life is an empty dream, and returned home.

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Pure Land and India? Even a tiny child believes in the Pure Land and worships it with a sense of reverence. And we are talking about a great Buddhist teacher - one of the "difficult-to-meet, hard-to-encounter" sages who rarely appears in this world. The venerable Sokei Daishi was a veritable udumbara flower who blossomed auspiciously in answer to the prophecies of the Buddhist sages.

This genuinely enlightened man, endowed with the ten superhuman powers of Buddhahood, appeared in the world riding upon the vehicle of the universal vow and revealed a secret of religious attainment not preached by any Buddha-patriarch before him. It was like the Dragon god entering the world-encompassing ocean, turning its salt water to fresh and working with perfectly unobstructed freedom to make it fall over all the earth as pure, sweet manna, reviving parched wastelands from the ravages of great drought. It was like a rich man entering an immense treasure house, emerging with many articles rarely seen in the world and distributing them to the cold and hungry, giving them new life by relieving their need and suffering. Such activities have nothing to do with speculation or conjecture. They cannot be approached by ordinary human understanding.

Priests of today who have woven themselves into complicated webs of words and letters, who, after sucking and gnawing on this literary sewage until their mouths suppurate, proceed to spew out a tissue of irresponsible nonsense - should not even be mentioned in the same breath as the Sixth Patriarch.

Shakyamuni Buddha tells us that the Pure Land lies many millions of Buddha-lands distant from here. The Zen patriarch Enō says the distance is one hundred and eight thousand leagues. Both utterances come from men whose power - strength derived from great wisdom - is awesomely vast. Their words reverberate like the earth-shaking stomp of the elephant king, resound like the roar of the lion monarch, bursting the brains of any jackal or other scavenger who stops to ponder them or shows so much as the slightest hesitation.

Yet Shuko glibly delivers the judgment that the "*Platform Sutra* mistakenly regards India as the Pure Land of Bliss." "What we know

as the *Platform Sutra*," he says, "consists of records compiled by disciples of the Sixth Patriarch. We have no assurance that what they have compiled is free from error." Now maybe that sounds like he is trying to be helpful, but what he is really doing is disparaging the Sixth Patriarch.

In the *Rokusodankyo Kokan*, a commentary on the *Platform Sutra*, the author writes: "According to gazeteers and geographical works I have consulted, the distance from the west gate of Chang-an to the east gate of Kapilavastu in India is one hundred thousand leagues, so Shuko's criticism of the *Platform Sutra* for mistaking India for the Pure Land may well have a solid basis in fact."

Now that isn't even good rubbish. But even supposing (alas!) that the author's penchant for poking into old books is justified, I want him to tell me: What gazeteer or geography since the time of the Great Yu ever stated that India is distant from China by ten evils and eight wrong practices? It's a great shame, really. Instead of wasting his time nosing through reference books, why didn't he just read the *Platform Sutra* with care and respect, and devote himself attentively to investigating Shakyamuni Buddha's true meaning? If he had continued to contemplate it - both coming and going - he would suddenly have broken through and grasped that meaning. Then he would have that "solid basis" of his. He would be clapping his hands joyfully, howling with laughter - he couldn't have helped himself. *How about those great roars of laughter? What would they mean?*

It is absurd for someone in Master Ko's advanced state of spiritual myopia to be going around delivering wild judgments on the golden utterances of a genuine sage like the Sixth Patriarch. The author of the *Rokusodankyo Kokan* is another of those like Master Ko who spends his entire life entangled in a jungle of vines down inside a dark cave. They are like a midget in a crowded theatre trying to watch a play. Since he can't see anything, he jumps up and down and applauds when everyone else does. They also remind you of a troupe of blind Persians who stumble upon a parchment leaf inscribed with Sanskrit words; they wander off into the middle of nowhere and secretly pool their knowledge trying to decipher the meaning of

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the text. But as they haven't the faintest idea what it says, they fail to get even a single word right, and they turn themselves into laughing stocks in the bargain.

Actually, such people do not even merit our attention, and yet since I am afraid of the harm they can do misleading even a few sincere seekers, I find it necessary to lay down a few entangling vines of my own like this.

"The greatest care must be taken to keep such a work from beginning students," says Shuko's commentary. "If it does chance to fall into the hands of those who lack the capacity to understand it, it will turn them into wild demons of destruction. How deplorable!"

My answer to the gross irresponsibility of such a statement is: we must take the greatest care not to pass stupid, misinformed judgments on a work like the Platform Sutra. When people with unenlightened views judge such a work on the basis of their own ignorance, they immediately transform themselves into wild demons of destruction. It is that which I find deplorable.

To begin with, Tathagatas appear in the world one after another for the sole purpose of opening up paths to Buddha-wisdom for sentient beings. That has always been their primary aim in manifesting themselves. Although the sutras and commentaries contain a variety of Dharma "gates" - abrupt and gradual teachings, verbal and pre-verbal teachings, exoteric and esoteric teachings, first and last teachings - in the end they all come down to one teaching and one teaching alone: the fundamental self-nature inherent in each and every person.

It is no different in Sokei Daishi's case. While the *Platform Sutra* which contains his teaching has chapters devoted to his religious career, to his answers to questioners doubts, to meditation and wisdom, to repentance, and so on - they are in the end none other than the one teaching of kensho (seeing into the true self-nature). Wise sages for twenty-eight generations in India and six generations in China, as well as the venerable Zen teachers of the Five Houses and Seven Schools who descended from them, have every one of them transmitted this Dharma of kensho as they strove to lead people to awakening in Shakyamuni's place devoting themselves

singlemindedly to achieving the fundamental aim for which all Buddhas appear in the world. None of them ever uttered one word about the Western Paradise, nor preached a single syllable about birth in the Pure Land. When the students who came after them began their study of the Way and took it upon themselves to read the *Platform Sutra*, none of them was ever reduced to becoming a wild demon. On the contrary, it matured their attainment and enabled them to grow into great Dharma vessels. So please, Master Ko, stop whining about the *Platform Sutra*.

It is because of misguided men like you that Nankai Soho of the Yuan wrote:

The *Platform Sutra* is not mere words. It is the principle of Bodhidharma's 'direct pointing' that has been transmitted from patriarch to patriarch. It is thanks to it that great, venerable masters in the past like Nangaku and Seigen cleared their minds. After them, it cleared the minds of their disciples Baso and Sekito. The spread of the Zen school today throughout the world is also firmly rooted in this same principle of direct pointing. Indeed, is it possible that anyone in the future could clear his mind and see into his own nature without recourse to this same direct pointing?

These words of Nankai Soho represent the accepted norm in Zen temples and monasteries everywhere. Yet there is Master Ko, ensconced in some remote temple, giving forth with those partisan hunches of his. The one is as different from the other as cloud from mud.

Since some people are naturally perceptive and some are not, and some have great ability while others have little, there is a correspondingly great variety in the teachings which Buddhas impart to them. Buddhas work in the same way that skilled physicians do. A physician does not set out when he examines patients with just one medical prescription already fixed in his mind; since the ailments from which they suffer vary greatly, he must be able to prescribe a wide variety of remedies for them.

Take, for example, the desire for rebirth found among followers of the Pure Land school. Shakyamuni, the Great Physician King who relieves the suffering of sentient beings, in order to save Queen Vaidehi from the misery of a cruel imprisonment, convert-

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ed her to firm belief in the Pure Land of her own intrinsic mind- nature by using good and skillful means which he devised for her particular situation. It was a specific remedy prescribed for the occasion and imparted to Queen Vaidehi alone.

Men like Shuko, not having attained the truth of the Buddha's wonderful skillful means, cling mulishly to the deluded notion of a Pure Land and Buddhas which exist separately apart from the mind. They are incapable of truly grasping that there is no such thing as a Buddha with his own Buddha land, that the village right in front of them and the village behind them and everywhere else - it is all Buddha land. There is no such thing as a Buddha body either. South and north, east and west, all is the Buddha body in its entirety. Being incapable of truly grasping such truths, when Shuko heard a genuine Buddhist teaching which said, "you are separated from the Western Paradise by the ten evils and eight false practices in yourself," he was appalled because it did not agree with the conception of the Pure Land which he had erected in his own mind. He hoped that by roundly condemning it he could keep others from hearing or reading about it.

If we let Shuko have his way and keep beginners from reading the *Platform Sutra* on the grounds that it is unsuitable for them, then the *Kegon Sutra*, and the *Lotus*, *Nirvana*, and other Mahayana sutras in which the Buddha reveals the substance of his enlightenment, are not suitable for them either. I say this because the great master Eno, having penetrated the profoundest subtleties of the Buddha-mind, having broken decisively through the deep ground whence the ocean of Buddhist teaching finds its source, spoke with the same tongue, sang from the same mouth, as all the other Buddhas.

Furthermore, the *Kegon Goron* states that "aspirants belonging to the first class recognize the Buddha's great power, observe his precepts, and by utilizing the power of the vow working in themselves, gain birth in his Pure Land. That Pure Land is a provisional manifestation, not a real Pure Land. The reason aspirants seek it is because they have not seen into their own true nature and hence do not know that ignorance is in itself the fundamental wisdom of the Tathagatas - and

they are thus still subject to the working of causation. The preaching of a scripture such as the *Amida Sutra* is based upon such a principle."

We may be sure if Shuko had seen this passage, he would have grabbed his brush and dashed off some lines about the *Kegon Goron* being unfit for beginners. The *Kegon Goron* is fortunate indeed to have avoided the blind-eyed gaze of the "Great Teacher of the Lotus Pond." It saves us having to listen to warnings about "giving it to people of small capacity," and "turning them into wild demons." Sohaku Daishi dwelling within the stillness of eternal samadhi, should be delighted at this stroke of good fortune.

Seen by the light of the true Dharma eye, all people - the old and the young, the high and the low, priest and laymen, wise and otherwise - are endowed with the wonderful virtue of Buddha wisdom. It is present without any lack in them all. Not one among them - or even half of one - is to be cast aside and rejected because he is a beginner.

Nonetheless, since when students first set out on the Way they do not know what is beneficial to their practice and what is not, and they can't distinguish immediate needs from less urgent ones, we refer to them for the time being as beginners. At that point, they read the sacred Buddhist writings and entrust themselves to the guidance of a good teacher and friend. Upon bringing the Great Matter to completion and fully maturing into great Dharma vessels, they will acquire a wonderful ability for expressing their attainment and, using that ability, will strive to impart the great Dharma-gift to others, holding Buddha-wisdom up like a sun to illuminate the eternal darkness, keeping its vital pulse alive through the degenerate age of the latter day. It is these we can call true descendents of the Buddhas, those whose debt of gratitude to their predecessors has been repaid in full.

But if they are compelled to practice the Nembutsu along with all other students of whatever kind and capacity on the grounds that they are beginners, we will have all the redoubtable members of the younger generation - those Bodhidharma praised as being "native born to the Mahayana in this land," people gifted with outstanding talent, who have it in them to become great Dharma

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pillars worthy to stand in the future with Tokusan, Rinzai, Baso, and Sekito - traipsing along after half-dead old duffers, sitting in the shade next to the pond with listless old grannies, dropping their heads and closing their eyes in broad daylight and intoning endless choruses of Nembutsu. If that happens, whose children are we going to find to carry on the vital pulse of Buddha-wisdom? Who will become the cool, refreshing shade trees to provide refuge for those in the latter day? All the true customs and traditions of the Zen school will fall right to earth. The seeds of Buddhahood will wither, die, and disappear forever.

I want these great and stalwart men to choose the right path. If, at a time like this, the golden words in the Tripitaka, all the Mahayana sutras which were compiled in the Pippali cave for beginners to use in after ages, if everything except the three Pure Land sutras is relegated to the back shelves of the bookcase and left there untouched, it will end up as bug-fodder, buried uselessly in the bellies of bookworms, no different from stacks of fake burial money left forgotten in an old shrine deep in the mountains - of absolutely no use to anyone. How deplorable!

Those people mentioned before whom the *Meditation Sutra* says are destined for the highest rank of the highest rebirth in the Pure Land, those suited to read the Mahayana sutras, have now bitten the dust as well - they no longer exist. Shuko's commentary, in slanderously rejecting anything counter to his own notions, may be compared to the infamous Ch'in emperor's book-burning pit. The Ch'in emperor's tyrannical policies were totally at odds with the teachings in the Confucian classics and other Confucian writings. Resenting this, he had his Confucians buried alive and all their books consigned to the flames. What Shuko has done represents a catastrophe of similar proportions.

The three Wu emperors undertook openly to suppress Buddhism. Shuko attempted to do the same thing surreptitiously. The former went about it publicly, the latter did it on the sly - yet the crime is one. But Shuko is not really to blame for his transgressions. He did what he did because he never encountered an authentic master to guide him and was unable to attain the eye that would have enabled him to see through into the secret depths. He did

not possess the wonderful spiritual power that comes from kensho.

Yet Shuko is given as "an example for good teachers past, present, and future." People praise him as "foremost among the great priests of the Zen, Teaching, and Precepts schools." Can they be in their right minds!

The Zen forests of today will be found upon inspection to be thickly infested with a race of bonzes just like Shuko. You find them everywhere, fastened with grips of death to the "silent tranquillity" of their "withered-tree" sitting - and imagining that to be the true practice of the Buddha's Way. They don't take kindly to views which are not in agreement with their own. The Buddha's sutras they regard as they would a mortal enemy and forbid students to read them. They fear them as an evil spirit fears a sacred amulet.

Being foolishly wedded to ordinary perception and experience in the belief that it is Zen, they take offense at anything which differs from their own convictions. They view the records of the Zen masters as they would a deadly adversary and refuse to let students near them. They avoid them like the lame hare avoids the hungry tiger. When we have adherents of the Pure Land shunning and disparaging the sacred writings of the Buddhas, and followers of Zen out to slander them into disrepute, the danger to the Buddhist Way must be said to have reached a critical stage.

Don't get me wrong. I am not urging students to become masters of the classics and histories, to spend all their time exploring ancient writings, or to lose themselves in the pleasures of poetry and letters; I am not telling them to compete in these fields against others and win fame for themselves by proving their superiority. They could attain an eloquence equal to that of the Great Purna, possess knowledge so great they surpassed Shariputra, but if they are lacking in the basic stuff of enlightenment, if they do not have the right eye of kensho, false views bred of arrogance will inevitably find their way deep into their spiritual vitals, blasting the life from the seed of Buddhahood, and turning them into sentient beings destined for permanent residency in hell.

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It is not like this with true followers of the Way. They must as an essential first step see their own original nature as clearly as if they are looking at the palm of their hand. When from time to time they take and read through the writings that contain the words and teachings of the Buddha-patriarchs, they will illuminate those ancient teachings with their own minds. They will visit authentic teachers for guidance. They will pledge themselves with firm determination to work their way through the final koans of the patriarchal teachers and, before they die, to produce from their forge a descendent - one person or at least half a person - as a way of repaying their deep debt of thanks to their predecessors. It is such people who are worthy to be called "progeny of the house of Zen."

I respectfully submit to the 'Great Teacher of the Lotus Pond': "If you wish to plant yourself in some hinterland where you are free to finger your lotus-bead rosary, droop your head, drop your eyelids, and intone the Buddha's Name because you want to be born in the Land of Lotus Flowers, that is no business of mine. It is entirely up to you. But when you start gazing elsewhere with that myopic look in your eyes and decide to divert yourself by writing commentaries that pass belittling judgment on a great saint and matchless Dharma-transmitter like the Sixth Patriarch, then I must ask you to take the words you have and shelve them away, far out of sight, where no one will ever lay eyes on them. Why do I say that? I say it because the great Dragon King, who controls the clouds in the heavens and the rains that fall over the earth, cannot be known or fathomed by a mud snail or a clam."

One of the teachers of the past said:

The 'western quarter' refers to the original mind of sentient beings. 'Passing beyond millions and millions of Buddha-lands [to attain rebirth in the Pure Land]' signifies sentient beings terminating the ten evil thoughts and abruptly transcending the ten stages of Bodhisattvahood. 'Amida,' signifying immeasurable life, stands for the Buddha-nature in sentient beings. 'Kannon,' 'Seishi,' and Amida's other attendant Bodhisattvas represent the incomprehensible working of the original self-nature. 'Sentient being' is ignorance and the many thoughts, fears,

discernments, and discriminations that result from it. 'When life ends' refers to the time when discriminations and emotions cease to arise. 'Cessation of intellection and discrimination' is the purifying of the original mind-ground and indicates the Pure Land in the West.

It is to the west that sun, moon, and stars all return. In the same way, it is to the one universal mind that all the thoughts, fears, and discriminations of sentient beings return. It is thus one single mind, calm and undisturbed. And because Amida Buddha exists here, when you awaken to your self-nature the 84,000 evil passions transform instantly into 84,000 marvelous virtues. To the incomprehensible working which brings this about we give the names Kannon, Seishi, and so on. The uneasy mind you have while you are in a state of illusion is called the defiled land. When you awaken and your mind is clear and free of defilement, that is called the Pure Land.

Hence the *Kechimyaku-ron* says that "the Nembutsu practiced by Buddhist saints in the past was not directed toward an external Buddha; their Nembutsu practice was oriented solely toward the internal Buddha in their own minds. . . . If you want to discover Buddha, first you must see into your own true nature. Unless you have seen into your own nature, what good can come from doing Nembutsu or reciting sutras?"

"Buddha" means "one who is awakened." Once you have awakened, your own mind is itself Buddha. By seeking outside yourself for a Buddha invested with form, you are proclaiming yourself a foolish man. It is like a person who wants to catch a fish. He must start by looking in the water, because fish live in the water and are not found apart from it. If a person wants to find Buddha he must look into his own mind, because it is there and nowhere else that Buddha exists.

Question: "In that case, what can I do to become thoroughly awakened to my own mind?"

What is that which asks such a question? Is it your mind? Is it your original nature? Is it some kind of spirit or demon? Is it inside you? Outside you? Is it somewhere intermediate? Is it blue, yellow, red, or white? This is something you must investigate and clarify for yourself. You must investigate it whether

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you are standing or sitting, when you are eating your rice or drinking your tea, when you are speaking and when you are silent. You must keep at it with total, singleminded devotion. And never, whatever you do, look in sutras or in commentaries for an answer, or seek it in the words you hear a teacher speak.

When all the effort you can muster has been exhausted, when you have reached a total impasse, and you have become like the cat at the rathole, like the mother hen warming her egg, it will suddenly come to you and you will break free. The phoenix will be through the golden net, the crane will fly clear of the cage.

But even if no breakthrough occurs until your dying day and you spend twenty or thirty years in vain without ever seeing into your true nature, I want your solemn pledge that you will never turn for spiritual support to those tales that you hear the down-and-out old men and washed-out old women peddling everywhere today. If you do, they will stick to your hide, they will cling to your bones, you will never be free of them. And as for your chances with the patriarchs' difficult-to-pass koans, the less said about them the better, because they will then be totally beyond your grasp.

Hence a priest of former times said, "A person who commits himself to the practice of Zen must be equipped with three essentials. A great root of faith. A great ball of doubt. A great tenacity of purpose. Lacking any one of them, he is like a tripod with only two legs."

By "great root of faith" is meant the belief that each and every person has an essential self-nature which he can see into; and the belief in a principle by which this self-nature can be fully penetrated. Even though you attain this belief, you cannot break through and penetrate to total awakening unless fundamental doubts arise as you tackle the difficult-to-pass koans. And even if these doubts crystallize so that you yourself become a great ball of doubt, you will still be unable to break it apart unless you constantly engage those koans with great burning tenacity of purpose.

Thus it has been said that it takes three long kalpas for lazy and inattentive sentient beings to attain nirvana, while for the fearless and stout-hearted, Buddhahood comes in a single

instant of thought. What you must do is to concentrate all your effort on bringing your fundamental potential into full play. The practice of Zen is like making a fire by friction. The essential thing as you rub wood against stone is to apply continuous, all-out effort. If you stop when you see the first trace of smoke, you will never get even a flicker of fire, even though you might rub away for three long kalpas.

Only a few hundred yards from here is a beach. Suppose that someone is bothered because he has never experienced the taste of sea water and decides to sample it for himself. He sets out for the beach but before he has gone a hundred paces he stops and comes back; then he starts out again but this time he returns after he has taken only ten steps. He will never know the taste of sea water that way, will he? But if he keeps going straight ahead without turning back, it doesn't even matter if he lives far inland in a landlocked province such as Shinano, Kai, Hida, or Mino, he will still eventually reach the sea. Then, by dipping his finger in the water and tasting it, he will know in an instant what sea water tastes like the world over, because it is of course the same everywhere, in India, China, the great southern sea or the great northern sea.

Those Dharma patricians who explore the secret depths are like this too. They go straight forward, boring into their own minds with unbroken effort, never letting up or retreating. Then the breakthrough suddenly comes, and with that they penetrate their own nature, the natures of others, the nature of sentient beings, the nature of the evil passions and of enlightenment, the nature of the Buddha nature, the god nature, the Bodhisattva nature, the sentient being nature, the non-sentient being nature, the craving ghost nature, the contentious spirit nature, the beast nature - they are all of them seen in a single instant of thought. The great matter of their religious quest is thus completely and utterly resolved. There is nothing left. They are free of birth and death. What a thrilling moment it is!

WITH GREATEST respect and reverence, I encourage all you superior seekers in the secret depths to devote yourselves to penetrating and clarifying the self as earnestly as

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you would put out a fire on the top of your head. I urge you to keep boring your way through as assiduously as you would seek a lost article of incalculable worth. I enjoin you to regard the teachings left by the Buddha-patriarchs with the same spirit of hostility you would show toward a person who had murdered both your parents. Anyone who belongs to the school of Zen and does not engage in the doubting and introspection of koan must be considered a deadbeat rascal of the lowest kind, someone who would throw aside his greatest asset. As a teacher of the past said, "At the bottom of great doubt lies great enlightenment. . . From a full measure of doubt comes a full measure of enlightenment."

Don't think the commitments and pressing duties of secular life leave you no time to go about forming a ball of doubt. Don't think your mind is so crowded with confused thoughts you are incapable of devoting yourself singlemindedly to Zen practice. Suppose a man was in a busy market place, pushing his way through the dense crowd, and some gold coins dropped out of his pocket into the dirt. Do you think he would just leave them there forget about them and continue on his way because of where he was? Do you think someone would leave the gold pieces behind because he was in a crowded place or because the coins were lying in the dirt? Of course not. He would be down there frantically pushing and shoving with tears in his eyes trying to find them. His mind wouldn't rest until he had recovered them. Yet what are a few pieces of gold when set against that priceless jewel found in the headdresses of kings - the way of inconceivable being that exists within your own mind? Could a jewel of such worth be attained easily, without effort?

There once was a denizen of the Eastern Sea, Redfin Carp by name. He was endowed with an indomitable spirit and unbending integrity, a figure of immense stature among his fellow fish. He was constantly bemoaning the fate of his comrades. "How many untold millions of my brethren proudly swim the vast ocean deeps. They entrust themselves to its boundless silver waves, glide up and down among the swells, sport in the seaweed and kelp. Yet countless of them are taken by baited hooks and caught in nets.

They wind up on a chopping block where they are sliced and cooked to fill the bellies of those in the human world. Their bones are cast away and mingle in the dust and mire. Their heads are thrown to the stray dogs. Some are dried or salted for inland markets, to be exposed in stalls and shopfronts for all to see. Not a single one finishes out his natural span. How sad is the life of a fish!"

With these sad musings there came a great welling of spirit in Redfin Carp's breast. He pledged a solemn vow. "I shall swim beyond the Dragon Gates. I shall brave the perilous bolts of fire and lightning. I shall transcend the estate of ordinary fish and achieve a place among the sacred order of dragons, ridding myself forever of the terrible suffering to which my race is heir, expunging every trace of our shame and humiliation."

Waiting until the third day of the third month, when the peach blossoms are in flower and the river is full, he made his way to the entrance of the Yu Barrier. Then with a flick of his tail, Redfin Carp swam forth.

You men have never laid eyes on the awesome torrent of water that rolls through the Dragon Gates. It falls all the way from the summits of the far-off Kunlun Range with tremendous force. There are wild, thousand-foot waves that rush down through perpendicular gorges towering on either side, carrying away whole hillsides as they go. Angry thunderbolts beat down on all sides with a deafening roar. Moaning whirlwinds whip up poisonous mists. Funnels of noisome vapor spit flashing forks of lightning. Even the mountain spirits are stunned into senselessness; the river spirits are limp with fright. Just a drop of this water will shatter the carapace of a giant tortoise break the bones of a giant whale.

It was into this maelstrom that Redfin Carp, his splendid golden-red scales girded to the full, his steely teeth thrumming like drums, made a direct all-out assault. Ah! Golden Carp! Golden Carp! You might have chosen an ordinary life out in the boundless ocean. It teems with lesser fish. You would not have gone hungry. Then why? What made you embark on this wild and bitter struggle? What was waiting for you up beyond the Barrier?

After being seared by cliff-shattering bolts of lightning, after being battered by heaven-

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scorching blasts of thunderfire, his scaly armor burned from head to tail, his fins singed through, Redfin Carp suddenly died the Great Death, and rose again as a divine dragon - a supreme lord of the waters. Now, with the thunder god at his head and the fire god at his rear, flanked right and left by the gods of rain and wind, he moved at will with the clouds clutched in one hand and the mists in the other, bringing new life to the tender shoots withering in long-parched desert lands, keeping the true Dharma safe amid the defilements of the degenerate world.

Had he been content to pass his life like a lame turtle or blind tortoise, feeding on win-
kles and tiny shrimps, not even all the effort Vasuki, Manasvi and the other Dragon Kings might muster on his behalf could have done him any good. He could never have achieved the great success that he did.

What do I mean by "blind tortoise"? One of the current crop of sightless, irresponsible bungler-priests who regard koan as nonessential and the Zen interview (sanzen) as expedient means on the part of the master. While even such men are not totally devoid of understanding, they are clearly standing outside the gates, whence they peer fecklessly in, mouthing words like,

"The self-nature is naturally pure, the mind-source is deep as an ocean; there is no samsaric existence to be cast aside, there is no nirvana to be sought. It is a sheer and profound stillness, a transparent mass of boundless emptiness. It is here that is found the great treasure inherent in all people. How could anything be lacking?"

Ah, how plausible it sounds! All too plausible. Unfortunately, the words they speak do not possess even a shred of strength in practical application. These people are like snails. The moment anything approaches, they draw in their horns and come to a standstill. They are like lame turtles, pulling in their legs, heads, and tails at the slightest contact and hiding inside their shells. How can any spiritual energy emerge from such an attitude? If they happen to receive a sally from an authentic monk, they react like Master Yang's pet crane, who couldn't even move his neck. There's no difference between them and those fish who lie helpless on the chopping block, dying ten thousand deaths in their one life, their fate - whether they are to be sliced and

served up raw or carved into fillets and roasted over hot coals - entirely in the hands of others. And throughout their ordeal they haven't the strength even to cry out. Can people of this kind be true descendents of the great Bodhidharma? They assure you that there is "nothing lacking." But are they happy? Are their minds free of care?

Genuine monks who negotiated the Way in the past flung themselves and everything they had into their masters' white-hot forges without a thought for their own lives or well-being. Once their minds were turned to the Way, they too, like Redfin Carp, gathered all their strength and courage and strove until they broke beyond the Dragon Gates. Thereafter, in whatever situation, under whatever circumstance, they functioned with total self-dependence and perfect, unattached freedom. What intense joy and gratification they must have felt. It is these people you must emulate, not the crane. Not those turtles and snails.

What is a "sacred dragon"? Those authentic patriarchs of the past with a strong and vigorous spirit who committed themselves singlemindedly to the practice of Zen. Ah, you are human beings, aren't you? If you let yourselves be outdone by a fish, you may as well be dead!

You often run up against obstructive demons of yet another type, ones who teach their followers:

"If you want to attain mastery of the Buddha's Way you must, to begin with, empty your mind of birth and death, of arising and subsiding thoughts. Birth and death exists, nirvana exists, heaven and hell exist, because the mind gives rise to them. None of them ever arises unless the mind causes them to. There is thus one and only one thing for you to do: make your minds completely empty."

Falling right into step, the students set out to empty their minds. The trouble is, though they try everything they know, emptying this way, emptying that way, working away at it for months, even years, they find it is like trying to sweep mist away by flailing at it with a pole, or trying to halt a river by blocking it with outstretched arms - they only cause greater confusion.

Suppose a wealthy man mistakenly hired a master thief of the greatest skill and cunning to guard his house and, after seeing his grana-

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ries, treasures, and the rest of his fortune dwindle by the day, had several suspicious servants seized, and ordered the thief to interrogate them around the clock until they confessed. The family would be worried sick, the household on the brink of bankruptcy, yet the fortune would go on shrinking as before. All because of the man's original mistake in employing and placing his trust in a thief.

What you must learn from this is that all attempts to empty the mind are in themselves a sure sign that birth-and-death is in progress.

In the *Shurangama Sutra* the Buddha says, *"You have continued to undergo transmigration in the cycle of birth and death from the beginningless past right on up to your present existence because you have acknowledged a thief as your son and heir and thus have remained unaware of the fundamental and changeless truth of your own true nature."*

This passage is explained in a commentary on the *Shurangama Sutra*:

"The word 'thief' is used to describe the way in which you have been deprived of the virtues and merits of the Dharma's priceless resources. Having been deluded and thus unaware of this situation, you have mistaken this 'thief' for something changeless and true, believing it to be your legitimate heir to whom your most valuable possessions can be entrusted. Instead, you have brought on your own downfall, reduced yourself to endless kalpas of wretchedness and poverty, all because you have been separated from the Dharma treasure."

If you really want to empty your mind of birth and death, what you should do is to tackle one of the totally impregnable, hard-to-pass koan. When you suddenly merge with the basic root of life and everything ceases to exist, you will know for the first time the profound meaning contained in Yoka Daishi's words "do not brush illusions away, do not seek the truth of enlightenment."

The Zen master Daie said: *"At the present time, the evil one's influence is strong and the Dharma is weak. The great majority of people regard 'reverting to tranquillity and living within it' as the ultimate attainment."*

He also said: *"A race of sham Zennists has appeared in recent years who regard sitting with dropped eyelids and closed mouths*

letting illusory thoughts spin through their minds to be the attainment of a marvelous state that surpasses human understanding. They consider it to be the realm of primal Buddhahood 'existing prior to the timeless beginning.' If they do open their mouths and utter so much as a syllable, they will immediately tell you that they have slipped out of that marvelous realm. They believe this to be the most fundamental state it is possible to attain. Satori is a mere side issue - 'a twig or branch.' Such people are completely mistaken from the time they take their first step along the Way."

These people who ally themselves with the devil are present in great numbers today as well. To them I say, "Never mind for now about what you consider 'nonessentials.' Tell me about your own fundamental matter, the one you are hiding away and treasuring so zealously. What is it like? Is it a solid piece of emptiness that you fix firmly in the ground like a post to fasten mules and horses to? Maybe it is a deep hole of sheer black silence? It is appalling, whatever it is."

It is also a good example of what is called falling into fixed views. It deceives a great many of the foolish and ignorant of the world. It's an ancient dwelling place of evil spirits, an old badger's den, a pitfall that traps people and buries them alive. Although you kept treasuring and defending it till the end of time, it would still be just a fragment from an old coin. It also goes by the name of "dark cave of the eighth Alaya consciousness." The ancients suffered through a great many hardships as they wandered in arduous pursuit of the truth. It was all for the sole purpose of getting themselves free of just such old nests as these.

Once a person is able to achieve true singlemindedness in his practice and smash apart the old nest of Alaya consciousness into which he has settled, the Great Perfect Mirror Wisdom immediately appears, the other three great Wisdoms start to function, and the all-discerning Fivefold Eye opens wide.

If, on the other hand, he allows himself to be seduced by these latter-day devils into hunkering down inside an old nest and making himself at home there, turning it into a private treasure chamber and spending all his time dusting it, polishing it, sweeping and brushing it clean, what can he hope to

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achieve? Absolutely nothing. Basically, it is a piece of the eighth consciousness, the same eighth consciousness which enters the womb of a donkey and enters the belly of a horse. So I urgently exhort you to do everything you can, strive with all your strength, to strike down into that dark cave and destroy it.

On that day long ago when the World-Honored One attained his great awakening and clothed himself in the precious celestial robe to expound the true heart of the extensive Flower Garland, he preached for three whole weeks to an audience which listened, without comprehending, as though they were deaf and dumb. Therefore, in order to make salvation accessible to people of mediocre and inferior capacities, he erected a temporary resting place for them to use on the way to ultimate attainment, calling this provisional abode a "phantom dwelling." After that, Shakyamuni attempted to destroy this abode by preaching about it from within the Buddhist order; Layman Vimalakirti attempted to do the same by inveighing against it from without. They even likened those who attach to it, the adherents of the Two Vehicles (those content just to listen to the Buddha's teaching and those satisfied to enjoy their own private realization) to "supperating old polecats." But in the end they were between them unable to eradicate that dwelling place at its source in the Alaya consciousness.

Gradually, foster children spawned by adherents of the Two Vehicles multiplied and slowly and imperceptibly spread throughout India and the Western Regions. In time, even China filled with them. There venerable masters like Sekiso, Shinjo, Bukka, and Myoki set their jaws, clenched their teeth and strove valiantly to root them out, but even for them it was like trying to drive off a big wily rat by clapping your hands. He disappears over here, but he reappears over there, always lurking somewhere, furtively disparaging the true, intransmittable style of the patriarchal teachers. How lamentable!

In Japan, during the Jokyu (1219-21), Katei (1235-37), Karyaku (1326-28), and Kembu (1334-5) eras, twenty-four wise Zen sages entrusted their lives to the perilous whale-backed eastern seas, cast themselves bodily into the tiger's den, in order to transmit the difficult-to-believe methods of our authentic traditions. They fervently desired to fix the

sun of wisdom permanently in the highest branches of the Divine Mulberry; to hang a previous Dharma lamp that would illuminate forever the dark hamlets of the Dragonfly Provinces. How could any of them have foreseen that their transmission would be slandered and maligned by these quietistic pseudo-Zennists and that in less than three hundred years the Zen they had transmitted would be lying in the dust? Would have no more life in it than last night's ashes? Nothing could be more deplorable than to be witness to the wasting away of the true Dharma in a degenerate age like this.

On the other hand, if a single person of superior capacity commit himself to the authentic pursuit of the Way and through sustained effort under the guidance of a true teacher fills with the power of sheer singlemindedness so that his normal processes of thought, perception consciousness, and emotion cease, so that he comes to resemble an utter fool who has exhausted his stock of words and reason, and everything, including his erstwhile determination to pursue the Way disappears, his very breath itself hangs almost suspended - at that point, what a pity that a Buddhist teacher, one who is supposed to act as his "great and good friend," should be unaware that this is the occasion when the tortoise shell is about to crack, the phoenix about to break free of its egg; should not know that these are all favorable signs seen in those poised on the threshold of enlightenment, should be stirred by grandmotherly kindness to immediately give in to tender effeminate feelings of compassion for the student and begin straight on explaining to him the reason for this and the principle for that, dragging him down into the abode of delusory surmise, pushing him down into the cave of intellectual understanding, and then taking a phoney winter melon seal and certifying his enlightenment with the pronouncement,

"You are like this. I am like this too. Preserve it carefully."

Ah! Ah! It's up to them if they want to preserve it. The trouble is they are still as far from the patriarchal groves as earth is from heaven. What are to all appearances acts of kindness on the part of a teacher helping a student are, in fact, doings which will bring about his doom. For his part, the student

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nods with satisfaction and, without an inkling of the mortal injury he has incurred, prances and frisks about wagging his tail, sure in the knowledge: "Now I have grasped the secret of Bodhidharma's coming from the West."

How are such students to know they haven't made it past any of the patriarchs' Barriers? That the thorny forests of Zen are much much deeper than they can even conceive? What a terrible shame for people of marvelous gifts, unexcelled capacity, who have it in them to become great beams and pillars of the house of Zen, to succumb to these corrupting winds and to spend the rest of their lives in a half-waking, half-drunk state, no different from the dull and witless type of people who never get around to doubting their way through anything! Is it any wonder that the groves of Zen are so barren of real men? Anyone who attaches to half-truths of this kind believing them to be essential and ultimate will probably not even know that he has fallen into the unfortunate category of "scorched buds and shrivelled seeds."

Long ago, when Zen master Nangaku sat in front of Baso's hermitage and began polishing a tile, he did so because of his desire to make Baso grasp his true meaning. When teachers of the past left phrases behind them, difficult-to-penetrate koan that would strip students' minds of their chronic inclination to attach to things, they did it because they wanted to kick over that comfortable old nesting place in the Alaya consciousness. Hence a master of the past said, "I made the mistake of burrowing into an old jackal hole for over thirty years myself, it's no mystery to me why so many students do the same."

There's no doubt about it, the practice of Zen is a formidable undertaking.

In his later years, Zen master Hoen enjoyed strolling the south corridor of his temple on Mount Goso. One day he saw a visiting monk pass by reading a book. He took it from him and, glancing through it, came to a passage which caught his attention:

"Most Zen students today are able to reach a state of serenity in which their minds and bodies are no longer troubled by afflicting passions, and their attachment to past and future is cut away so that each instant contains all time, but there they stop and abide contently like censers lying useless and forgotten in an ancient cemetery, cold and life-

less, with nothing but the sobbing of dead spirits to break the silence of their world. Assuming this to be the ultimate Zen has to offer them, they remain unaware that what they consider an unsurpassed realm is, in fact, obstructing them so that true knowing and seeing cannot appear and the radiant light of extraordinary spiritual power (jinzu) cannot shine free."

Hoen closed the book and raised his arms in a gesture of self-reproach. "Wonderful!" he exclaimed, "A true teacher! How well he expresses the essentials of the Dharma!"

He hurried to the quarters of his student Engo, who was serving as head monk, calling out to him, "It's extraordinary! I've come upon something really and truly extraordinary!" He placed the book in Engo's hands and had him read it too. Then Dharma father and Dharma son congratulated each other on their good fortune, and acclaimed the author with endless refrains of ecstatic praise.

When Daie Soko went to study under Zen master Engo for the first time, he had already decided on a course of action. "By the end of the ninety-day summer retreat," he declared to himself, "if Engo has affirmed my understanding like all the other teachers I've been to, I'm going to write a treatise debunking Zen."

Daie, did you really think Engo wouldn't be able to see through the fundamental matter you secretly treasured? If you had persisted in clinging to it like that, revering it and cherishing it for the rest of your life, the great "Reviler of Heaven" would never have emerged.

Fortunately, however, a poisonous breeze blowing from the south snuffed Daie's life out at its roots, cutting away past and future. When it happened, his teacher Engo said, "What you've accomplished is not easy. But you've merely finished killing yourself. You're incapable now of coming back to life and raising doubts about the words and phrases of the ancients. You have a serious ailment. You know the saying, 'Release your hold on the edge of the precipice. Die, and then be reborn?' You must believe that there's truth in those words."

Later, upon hearing Engo say, "What happens when the tree falls and the wistaria withers? The same thing happens." Daie

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suddenly achieved great enlightenment. When Engo tested him with several koan, he passed them easily.

Daie rose to become abbot of the Kinzan monastery, the most important in the land with a thousand resident monks. As he supervised his sterling collection of dragons and elephants he was like a hungry eagle gazing over a covey of rabbits. We should feel honored to have a man of such profound attainment among the teachers of our school. Yet, as we have seen, there are some who consider such attainment unimportant - "non-essential." The matter they themselves regard as essential, and secretly cherish, is so worthless that even if you put it out together with a million pieces of gold, you would find no takers.

Engo said, "After the ancients had once achieved awakening, they went off and lived in thatched huts or caves, boiling wild vegetable roots in broken-legged pots to sustain themselves. They weren't interested in making names for themselves or in rising to positions of power. Being perfectly free from all ties whatever, they left turning words for their descendants because they wanted to repay their profound debt to the Buddha-patriarchs."

The priest Mannan Dogan wrote a verse comment on the koan Nansen On The Mountain:

* A monk visited Nansen Fugan who was living by himself in a small hut. Nansen told him he had something to do up the mountain and asked him to carry some food to him when the mealtime came. When the monk didn't appear, Nansen returned and found the cooking vessels smashed and the monk asleep; thereupon he stretched out and took a nap himself. When he awoke, the monk was gone. In later years, Nansen said, "Back when I was living by myself in a small hut I had a visit from a splendid monk. I've never seen him since."

According to Tokiwa, Mannan's verse comment may allude to an encounter he had with a laywoman who was studying with Daie while Mannan was head monk at Daie's temple. Daie allowed the woman to stay in the abbot's quarters, despite Mannan's objections, on the grounds that she was "no ordinary woman." When finally, at Daie's insistence, Mannan went to see her, she asked him if he wished a worldly meeting or a spiritual one. He indicated the latter, but when he entered her room he found her lying on her back, completely naked. "What kind of place is that?" said Mannan, pointing

Lying on a pillow of coral, eyes filled with tears,

Partly because he likes you, partly because he resents you.

When these lines came to Daie's notice he immediately ordered his attendant to take down the practice-schedules [and gave his monks a day of rest], saying, "This single turning word amply requites Mannan's debt to the Buddhas."

Most people arrange their altars with lamps and incense holders; they set out offerings of tea, flowers and sweets; they prostrate themselves over and over, perform various other practices around the clock; they even inflict burns on their fingers, arms, and bodies. But none of that repays even a tenth of the debt they owe the Buddhas. How, then, is it possible for a single couplet from an old poem that cuts away entanglements and complications to immediately repay that debt - and repay it in full? This question is by no means an idle or trivial one. Daie was the Dragon Gate of his age, a towering shade tree who provided shelter to over 1700 students. Do you suppose a man of his stature would utter such words frivolously?

In the past, Haryo had his Three Turning Words. His teacher Ummon Daishi told his disciples, "When I die, I don't want you to hold funeral observances of any kind. I just want each of you to take these three turning words and work on them."[†]

Now do you really think that a Zen patriarch like Ummon would be espousing "non-essentials" just because he preferred them over offerings of flowers, sweets and rare foods?

at her. "The place from which all the Buddhas of the Three Worlds, all six Zen patriarchs, and all the venerable priests in the land have emerged," she said. "Would you allow me to enter there?" he asked. "It isn't a place donkeys and horses can go," she said. Mannan was unable to reply. "The meeting is over," she said, and turned her back to him.

[†] The Three Turning Words of Haryo Kokan, an heir of Ummon Bun'en (Yun-men Wen-yen, 862-949): 1. What is the Way? A clear-eyed man falls into a well. 2. What is the Blown Hair Sword? Each branch on the coral holds up the moon. 3. A monk asked Haryo, "What is the school of Devadatta?" "Filling a silver bowl with snow," Haryo replied.

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Enko writes: *"If one of my monks came forward and said, 'Since there is essentially no moving up toward satori and no moving back toward the everyday world, what's the use of practicing Zen?' I'd just say, 'I can see that you're living in a pitchdark hole with the other dead souls.' How sad!"*

"Many people like to cite the sayings of the Buddhist sages, or some words from the sutras such as 'ordinary speech, subtle speech, it all comes from the same ultimate source,' persuaded that they really understand their meaning. If any of you are operating under such an assumption, you'd better give up Zen. Devote your life to scholarship and become a great exegete."

"Nowadays you often hear people say, 'There's essentially no such thing as satori. The gate or teaching of satori was established as a way of making this fact known to people.' If that's the way you think, you're like a flea on the body of a lion, sustaining itself by drinking its lifeblood. Don't you know the ancient's words, 'If the source is not deep, the stream is not long; if the wisdom is not real the discernment is not far-reaching'? If the Buddha Dharma was a teaching that had been created or fabricated as you say, how could it possibly have survived to the present day?"

Chosha Keijin sent a monk to the priest Tojin Nyoe, who belonged to the same lineage as his teacher Nansen. The monk asked him "What was it like after you saw Nansen?"

Nyoe was silent.

"What was it like before you saw Nansen?" he asked.

"There wasn't any difference," said Nyoe.

The monk returned to Chosha and reported Nyoe's response. Chosha set forth his own understanding in a verse:

Perched motionless at the tip of a 100-foot pole

The man has attainment, but hasn't made it real.

He must advance one more step beyond the tip

And reveal his whole body in the ten directions.

Afterwards, Sansho Enen sent a monk named Shu Joza to ask Chosha some questions.

"When Nansen passed away, where did he go?" said Shu.*

"When Sekito was just a young monk, he went to visit the Sixth Patriarch," said Chosha.

"I'm not asking about when Sekito was a young monk," replied Shu. "I want to know where Nansen went when he died." "Give it deep consideration," said Chosha.

"You're like a noble old pine tree towering thousands of feet in the winter sky," said Shu. "You're not like a bamboo shoot springing straight up through the rocks."

Chosha was silent.

"Thank you for your answers," said Shu. Chosha was still silent.

Shu returned to Sansho and told him about his meeting with Chosha.

"If that's the way Chosha is," said Sansho, "he's a good seven steps ahead of Rinzai."

Now both Rinzai and Chosha are beyond question genuine dragons of the Buddha ocean. They are the celestial phoenix and auspicious unicorn that frequent the gardens of the patriarchs. There is no one comparable to them. Having far transcended all forms and appearances, they move slowly or move quickly in response to changing conditions like huge masses of blazing fire, like iron stakes burning at white heat. Neither gods nor demons can perceive their traces; neither devils nor nonBuddhists can discern their activity. Who could conceive their limits? Who could ascertain their differences?

Yet when Sansho, who was himself a direct Dharma heir of Rinzai, heard what Chosha had said, he praised him as being superior to his own teacher! Can words be so awesomely difficult? You must understand, however, that within what is to you a mass of entangling verbal complications is contained a small but wonderful element which is able to work miracles.

* The story of Nansen's death is a famous koan. When Nansen was about to die, the head monk asked him where he would be a hundred years hence. "A water buffalo at the foot of the hill," he answered. "Do you mind if I follow you?" asked the monk. "If you do," replied Nansen, "you must hold a stalk of grass in your mouth."

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When Zen master Sekiso passed away and the brotherhood asked the head monk to succeed him as abbot, Zen master Kyuho, who had previously served as the master's attendant, came and addressed them. He posed a question to the head monk, "The master often told us to 'cease all activity,' to 'do nothing whatever,' to 'become so cold and lifeless the spirits of the dead will come sighing around you,' to 'become a bolt of fine white silk,' to 'become the dead ashes in a censer left forgotten in an ancient graveyard,' to 'become so that the present instant is ten thousand years.'

"What is the meaning of these instructions? If you show that you grasp them, you are the next abbot. If you show that you do not, you aren't the man for the job."

"His words," said the head monk, "refer to the essential oneness of all things."

"You have failed to understand the master's meaning," said Kyuho.

"Get some incense ready," replied the head monk. "If I have terminated my life by the time that incense burns, it will mean I grasped the master's meaning. If I am still living, it will mean I did not."

Kyuho lit a stick of incense. Before it had burned down the head monk had ceased breathing. Kyuho patted the dead man on the back, and said, "Others have died while seated; some have died while standing. But you have just succeeded in proving that you could not have even seen the master's meaning in your dreams."

Often those who approach the end of their lives having devoted themselves singlemindedly to the practice of the Way will regard the solitude of their final hours, sitting in the light of a solitary lamp, as the last great and difficult barrier of their religious quest, and as the smoke from the incense burns down they will move quietly and calmly into death, without having made an authentic Zen utterance of any kind. It is then Kyuho is patting on the back when he says, "You haven't grasped your late master's meaning." We must reflect deeply on those words.

Once Zen master Ungo of Kosho had an attendant take a pair of trousers to a monk who was living by himself in a grass hut. The monk refused the trousers, saying he already had the pair that he was born with.

When Ungo was informed of the monk's reply, he sent the attendant back to ask the question, "What did you wear prior to your birth?" The monk was unable to answer. Later, the monk died, and when his body was cremated, relics were found among his ashes. When these were brought to Ungo, he said "I'd much rather have had one phrase from him in response to that question I asked when he was living than ten bushels of relics from a dead man."

It is said that the relics found among the ashes of virtuous priests are produced as a natural result of meditation and wisdom they attained in their previous lives. Whenever a relic is discovered after a cremation even if it is only the size of a millet grain or mustard seed, there is a great rush of people, men and women, young and old, priests and laymen, crowding around to marvel at it and worship it with expressions of deep veneration. But doesn't Ungo say that ten bushels of such relics would not be worth a single phrase uttered while the monk was alive? What is this "one phrase" that it could it be more esteemed than genuine Buddhist relics which everyone venerates so deeply? This is a question that baffled me for a long time.

After the priest Hoan had retired to the Shifuku-in, he received an invitation to come to the monastery at Kinzan from the abbot Moan Genso, who appointed him to the post of senior priest. One of the monks at the monastery, Ho Joza, was a man of penetrating insight. He would always be there when the abbot or senior priest was receiving students and could invariably get the best of an opponent by seizing the slightest opening and turning his thrusts aside with a sudden and swift attack.

One day, as Hoan was teaching students, Ho Joza came into the room. Hoan was speaking and was midway through a passage he was quoting from the *Hozo-ron*, "amid heaven and earth, in all the universe, there is here . . ." when Ho looked as though he wanted to say something. Hoan suddenly slapped him and drove him out of the room.

Actually, Ho had planned to interject a comment the moment Hoan had finished the quotation, and Hoan had anticipated him. Ho was convinced that Hoan was deliberately out to humiliate him. After Ho left Hoan's room, he returned to his place in the meditation hall

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and expired. When his body was cremated, villagers from the neighboring areas found some relics among his ashes. They took them and presented them to Hoan. Hoan held them up and said, "Ho Joza. Even if there had been ten bushels of these among your ashes, I'd set them aside. I just want that one turning word while you were alive!" With that, he threw the relics to the ground. They turned out to be merely bits of pus and blood.

An ancient said that "of the seventeen hundred eminent masters included in the *Records of the Lamp*, relics were found among the ashes of only fourteen. Of the eighty monks who appear in the *Biographies from the Groves of Zen*, relics were recovered from the ashes of only a few. Moreover, there are just two things our school holds essential: thorough attainment of self-realization and thorough mastery in instructing others. That means being armed with the fangs and claws that spur students onward by dissolving their attachments and breaking off their chains. Buddhists also call this 'transmitting the Dharma, ferrying people to the other shore.' Everything else is unimportant."

The teachers of our Zen school have in their possession moves and maneuvers which are hard to believe, hard to understand, hard to penetrate, and hard to realize. They can take someone whose mind seems dead, devoid of consciousness, and transform him into a bright-eyed monk of awesome vitality. We call these methods the fangs and claws of the Dharma cave. It is like when an old tiger gives a long, terrifying roar and emerges from the forest, throwing such fear into the rabbits, foxes, badgers and their kind that their livers petrify and their eyes fix in glassy stares and they wobble around on rubbery knees, piddling and shitting involuntarily. Why do they react that way? Because the tiger is armed with claws of steel and a shining set of golden fangs like razor-sharp swords. Without those weapons, tigers would be no different from other animals.

Hence these words by a Zen master of the past: "In the first year of the Kien-chung era (1101), I obtained at the quarters of a now-deceased friend a copy of Zen master Tozan Shusho's recorded sayings compiled by his disciple Fukugon Ryoga. It contained words and phrases of great subtlety and profundity - the veritable claws and fangs of the Dharma cave."

What the ancients regarded as lonely and desolate would be considered thriving prosperity by people today, and what people today regard as thriving prosperity would have been considered lonely and desolate by the ancients. How can our school have fallen into such decline?

I haven't been telling you all this in hopes of impressing you with the originality of my ideas. All of the matters I have related here are ones that greatly concerned my teacher Shoji Rojin. He was constantly grieving and lamenting over them when I studied with him thirty years ago. I can never tell people about them without tears streaming down my old cheeks and dampening my robe. Now, recalling how earnestly old Shoji was in entrusting his teaching to me, the way he told me how much he was counting on me, I feel an immediate need to run off and hide my worthlessness somewhere. I am divulging my true sentiments to you like this only because I fervently desire that you will expend every effort to make the true, penetrating wind blow once again through the patriarchal gardens, breathing vigorous and enduring strength into the fundamental principles of our school.

Finally, I ask that you overlook once more an old man's foolish grumblings, and thank you all for listening so patiently and attentively during these long talks. Please take care of yourselves.

In the fifth year of Genbun [1740], during the final third of the first month.

The Wisdom of the Infinite (2003)

David Quinn

*A Guide to Intellectually Comprehending the Nature of Reality.*⁹

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INTRODUCTION

The biggest obstacle for the serious student seeking to become enlightened is his natural habit of trying to grasp at Reality as though it were a "thing" of some kind, as though it were a limited phenomenon separated from himself. He might be aware that he is unenlightened, it might deeply dissatisfy him and strongly motivate him to want to rectify the situation. But because he does not yet comprehend the nature of Reality, he is hampered by his flawed understanding and wrongly interprets Reality to be a realm which needs to be mentally reached in some way.

He might think of it as a state of mind, for example, which needs to be brought into his consciousness; or as a hidden essence which has to be uncovered; or as a kind of spiritual realm which he can open himself up to by breaking out of his web of delusions, much like a young bird breaking out of its egg. All of these conceptions are fundamentally deluded because they are rooted in the illusion of duality. They are based in a division of Nature into two arbitrary realms - that of enlightenment and ignorance, or Reality and non-Reality - which is itself a creation of ignorance. Such a division automatically traps one in a dualistic prison and prevents one from realizing the Infinite Reality in which one is already immersed.

Thus, the first and most crucial step towards becoming enlightened is the perfecting of one's intellectual understanding of Reality. I really can't stress this enough. It is absolutely paramount. Nothing of any real significance can be achieved without it. It is the basis for all wisdom in the Universe. Without it, there is nothing but blindness and stupidity.

To the degree that one's understanding of Reality remains flawed, one will only continue to chase spiritual phantoms. There is a

story in Zen which describes how a madman in the mountains used to desperately search for the source of piercing sounds that he regularly heard, not realizing they were echoes caused by his own shrieks. This is exactly how the deluded spiritual seeker behaves. He creates mirages of enlightenment with his dualistic thinking and then chases after them, not realizing they are merely illusions of his own making. It is only by removing the flaws in one's intellectual thinking that one can finally lay these illusions and phantoms to rest. Only then can one discern the true nature of Reality and the fundamental dynamic of the spiritual path.

Although this is primarily an issue for the inner life of each individual involved, it also has wider consequences for society as a whole. For not only do errors in a person's philosophical understanding preserve his own intellect in ignorance, but they flow through to the rest of his existence, influencing his speech, behaviour, morality and values. They are passed on to other people through the deluded example he sets. He becomes a beacon of darkness, unwittingly guiding people away from the truth and leaving them to crash painfully into the rocks and cliffs of unconscious existence. Such is the way of the world, alas.

Let no one ever hoodwink you with the idea that philosophy is a useless enterprise. In the end, almost all human misery and violence finds its roots in philosophic ignorance, and to the degree that we are not wholeheartedly seeking to become enlightened, we are all contributing to the madness. It is vital that we go to the source and make changes there. Everything hinges on this. If we do not attempt to fix the source, then we have no chance of creating a saner world. Instead, we will simply continue on as we have always done, desperately reacting to the ever-

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growing madness with ineffectual band-aid solutions. As an intelligent species, we can surely do better than this.

It is prevalent nowadays for people to believe that enlightenment is a non-rational experience which has little to do with the intellect. "Give up intellectualizing" is a common refrain in spiritual circles. But this is a very deluded view. For, in reality, enlightenment is both experiential and intellectual in nature. These two aspects always go together. It is impossible for anyone to experience the true nature of Reality without intellectually comprehending it, and equally, it is impossible to attain a perfect understanding without having tasted the wonders of direct experience. The two fuse together in the very same moment. It is only when the last remaining flaws in one's intellectual understanding have been eliminated that enlightenment arises. It is only then, in the very moment that the last fading delusion disappears, that Reality in all its glory is experienced and one is to finally free to skip and dance like a buddha. It cannot be experienced in any other way.

You may take it as an axiom, then, that if you are not currently enlightened and experiencing the nature of Reality directly and consciously, it is because of errors in your understanding.

For this reason, this book will focus almost exclusively on the intellectual side of things. I will take the reader through the various logical steps that are needed for the mind to become aware of the nature of Reality. We will begin with an examination of cause and effect, which is the universal principle of creation, and then proceed to delve deeper and deeper until we reach the ultimate foundation of Reality, which is emptiness.

It is important that the reader approach this material in the right frame of mind. The truths that I will be presenting in the following chapters should not be viewed as final resting places or fixed positions to grasp tightly with one's mind or ego. Think of them, rather, as stepping stones to even greater realizations. Although these truths are important to know in their own right, one should never lose sight of the main prize, which is the full and complete understanding of Ultimate Reality. Don't ever settle for meagre crumbs.

The best readers will be those who pore over the material slowly, taking care to absorb each step of the analysis before moving on. There are no shortcuts to enlightenment. It is a major process of growth and development, both intellectually and ethically. You cannot fake it. You cannot hope to fool Nature with some sort of trickery. Just as a tree has to go through various stages of growth before it can stand proudly above its surroundings in all its glory, so too the spiritual student needs to develop slowly and surely before he is ready for the highest wisdom.

The path to enlightenment is essentially one of freeing the mind from its entrenched deluded perspective and reorientating it so that it aligns itself with the nature of Reality, thus allowing it to slide effortlessly into enlightenment. The following chapters are designed to facilitate this reorientation process as much as possible. Each stage of the analysis is built upon the truths of the previous stage. Each stage is designed to create an altering of consciousness which then lays the platform for the next one. Thus, through incremental steps, the diligent reader will undergo a major revolution in his own mind. By the end of it, he will have abandoned everything that he has ever believed in and gained a perception of Reality which is fundamental, magnificent and beyond all doubt.

Naturally, a psychological transformation of this scale takes time, as well as a strong commitment from the reader. Those of you who only want to quickly skim through the material, or approach it as though it were just another academic thesis, or are simply looking for some amusement, will get little out of it. A person will never become enlightened if he confines his philosophizing to a small compartment in his mind and seals it off from the rest of his life. It is not like science or academia where you think a few lofty thoughts in your office or laboratory, and then go home to your wife and kids and revert to being an ordinary person again. The proper practice of philosophy is a full-time affair which affects every aspect of your existence. If you are not prepared to allow truth to change you, to alter your perspective, to affect your behaviour in the world, to challenge your relationships and worldly commitments, then your philosophizing will always remain ineffectual. Your vision will

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remain limited by the stagnant state of your ordinary mediocre consciousness, just as the vision of the ancient astronomers was limited by the lack of telescopes and Hubble spacecrafts.

This has always been the problem with the traditional Western approach to philosophy and why it has constantly produced so much garbage. It has always made the mistake of trying to grasp Ultimate Truth from the perspective of ordinary consciousness, which simply cannot be done. While you can certainly produce good science from the perspective of ordinary consciousness, you cannot produce good philosophy. So there are no two ways about it. The ultimate sacrifice is needed. Ordinary consciousness has to go. Nature demands the whole of your life before she is willing to reveal her innermost secrets.

Of course, this does not mean that the reader should approach this material in an unquestioning frame of mind. The last thing I

want are uncritical readers who are just going to accept everything I write as gospel truth. That is certainly no good to me and it does not help your own cause either. It is important to challenge everything that you read and hear, whether it be from me or anyone else, with as much energy as you can muster. If something appears to be true, then challenge it even more! Your own reasoning should be the final judge in all matters. Only then can you be sure that you are following the right path.

The practice of philosophy is a very serious business. The very future of your soul is at stake! It would be foolish to fritter it away through the blind acceptance of another person's ideas. Life is too short to waste going down blind alleys. So keep your eyes wide open, your reason finely poised, your passion for truth alive, and your desire for perfection undimmed - and you won't go far wrong.¹⁰

CAUSE AND EFFECT

A leaf detaches from high up in a tree and gently floats to the ground. As you watch it meander lazily downwards, its path seems random and aimless, as though whim and fancy were dictating its every move. Yet nothing could be further from the truth. For when you examine the matter more closely, you begin to see that every aspect of the leaf's descent is determined by innumerable causes. Whim and fancy never enter the picture at all.

The structure, mass and aerodynamic properties of the leaf; the height of the tree; the surrounding air temperature, humidity and pressure; the presence of a breeze; the strength of the earth's gravity; the friction between the leaf's surface and the air molecules- all of these elements, and more, combine to determine the leaf's precise path. There is not a single aspect of its journey, no matter how insignificant or minute, which is not fully determined by its causes. The same is true for the leaf's prior growth on the branch, and for the tree that originally grew out of the ground, and for the creation of the ground itself. Indeed, it is true for everything that happens in the Universe. All phenomena, without exception, are created, nurtured and destroyed by causation. Everything from the formation of stars and galaxies to the

creation and annihilation of subatomic particles to the endless variety of living processes is a product of cause and effect. The infinite complexity of Nature that we see around us is nothing other than the infinite simplicity of causation. There are no exceptions in this regard, despite what modern physicists say. Nothing is so unique in this world, or so unnatural, that it dwells outside of Nature's causal web. Anything that happens in this world is caused to happen, including everything that happens inside us. The blood coursing through our veins, our muscles expanding and contracting, the chemical processes inside our cells, the electrochemical impulses in our brains - all are causally created. So too our thoughts, beliefs, decisions, and emotions. Nothing is immune from it.

Where do we begin and end?

It is often assumed that our skin forms a boundary between what is inside our bodies and the rest of the Universe. But as far as causation is concerned, it is as though this boundary does not even exist. The air that we exhale from our lungs easily finds its way into the cells of trees and plants. Our voice slides effortlessly from our larynx into

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the ears of those around us. The heat inside our bodies increases the surrounding air temperature to a small degree. The viruses in our sneezes create infections in the bodies of others. The decisions formulating in our brains influence the behaviour of others and exert ever-widening consequences in society. All of these examples demonstrate the obvious truth that the boundary between the world and ourselves is non-existent. The causal processes inside our bodies merge seamlessly with the causal processes in the outer environment to form one vast sea of causation. In a very real sense, "we" are not even there.

The same is true for every kind of boundary you care to imagine. None of it is real in the face of causation. If you want to open your mind to the majesty of the Infinite, then you need to understand this point thoroughly. Study it as though your life depended upon it -which, in a deeper sense, it does. Give yourself over to it, absorb your whole consciousness in it, allow it to permanently alter your mind. It is literally the key to the Kingdom of Heaven. Don't throw it away!

The Constancy of Nature

With every passing moment of time, the causes and conditions of the previous moment determine everything that happens in the next. Moreover, these causes and conditions were themselves produced by the causes and conditions of the moment before that, and so on back ad infinitum. This is the creative principle of Nature. Sometimes I call it God, the creator of all things. At other times I call it Tao, the never-ending flow of the Universe.

Others have called it Brahman, or Reality, or the Infinite. Lao Tzu, in the Tao Te Ching, called it the "constancy of nature":

The way of nature is unchanging.

Not knowing constancy leads to disaster.

Knowing constancy, the mind is open.

With an open mind, you will be openhearted.

Being openhearted, you will act royally.

Being royal, you will attain the divine.

Being divine, you will be at one with the Tao.

Being at one with the Tao is eternal.

And though the body dies, the Tao will never pass away.

People often have a very superficial understanding of causation. They do not perceive its fundamental nature and fail to discern its significance. They do not see into its soul, as it were. It is important to keep deepening your understanding of causation until you can "see" it in utterly everything in the Universe. When you can observe the same fundamental process at work in all phenomena, without any variation at all, from the smallest speck of dust to the largest of galaxies, and thus can observe the sheer constancy behind all change - and when you can perceive the process of causation and the Universe itself to be absolutely identical in every way - only then will you know that you are staring into the magnificent timelessness of Nature.

The Fundamentals of Existence

From the ultimate perspective, the physical objects we see around us are like shadows under the morning sun. Their appearance is fleeting and wholly dependent upon causal conditions. There is an infinitely fragile quality to their existence, no matter how solid and permanent they might appear to the senses. A person's life can easily disappear in the flicker of an eye. The earth can be obliterated in a matter of moments by a large comet. The sun can be instantly swallowed up by a passing black hole. The cosmos itself could suddenly vanish by some as-yet-unheard-of cataclysmic event. Nothing is safe. A thing's existence is always right on the edge. One slip and it is gone.

Consider an eddy which appears in a flowing stream for a few fleeting moments before disappearing again. On the face of it, the eddy seems to have an independent existence separate from the rest of the stream, so much so that we are able to label it with the word "eddy". Yet it is easy to see that it does not really exist. It is simply a portion of the stream spinning around in a temporary, localized fashion. No aspect of its existence can be divorced from the stream in any way. Its appearance as an independent entity is essentially an illusion. In the end, there is no eddy. There is only the stream. This is how it is with all things. An object has no real existence and identity of its own. These are quali-

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ties given to it by the rest of Nature. Things exist by virtue of the fact that Nature makes "room" for them. For example, if Nature dictates there is no room for a particular tree in a particular location, then the tree in question simply won't arise. Or if Nature dictates that the tree should have a certain kind of shape, or possess a particular kind of genetic deformity, or be located on a barren patch of land where it will struggle for subsistence, then that is what the tree will do. It has no say in the matter. In short, a thing is like a "negative image" of the rest of the Universe. It is everything that the rest of the Universe is not. Logically speaking, the two arise and vanish together. Never can the one exist without the other.

Shadows

In order to get a better handle on this matter, it can sometimes be useful to study the nature of shadows. It is easy to see that a shadow has no say over any aspect of its existence or behaviour. It is entirely the product of external factors: the object casting the shadow, the topography of the ground, the refractive properties of the atmosphere, the existence of the sun, and so on. Viewed in this way, a shadow is like a puppet and all these other factors are the string-pullers. They say to the shadow, "Assume a long thin shape!" and the shadow automatically assumes a long thin shape. They say, "Becomes small and round!" and the shadow immediately obeys without question. They say "Disappear!" and it immediately vanishes as though it never were. Everything is like this - including ourselves. In the end, we have no more "will" than a shadow does. We are all mindless puppets on the string of causation. Our every thought and decision arises with the same relentless inevitability as the shadow being cast on the ground. If the conditions are ripe for a particular thought to arise, then it will arise - without any hesitation at all. And if the conditions are ripe for the thought to recede or be pushed away from the mind before it can be fully formed, then it will recede or be pushed away - again, without any hesitation. Indeed, everything in the Universe happens without hesitation. Even hesitations themselves happen without hesitation.

It should be noted that my analogy of the shadow here has no connection to Plato's shadow analogy. Plato attempted to demonstrate that the things in this world are the reflections of things existing in another hidden Reality. He thought that physical objects were pale imitations or approximations of perfect forms that existed in a perfect realm. This is false thinking, however. There is no hidden Reality behind this world. There is no realm of perfect forms. The things we see around us are the things themselves. They are not mere imitations or reflections of other things. They are the real deal. And yet, at the same time, their existence is causal in nature and essentially an illusion.

Observe a fountain constantly pumping water up into the air. With every passing moment, new and varied water shapes are constantly being created by the fountain, each of them original and unique, never to be repeated again in the future. These shapes are exactly what they are - creations in the moment by the forces of causation. They have no parallel in some kind of hidden metaphysical reality. There is no such thing as a "perfect" water shape, against which the observable shapes in the fountain are mere imitations. On the contrary, each shape in the fountain is perfectly formed in its own right, just as the flaws in a leaf caused by bacterial disease, or a faulty genetic process, are perfectly formed in their own right.

The Endless Variety of Causal Processes

When I speak of causation, I am not really referring to the old 19th century materialistic view which imagines that causation is nothing more than a series of billiard ball-type interactions. Rather, I am referring to something broader and deeper. Billiard ball-type interactions are certainly part of the realm of causation, but not the extent of it. How can one speak of billiard balls when one is dealing with the purely abstract realm of the imagination, for example? Or the process of logical thought? It is important to broaden one's conception of causation until it includes all phenomena in the Universe. Otherwise, one will continue to create arbitrary realms of non-causation, which can only lead to unnecessary confusion. It all depends on what is meant by "billiard ball-type causation", of course. If it refers to every kind of physical

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interaction in the Universe, then yes, everything is a product of billiard ball-type causation. Thought, for example, is a product of physical interactions in the brain and therefore can be placed within a broad enough definition of billiard-ball causation. It does not really matter how you choose to categorize these things as long as you know what you are doing. Problems only arise when people start unconsciously narrowing the scope of causation to those processes which are obviously mechanical, linear and billiard ball-like in nature. They then scratch their heads and wonder what to do with a phenomenon such as thought, or love, or religious experiences, or complex non-linear processes - only to proclaim them as inherently mysterious and incapable of explanation, not realizing that it was they who falsely created the mystery by arbitrarily moving them outside the realm of causation.

Again, the important point is that one needs to broaden one's conception of causation so that it necessarily includes everything that could possibly exist. If that means abandoning narrower conceptions of causation, then so be it. In the end, the affirmation of the principle of causation only requires one thing from us - namely, the recognition that nothing can arise without any cause whatsoever. That is all that is needed. It does not require us to affirm or reject particular models of causation. It does not require us to reject non-linear dynamics or quantum phenomena or mystical experiences from the causal realm. All of these things involve causation in one form or another. While it is true that it is almost impossible to describe the behavior of these complex phenomena with the old classical models of causation inherited from 19th century physics, it doesn't really mean anything. All it means is that those particular models are limited in their scope. It does not change the fact that these phenomena, like all phenomena in the Universe, always follow the age-old process of things being generated by causal conditions.

In the end, causation can have an infinite number of forms. There are no rules for it to abide by. How it is expressed in any given moment depends entirely on what happens to exist in that moment. If billiard balls exist, then causation will be expressed in a classical, billiard ball-like fashion. If a quantum

void exists, then causation will be expressed in the usual quantum fashion. But no matter how it is expressed, there is always a common element which runs through them all - namely, that nothing can arise without cause.

Part of the exhilaration of comprehending the nature of cause and effect is recognizing that it is necessarily the most fundamental process in the Universe. Logically, it underpins all other processes, whether they be materialistic or abstract in nature. It is impossible for anything to be more fundamental than it. It literally forms the bedrock of Reality.

Take the concept of God, for example. Religious people often use the concept of "God" to explain the existence of the Universe. They say that God is the creator or sustainer of all reality. But even if, for the sake of argument, we assume this to be true, it still does not get to the very core of the matter. For it overlooks the fact that the relationship between this God and the Universe would necessarily be causal in nature. After all, if the principle of cause and effect did not exist to begin with, then not even Almighty God himself could be the cause of the Universe. He would be utterly powerless and not much of a God, to say the least! This alone demonstrates that the principle of cause and effect is more fundamental than God.

To the degree that one conceives of a creator God which is separate and distinct from the world, my point will always be true. Even if we choose to conceive of God in a more mystical or philosophical manner - e.g. as the eternal substratum underlying an eternal Universe, or as a Primal Force, or as a Cosmic Intelligence - the relationship between it and the world will always be causal in nature. Again, if this wasn't the case, then such a God would be powerless to create or sustain anything.

Also note that the distinction which is often proclaimed to exist between God and the Universe disappears when viewed from the perspective of cause and effect. As mentioned previously, the process of cause and effect pays no attention to the existence of boundaries between things, just as the wind pays no attention to the boundaries between nations. In the same way that the causal processes within our body are blissfully unaware of the distinction that we like to make between our

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hand and our arm, or between our head and neck, so too is causation ignorant of any distinctions we care to make between the Universe and "God". So even in the unlikely event that the Christian God actually existed (as a separate being who created the world), he would still be in the same boat as everything else when it comes to cause and effect. He too would be composed of internal causal processes which merge seamlessly into the rest of the causal Universe. The blowtorch of causation disintegrates both God and the world into countless processes which unfold endlessly. Everything breaks apart and disappears in this way. Nothing can withstand the heat of causation, not even God. It reigns supreme in the Universe. Everything else is just an afterthought, an accidental by-product.

The Theory of Everything

The principle of cause and effect also lies at the heart of all scientific theories. It is easy to see that, without the principle of cause and effect, the laws of Nature would be utterly useless - either as regulators of phenomena, or as descriptive models of empirical order. Even statistical-based theories which do not have to assume causation for their functioning, but merely map regularities of behaviour in large populations, are ultimately dependent upon the existence of causation. For without causation, there can be no regularities. Thus, as far as the ultimate explanation of all things is concerned, the principle of cause and effect will always be more fundamental than any scientific or mathematical theory could ever be. It is the root law upon which all other laws are built.

In light of this, the search for the scientific "Theory of Everything" is, philosophically speaking, a complete waste of time. We already know the ultimate explanation of all things namely, you guessed it, cause and effect. Any other explanation is superfluous.

Searching for the scientific theory of everything is a bit like a scientist in a dream whipping out his dream microscope in an effort to discover the ultimate substance of his dream universe. It simply cannot be done, at least not in that manner. For whatever fundamental substance or mathematical equation he happens to discover will always be nothing more than an illusory creation of the dream world.

In a similar vein, the physicist who searches for the Theory of Everything without first philosophically comprehending the nature of causation will only ever discover superficial forms of causation (e.g. scientific laws), and not the core principle itself. It does not matter how deeply he probes the universe with his microscope or his mathematical tools, he will not advance a single inch towards the ultimate goal. You can rearrange a pile of building blocks into any form you want, but it still won't help you to understand what an actual building block is. A change of tack is needed.

The Furthest Galaxy

If boundaries are fundamentally non-existent and all things are causally connected, it may be asked, then isn't it the case that we are connected to all things in the Universe, even to the furthest galaxy in the universe? Yet how can this be when we clearly have no influence over the galaxy's behaviour? Surely, for all intents and purposes, we are utterly disconnected from it.

Apart from anything else, the main problem with this point of view is that it lacks imagination. In truth, we are constantly having a say over the behaviour of the furthest galaxy, even at this very moment. For example, we are not, at this very moment, suddenly transforming ourselves into giant space-goats and dashing off faster than the speed of light in order to gobble the galaxy up. The very fact that we are not doing this allows the galaxy to continue existing. That is a pretty large influence in anyone's book!

Although this example might seem bizarre on the surface, it does illustrate a serious point - namely, that things are always in a state of causal connection with every other thing in the Universe. A distant galaxy is only able to continue existing to the degree that other objects in the Universe, including myself, are prevented from transforming into a force capable of destroying it. It does not really matter that I will probably never change into such a force. All this means is that the causal circumstances will probably never be ripe for me to undergo such a transformation - which, in turn, only supports my case that the causal conditions underpinning the existence of the galaxy are dependent, to

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some degree at least, on the causal conditions underpinning my own existence.

The sheer fact that an object may be too powerless to influence the behaviour of another object is not sufficient grounds to conclude that the two objects are causally disconnected. Consider a large tree, for example, which has two small leaves on either side of its massive canopy. Under normal circumstances, each leaf seems to have no influence upon the other, and yet it is obviously the case that the leaves are connected to each other via the rest of the tree. And indeed, it is precisely because of this connection that the leaves do have the potential to influence one another. For example, a bacterial disease contracted by one of the leaves can spread throughout the tree and kill the other leaf.

In the end, we are always physically connected to all things, even if it is just purely through the medium of space. People often make the assumption that the interface between the surface of their skins and the surrounding space signals an abrupt boundary of separation. They think that some sort of unbridgeable chasm exists there. Yet it is just as easy, and just as valid, to conceive of the body being joined to space. It is only habit of thought which pictures it the other way. Thankfully, such habits are easy to break.

The Eternal Nature of Cause and Effect

If cause and effect is all there is, then where did cause and effect itself come from? Why is there cause and effect in the first place? Who or what created it?

This seem like reasonable questions to ask at this point. Having reduced everything down to a single principle, it is only natural to ask where this principle came from. Nonetheless, they are deluded questions and fundamentally unaskable. They are generated out of a false conception of causation, one that imagines it to be a finite phenomenon with a beginning and an end of some kind. Instead of discerning that cause and effect refers to the very process of creation itself, the deluded person falsely conceives of it as a created entity of some kind and unconsciously places it in the same category as trees, mountains, galaxies, humans, and every other created entity in the Universe. Causation, however, is not like this. Although it is responsible for

everything which exists, it itself transcends existence and hence the question of who or what created it is a meaningless one. From a logical point of view, it is easy to see that the process of cause and effect is necessarily causeless. This is because anything which can be postulated as being the cause of cause and effect will automatically be a part of cause and effect itself. It is thus irrational to think of cause and effect as being causally created in any way. It has always been around. There has never been a time when it was absent.

Note that I am not saying I don't know where cause and effect came from. It is not an admission of ignorance on my part. The possibility of ignorance does not come into it, for there is nothing to know as far as this matter is concerned. The question cannot yield an answer because it has no foundations to begin with. It overlooks the fact that it is impossible for the process of cause and effect to come from somewhere because the very act of "coming from somewhere" will always be causal in nature.

A far more pertinent question, perhaps, is the question of why there is a process of causation in the first place and not nothing at all. In other words, why is there "something" rather than nothing? This is an important question to resolve because it goes to the very heart of understanding Reality itself.

In answering this, I must point again to the fact that the process of cause and effect is not a created thing, but the very principle behind all created things. This needs some qualification, however. Even though I use the word "principle", it should not be taken to mean that causation is a physical principle of some kind, or even a spiritual one. In fact, in a certain sense, it does not really exist at all. It isn't a manifested entity which exists above or behind the realm of created things. In the end, created things are all that exists- there is nothing else apart from them, nothing beyond them.

The "principle of causation", then, is merely a figure of speech. It is a description of how created things change into other created things. It is a conceptual construct which points to the fact that objects arise out of what is already there in the world. It asserts that a thing is created out of necessity from the circumstances which are present and that it is impossible for anything else to be created

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in its place. It also points to the truth that things have no beginning or end, and thus points to the essential "oneness" of Reality.

Given this, the question of why there is causation rather than nothing at all is a meaningless one. Even the state of nothingness is itself a created thing, a product of causation. It can only occur in a region where things are entirely absent - that is, when the causal circumstances are ripe. Moreover, when one analyses it further, one finds that it is nothing more than a mental construct. Nothingness only comes into being when consciousness conceives of it - or more accurately, when consciousness conceives of things being absent. As such, a state of total nothingness, in which nothing exists at all, is logically impossible. At the very least, it would need the existence of consciousness to think it into being.

To sum up, then, the principle of causation which is responsible for the existence of all created things, including states of nothingness, itself never comes into existence and therefore is incapable of experiencing birth and death. If it was possible for it to experience birth, it would immediately cease being the core principle of creation and instead be just another created thing. Because it never experiences birth, it is timeless and beyond all explanation.

In the end, no matter where we look, we are literally staring into the very first moment of creation. Beginningless time and the present moment are the same. There is no "before".

The Will to Unconsciousness

It is sometimes said to me, "It all sounds too simple and convenient for my liking. If cause and effect is the ultimate answer to everything, then why doesn't everybody subscribe to it? Why isn't it taught in schools? Why aren't the great thinkers preaching it? Why have I never heard about it before?"

These are good questions. I think it is mainly because people are afraid of it. Deep down, most people do have an inkling of the significance of cause and effect - it is hard not to since it literally pervades everything they do - but they are loathe to bring it more fully into their consciousness and investigate it seriously. They intuitively realize that a

serious interest in cause and effect would almost invariably destroy life as they know it. It would undermine everything they enjoy and believe in. And so, on a subconscious level, they have set up large mental blocks to fortify their minds against it.

It is quite a fascinating phenomenon when you reflect upon it. After all, it must be obvious to anyone with an ounce of intelligence that cause and effect is fundamentally important to our understanding of the world. Not only must it necessarily form the kernel of any theory we care to create about the world, but it is plainly visible in every aspect of our daily lives. It is the ultimate explanation of all things, the final fruition of wielding Ockham's razor to the fullest extent, the Theory of Everything boiled down to its purest essence. I mean, what a prize! Surely, you would think, such an obvious all-pervasive principle would present an exciting avenue of investigation for anyone even remotely interested in philosophy and spirituality. And yet, amazingly, it is universally ignored the world over. No one ever talks about it or thinks about it. This alone should set the alarm bells ringing. Something is seriously amiss here.

But then again, as I say, it is entirely understandable that people want to avoid all consciousness of cause and effect. Becoming conscious of it is dangerous. The more you absorb it into your being, the more it dissolves the basis of your egotistical existence and undermines the egotistical values of love, family, happiness, community, religion, suffering and hate. It flings you into the austere, starry realm of the Infinite - a realm from which most of humanity shrinks.

If a person recognized and accepted that everything which happens in the world is caused to happen, including his own thoughts and actions, then how could he continue to believe in his own free-will? How could he take pride in his achievements when he succeeds, or indulge in the pleasures of self-pity when he fails? How could he believe in the idea of gain and loss, and experience the ups and downs of normal emotional life which most people find so appealing? How could he take pleasure in what other people *achieve, or experience the joys of anger and violence against those who seem to mistreat him?*

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How could he indulge in any kind of life at all?

Thus, it should come as no surprise that most people intuitively regard the philosophic life as a kind of living death. Involving oneself with cause and effect pulls the rug out from under everything that the human race finds meaningful. There is no longer any basis for getting involved in a relationship, or experiencing satisfaction from a successful career, or finding pleasure in the triumphs of sport and hobbies. Even to become involved in these things in the first place is to fall into the delusion that things really exist. The concept of cause and effect is like a virus that takes over the philosopher's mind, destroying all of his human values and rendering him unfeeling, sterile and inhuman.

So, in the end, this is the core reason why cause and effect is never discussed or thought about in the world today. Everyone wants to keep it hidden, out of mind and out of sight, so that nobody has to deal with it. Everyone adheres to the unspoken principle that the very basis for enjoying life needs to be preserved at all costs and that the conven-

tional mental shutters need to be vigilantly maintained. Even scientific and academic pursuit can be seen as a process of intelligent people doing everything they can to avoid exploring the obvious truth of causation. They are intelligent enough to understand the concept and discern its significance, but far too timid to deal with it directly. Like little children, they need to be constantly distracted, otherwise they might start to fall apart.

It is at this point that we can finally begin to understand the spiritual concept of faith. The genuine faith of a spiritual man has nothing to do with blindly clinging to an unprovable belief, as the Christians would have it. On the contrary, it involves pursuing to the end what you know to be ultimately true in life, even though such a pursuit effectively means the forfeiting of your life. As Soren Kierkegaard so eloquently expressed it, "To have faith is really to advance along the way where all the human road signs point: back, back, back."

Or as Jesus liked to put it: "Blessed is he who is not offended!"¹¹

ENTERING THE LOGICAL REALM

"Some people try to peep at the heavens through a tube, or aim at the earth with an awl. These implements are too small for the purpose. You will find many like this."

- Chuang Tzu

One of the great myths of our time is the belief that David Hume, the 18th century Scottish philosopher, undermined the concept of cause and effect, or at least undermined our ability to establish with certainty that things are caused. Hume argued that it is impossible for the mind and senses to directly perceive causal links between the things we observe in the world, that there will always be "gaps" in our perception, as it were. Moreover, since we can never know what lies beyond our field of perception, we can never be sure of what influences this unknown realm has on the observable world, if any.

When we observe a match being struck to produce fire, for example, we cannot be certain that the striking of the match was the

actual cause of the fire. Our minds merely observe a succession of events - first, the match being struck and, second, the flame erupting into being - and it is only through our past experiences of watching a similar succession of events that enables us to assume the two are causally linked. But we can never be sure that this assumption is valid. The fire might well have been produced by something else entirely, by an event or force that our minds, for whatever reason, are unable to observe. It could be that hidden space aliens orbiting the earth produced the fire, to use an extreme example. Who knows? And even if we were able to observe the aliens producing this fire, we would have no way of knowing whether this was really happening either. Perhaps there are yet further hidden factors involved?

Obviously, this could go on forever. Even if we were to spend the rest of eternity investigating the world in increasingly smaller detail, we would still not be able to bridge the apparent gaps in causality. We would still be

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no closer to establishing direct causal linkages between anything at all.

This inability to bridge the gap between objects is partly a result of the perceptual process itself. Perception always involves the perception of "things", and things by their nature always present an appearance of being separate to some degree from the rest of the world, simply by virtue of their being distinguishable. Hume's argument also takes advantage of the fact that empirical knowledge and observation is always uncertain. Because our brains and senses are limited in their ability to observe what is in the world, we will never be able to have access to the full picture. We will always be in a state of ignorance to some degree. As such, we can never be certain that the causal processes that we do observe in the world are in fact what they appear to be.

Now, I do not dispute this reasoning from Hume. It is undeniable that our brains and senses are limited and that all of our empirical theorizing, which ultimately rests on what we perceive through our senses, is inherently incomplete and uncertain. However, where I begin to diverge from Hume, and from modern thinking in general, is the idea that it is inherently impossible for us to establish with certainty that all things are caused. Granted, we will never be able to uncover the precise causal linkages between things in an empirical sense, but nevertheless, what we can do is *logically prove* that causality is a reality which links all things together. We can do this by proving that it is logically impossible for anything to arise uncaused.

Cause and effect, as a universal law, can be proven to be true in the same way that $1+1=2$ and $A=A$ can be proven to be true. Namely, by thinking about it and discerning the logic which underpins it. It is something that is true by definition, which makes it a purely logical truth rather than an empirical theory. The reason why it is not an empirical theory, even though it necessarily applies to everything within the empirical universe, is because it is impossible to accumulate any empirical evidence which could either prove or disprove it. It is utterly beyond the capacity of empirical investigation to resolve. Instead, it is a conclusion which can only be proven by logic alone.

Suppose, for the sake of argument, that we do observe what seems to be an uncaused event - for example, a strange object mysteriously popping into existence out of thin air. We have no way of empirically demonstrating that it did not have causes. This relates back to Hume's point about the inherent limitations of our brains and senses. Perhaps the strange object did have causes and we were simply not able to discern them?

Similarly, if we observe a random and unpredictable series of events - for example, many strange objects mysteriously popping into existence without any rhyme or reason. It still would not constitute evidence that non-causality was in action. This is because causality is also perfectly capable of producing random, unpredictable events - e.g. the stock market, the weather, the lottery draw, and so on.

In the end, there is nothing we can point to in the world as evidence of non-causality. Since the behaviour of anything which appears to be uncaused can just as easily be produced by causal processes, it is impossible for us to distinguish between the two. We have no means of isolating pure causal processes from non-causal ones, or vice versa, and thus we have no means of observing their differing effects. As such, the issue of causality vs. non-causality is wholly beyond the powers of science to investigate and resolve. It is purely a philosophical issue and resolvable by logic alone.

I realize that in this day and age the concept of "pure logical truth" is regarded with suspicion and usually placed in the same basket as religious belief. We are all brainwashed with the view that scientific knowledge is the only valid knowledge there is, and it is evident that most people cannot think beyond this. Most people happily submit to the conventional view that if an assertion or a theory about the world cannot be tested scientifically, then it automatically becomes an article of faith. As such, they no longer possess the skill to distinguish between those beliefs which cannot be proven by any means at all, such as the Christian conception of God, and those which can indeed be proven by the use of deductive logic, such as the principle of causality. In other words, their scientific conditioning has induced a form of blindness.

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Or else, if they do make this distinction, such as in the case of abstract mathematical truths, they reject the possibility that a purely logical truth can tell us something meaningful about the empirical world. According to this line of thought, all logical truths are of the "all bachelors are unmarried" variety - that is, logically consistent in an internal sense, but empirically meaningless. I have lost count of the number of times people have said to me that "we cannot pull ourselves up with our bootstraps" - meaning, again, that without empirical input in the initial premises, a train of reasoning cannot tell us anything new about the empirical world. But as I illustrate below, and throughout this book, such thinking is limited and lacks imagination.

While it may be the case that many logical truths are empirically meaningless - for example, some forms of pure mathematics - it is certainly not true for all of them. There is a particular class of logical truth, specifically in the realm of philosophy, which is very meaningful as far as the empirical world is concerned, and yet whose validity is solely garnered by the sheer logic underpinning them and not on any empirical evidence. Although these logical truths do not, and cannot, conflict with what is observed empirically, neither do they rely on any particular pieces of empirical evidence for their support. They are transcendent truths, as it were. They are necessarily true in all possible worlds (and therefore necessarily true in the empirical world that we perceive through our senses) and cannot be falsified in any manner.

A simple example that anyone can understand is the truth that all things in the Universe are finite. By finite, I specifically mean "falling short of constituting the totality of all there is". In other words, a finite thing has a beginning and an end; it doesn't extend indefinitely to include everything there is. Since there is only one Totality by definition, it follows that everything within the Totality falls short of constituting the totality of all there is. That is to say, all things (within the Totality) are finite.

Note that this is a conclusion which cannot be tested empirically. You cannot devise a scientific experiment to test whether a single thing is finite, let alone a test for all things in the Universe. It is utterly beyond the scope of science to deal with. Yet the sheer logic

underpinning it dictates that it is 100% true and necessarily applicable to everything in existence.

This is a very important issue and I will be addressing it in more detail later in the book. If a person cannot enter the logical realm and perceive the sheer omniscience of philosophical truth, then he has no chances at all of becoming enlightened. He will remain just another short-sighted gnat stuck within the empirical mindset. Logic is the means by which we can break out of the myopia of empiricism and gain access to universal and ultimate knowledge. It is like boarding a highly advanced spacecraft, one that is capable of travelling to all times and places in the Universe in a single instant. We can use this spacecraft to test various logical assertions, such as "all things are finite" or "all things are caused", and receive confirmation of their universal validity within seconds. It is a truly marvellous tool.

The Logical Proof of Cause and Effect

There are two ways of proving that things cannot arise without cause. The first involves recognizing that a thing cannot exist without its constituent parts, while the second involves recognizing that a thing cannot exist in the absence of an external reality. Although these two proofs may seem isolated on the surface, in reality they are both expressions of the one core proof - namely, that a thing cannot arise in the absence of other things.

It is easy to see that an object cannot exist without its constituent parts. A car, for example, cannot exist without the engine, wheels, doors and windows which comprise it. Eliminate these things and the car automatically disappears. Moreover, the existence of the car is dependent not only on these parts existing, but on their being fitted together in the correct manner. Or to state this in more general terms, a car only comes into existence when the causal circumstances are ripe.

The same reasoning can be applied to anything else in existence. If a thing exists, it will necessarily be comprised of parts. It is an inherent fact of existence. Even if a thing does not seem to have easily recognizable physical parts, such as a smooth sphere or a portion of empty space, it can nevertheless be divided up conceptually into parts. We can mentally carve a smooth sphere into two

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imaginary halves and conclude that the sphere cannot exist without the existence of these two halves.

It should be pointed out that the parts which constitute an object are not the object itself. The engine inside a car is not the car, nor are its wheels, doors and windows. Although they are part of the car, they are nevertheless objects which are *distinct* from it. Thus, the truth that a thing cannot exist without its parts is really an expression of the more general truth that a thing is necessarily dependent upon other things for its existence.

Objects are not only dependent on internal factors, but they rely on external ones as well, which now leads us to the second proof. Without the presence of an external reality, it is equally impossible for an object to exist. By way of analogy, consider the image of a black bird painted on a white canvas. It is only because of the contrast between the black and white colours that the painted bird is able to exist at all. If the canvas was exactly the same shade of black as the bird, the bird would simply merge into the rest of the canvas and disappear without trace.

It might be pedantically argued that a painted bird of the same colour as the rest of the canvass could still be distinguishable by virtue of, say, the different thickness of the paint used on the bird, or by the use of a different brush technique, or whatever. While this is certainly true it would only support my essential point, which is that things can only exist via contrasts. It does not matter what kind of objects or contrasts we care to focus upon, the basic truth is unchanged: without the presence of contrasts nothing can exist at all.

Imagine a tree existing on a plain. Now mentally take away everything that is not the tree - the plain, the distant mountains, the sky, the grass, and so on. Keep on doing this until there is nothing left except the tree existing in a void. Now take away the void. Do you think the tree can still continue to exist in such a situation? Logically, it cannot. Its very being as a tree, its features, its structure and shape, is as much dependent upon the existence of the void, or whatever happens to be surrounding the tree, as it upon its own constituent parts.

Existence is always dualistic in nature. Just as "up" can only exist in relation to "down",

and "big" in relation to "small", so too an existing object can only exist in relation to what is not that object. In more formal language, "A" (which stands for any object or event in the Universe) is always dependent upon "not-A", and vice versa.

To sum up, then, a thing cannot exist in the absence of other things existing both inside and outside of it. When these internal and external things are causally arranged in the appropriate manner, the thing in question comes into existence. But what exactly does come into existence in that moment? In the final analysis, nothing. Not a single sliver of anything extra. If anything does seem to arise in that moment, it is purely a conceptual projection on our parts.

To use the above example again, a car only comes into being when its parts are assembled correctly. Before then, there is no car at all. Only when the final component is put into place does the car suddenly emerge. Nothing substantial is added in the process, only a rearrangement of what is already there. What we call the car, then, is simply a conceptual creation that we project onto a particular arrangement of components. It is an abstraction that ultimately has no physical referent.

We are essentially no different, of course. Our existence as an independent and substantial entity is also an illusion. We are nothing more than a conceptual construct which is projected onto a conglomeration of parts. We are like the fist that vanishes as soon as the hand is opened.

Physical Creation

It might be argued that the logical proof of causality described above does not really address the question of physical creation. While people might agree with me that it is impossible for a thing to exist in its own right, as it is always dependent upon its parts and upon what is external to it, there seems to be nothing in my argument which discounts the possibility of it popping into existence uncaused. Sure, the argument might continue, once a thing is already in existence, *then* it is necessarily reliant on other things, but what about in the moment of its creation? Can it be logically proven that it is always causally created?

To answer this, let us assume for the sake of argument that a particular thing, such as a

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positron-electron pairing, just pops into existence out of nothing whatsoever. Initially, there is an empty void, and then suddenly, there it is: a brand new pairing. Now imagine the existence of a hypothetical force which is powerful enough to prevent the pairing from arising. It is easy to see that if such a force were to exist in a particular location, then no pairings would be able to arise in that location. The natural impulse of the Universe to spontaneously produce a pairing would be negated by the existence of the force. The creation of the pairing necessarily depends on this force not being there at the moment of its creation.

It does not really matter if such a force actually exists or not. Just the fact that we can imagine its existence is enough to validate the argument. It proves that quantum particle pairings are indeed dependent upon the right causal conditions for their arising, the same as anything else in the Universe.

The pairing is also dependent upon the Universe possessing a natural tendency to spontaneously produce them in the first place. If the Universe was set up in a different way, or if it did not exist at all, then it would be impossible for the pairing to arise. Similarly, if there was no space or time or quarks, or if there was no Big Bang to begin with. All of these things count as contributory causes of quantum pairings. It is clear, then, that the idea of things being able to pop into existence without any cause whatsoever is absurd. It simply cannot occur.

It might be argued that things like space and time, and the Universe itself, should be classified as "background conditions" of the quantum pairing, rather than its causes. While they are certainly necessary to the pairing's existence, the argument might continue, they do not constitute a sufficient cause of it. The sheer fact of their existence does not directly lead to the pairing's existence. They merely lay the platform for its possible arising.

The problem with this argument is that it is ultimately impossible to distinguish between a "background condition" and a "cause". All causes are merely "background conditions" in the end. It is impossible for any one thing to cause another thing into existence all by itself. It always needs the help of countless other causes (or "background conditions") to do its creative work. It is powerless all alone.

Consider the birth of a human being, for example. Under the schema provided above, the parents would constitute the main "cause" of the child, while space would merely be a "background condition". The latter would be relegated to its lowly status because, although it is necessary for the child's existence, it lacks the power to bring the child into being on its own. The trouble is, the same reasoning can equally be applied to the parents. The parents too lack the power to bring a child into existence on their own. Without the help of other things, such as food, air, molecules, atoms, genes, womb, time, and yes, space, the parents would not be able to create a thing. So they are no different to space in this regard. They too constitute nothing more than a "background condition" as far as the child is concerned. In the final analysis, the child is a product of countless background conditions, of which the parents only play a very small part.

We can see, then, that the millions of causes which contribute to the creation of an object are really just background conditions, each playing a small contributory role, none of them standing out as having any greater importance than the rest. It is only our imaginations which zero in on one or two of these background conditions and blow them up to gigantic proportions, thereby dwarfing the rest.

It is in our practical interests to do this, of course. It is usually more practical for us to think of the parents as being the main cause of the child, even though from the ultimate perspective they are no more the main cause than space or time or carbon-based molecules are. It is more practical because we potentially have a far greater influence over the existence of the parents than we do of space or time. Parents are much more fragile and fleeting, whereas space seems stable and constant. Parents easily go in and out of existence, which influences the probabilities that a child will be created.

I use the word "probabilities" because the very occurrence of two people becoming parents in and of itself does not guarantee the birth of a child, for the child might die as a foetus or as a conceptus. All it does is increase the probabilities that a child will be born. Being aware of these kinds of probabilities is of practical benefit to us, even

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though it can easily distort our picture of the Universe if we are not careful.

If an ecologist was asked to list the main causes of a tree, he would naturally focus upon those causes which are of more interest to him as a biologist - seed, genetic material, water, fertile soil, sunlight, carbon and nitrogen cycles, and so on. It probably wouldn't occur to him list the causes which fall outside of this realm - e.g. time, space, subatomic particles, gravity, the formation of the earth, the Big Bang and so on - even though these causes are just as important to the tree's existence as those in his main list. The ecologist is operating from a purely practical standpoint, rather than from the standpoint of Ultimate Truth.

In a similar vein, the scientific assertion that subatomic particles arise without cause is one made from a practical standpoint, rather than from the ultimate one. Physicists assert it because they cannot yet find causes (or "background conditions") for the particle that fall within their area of interest. In narrowly focusing their attention upon those kinds of causes, they tend to ignore the array of causes which fall outside of this arbitrarily defined realm, such as the existence of space and time and the Universe itself. The reader needs to be aware of this dynamic whenever he hears or reads a scientist making a philosophical pronouncement, not just in connection to quantum physics, but to any aspect of life. The sheer fact that it will be generated out of a scientific perspective almost guarantees that it will have nothing to do with what is ultimately true in life.

God Does Not Play Dice

Another example of philosophical clumsiness on the part of scientists concerns the successful manner in which quantum theory can make predictions within the subatomic realm. Quantum physicists often point to the very strength of quantum mechanics as a scientific theory as proof that non-causality is a reality. They refer to the theory's consistent ability to make accurate predictions of quantum phenomena (albeit ambiguously or statistically) and its major role in the development of modern technology, such as televisions, computers, laser technology, and so on. They say that non-causality must be real because quantum mechanics is a well-established

theory which has been tested countless times and has never yet failed.

This is a very funny argument when you think about it. I'm not sure that the scientists who preach it discern the hidden irony in it. Predicting anything at all is only possible if the thing being predicted either has discernable causes (which enable us to form a prediction) or displays repeated behaviour which we have experienced in the past (which also indicates the presence of causes). Either way, the very fact that quantum theory is able to predict the behaviour of particles (however ambiguously or statistically) only serves to *disprove* the idea that these particles are uncaused. But in their blindness, scientists think it does the opposite.

One of the fascinating things about the quantum realm, apart from its well-documented weirdness, is the fact that we only ever observe the same handful of particles arising. It is always the same old electrons, positrons, neutrinos, bosons, quarks, etc, that we see. We are not seeing an endless variety of phenomena, which is what we would expect if they really were uncaused. Not only that, but each species of particle consistently displays the exact same characteristics and attributes, with seemingly no deviation at all. Electrons, for example, always possess the same size, mass and spin. If they were truly uncaused, then, by rights, we would expect to see all sorts of variations. We would see huge electrons the size of mountains suddenly popping into existence, or electrons with half the mass of a normal electron, or indeed billions of other objects that are nothing like electrons at all. There would be little or no repetition at all, just an endless variety of unique entities. Why then, if they are supposed to be without cause, do we keep seeing identical electrons over and over again?

The crux of the whole issue is as follows: If you assert that a certain class of things is constantly arising uncaused, then you are, in effect, asserting that coincidences of mind-boggling, stupendous proportions are constantly occurring within the Universe. The two inherently go together. To insert non-causality into the fabric of Reality is to assert that at least some things happen by unbelievable coincidence.

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To illustrate this point more clearly, let us consider the everyday act of turning on a light switch and observing light flooding a darkened room. As we all know, the appearance of the light is due to the many causal processes which are initiated when the switch is turned on. A circuit is closed, allowing an electric charge to flow through the connecting wires, which then causes the filament within the light bulb to become charged, and so on. This is why, barring unforeseen or unusual circumstances, whenever we turn on the switch, light always appears an instant later. It never appears by itself, for example, with the switch remaining off. Nor does it ever appear ten seconds before the switch is turned on. On the contrary, the same ordered process always seems to occur, without fail, until the components break down in some way.

Now suppose, for the sake of argument, that scientists were to assert that light from a bulb arises without any cause at all. This might sound ludicrous, but it is essentially no different to asserting that electron-positron pairs arise without cause. You would reckon the fact that light always seems to appear whenever the switch is turned on would automatically present a major problem to the scientists. If light really does arise uncaused, then why does it always appear in that particular instance and in no other? Why does it not appear at other times, or in other kinds of circumstances? Wouldn't the fact that it always appears the instant after the switch is activated constitute the most amazing coincidence? Undoubtedly it would.

We could perhaps accept such an occurrence happening once or twice in a lifetime and put it down to ordinary coincidence. But if it happened time and time again, without fail, in the same ordered way, then clearly we would be looking at something which is far beyond the realm of coincidence. It would indicate without any shadow of a doubt that the hypothesis that light arises from a bulb uncaused is nonsensical.

To grasp the scale of the coincidence that we are looking at here, imagine an infinitely large barrel that contains an infinite number of lottery balls. Imagine, also, that this infinitely large barrel somehow gets spun each week and six numbers are drawn out of it. Finally, imagine that the same six numbers

are pulled out each time. Such an occurrence would be truly amazing, to say the least. Even if it just happened twice in a row, it would be incredible - let alone three or four or five zillion times. And yet this is precisely the sort of mind-boggling coincidences that quantum physicists are asking us to believe is happening within the quantum realm all the time.

I realize that the subatomic realm is a very mysterious place, with some pretty strange things going on. But clearly, non-causality is not one of them. It is time that quantum physicists stop leading us up the garden path and accept that, on a fundamental level at least, Einstein was right all along. God does not play dice.

The Limitations of Science

Protestations from the physics community notwithstanding, a positron-electron pairing always has causes. They may not be causes that we are easily able to recognize or can model with perfect precision, but that does not undermine the logical truth that they do have causes. All it means is that our physical and mathematical tools are too currently limited to observe them. It could be that they will always be too limited, or perhaps one day we will indeed be able to develop better tools and create better theories to replace quantum mechanics. Who knows? Either way, it does not make any difference to the logical fact that causality reigns just as supremely in the subatomic realm as it does in the larger world.

Don't ever let physicists fool you over this point. When they speak of quantum particles arising uncaused, they are not really asserting that they arise *without any cause whatsoever*. They are fully aware that certain causal circumstances need to be in place before a particle can be generated - for example, the presence of energy, the existence of a quantum fluctuating void, the existence of anti-matter, and so on. Some even believe that they need the presence of an observer.

What physicists really mean, then, is that the particles do not follow the usual causal patterns that we are familiar with in the everyday world. The old theories of classical physics are unable to model their behaviour; we cannot always pin down the properties of a particle's behaviour with the same precision

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that we can with, say, a moving tennis ball. We have to instead use cumbersome statistical-based theories which seem to work best when using the assumption that particles pop into existence without cause.

Physicists have no trouble accepting this assumption because they are happy enough that quantum theory works. That is the only thing which matters to them. They do not really care that it involves a philosophical falsehood. If it is a choice between sticking to a workable scientific theory or adhering to philosophical truth, they will always choose the former. Understanding ultimate reality and becoming philosophically wise does not particularly interest them. They only want to make scientific breakthroughs, receive praise and approval from their peers and win Nobel Prizes.

All this is nothing new, of course. Science has always progressed on the back of philosophical falsehoods. The ancient astronomers, for example, used to believe that the sun and the stars revolved around the earth as part of their anthropocentric philosophy. Despite this delusion, they were still able to make accurate predictions concerning the movements of stars. Even though their vision was radically flawed they nevertheless managed to make significant advances in their field.

There are many other similar examples. Big Bang cosmology was created out of the fiction that the Universe (i.e. utterly everything) had a beginning. Classical physics arose out of the fiction that Nature was a giant, clock-like machine that had been wound up and set in motion by a creator God. Advances in neurology and neuropsychology have been made on the assumption that the brain is essentially a computer, and so on. It happens all the time. Science thrives on philosophical lies.

This is particularly true of quantum physics, which currently steepes itself in the fiction that subatomic particles arise uncaused. Obviously, the adoption of such a fiction simplifies things for the quantum physicist and helps make his mathematics run more smoothly, but it is still a fiction nonetheless. It still brings the physicist into self-contradiction and philosophical delusion.

In summary, then, a scientific theory does not have to be philosophically grounded in

reality for it to be an effective theory. It is possible for it to contain serious metaphysical flaws and yet do a sound job in predicting empirical phenomena. Indeed, having a distorted philosophical perspective almost seems to be a prerequisite for doing good science! Because of this, scientists are the last people we should be looking to for guidance in philosophical knowledge. They are no more attuned to the wisdom of the Infinite than is the average hairdresser or bank clerk. Although they love to pretend they are deep thinkers, their philosophical musings are nearly always very juvenile and immature.

Albert Einstein was a classic example of this. Although he may have been a great thinker within the field of abstract physics, whenever he stepped outside this realm he invariably became very mediocre. It was as though a switch inside his brain automatically turned off the moment he stepped out of his office. One minute he was a great genius probing the outer limits of physics, the next just another bland bumbling fool, indistinguishable from all the other bland bumbling fools that grace this earth. The best philosophical insight he could come up with was a kind of vague awe at the vastness and complexity of the Universe. I mean, what an achievement! Any pimply adolescent who happens to smokes a joint has the same insight. It is nothing.

True, Einstein did steadfastly adhere to the concept of causality in the face of stern opposition from his colleagues in quantum physics. But it was a superficial concept of causality that he adhered to, one that exclusively aligned itself with the theories of classical physics. It was not the deep understanding of causality as understood by an enlightened sage.

Unfortunately, Einstein is not alone in this behaviour. Scientists the world over consistently display their ineptitude when it comes to philosophizing. It is simply not their field of expertise. They are but methodical technicians within the ant-like collective of the scientific enterprise, not world-shattering thinkers of the Infinite.

Philosophy is all about reaching beyond the uncertainties of empirical investigation and taking hold of timeless logical knowledge. Science, by its very nature, can never yield this kind of knowledge. So it would be fool-

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ish to base your philosophical outlook upon whatever theories scientists happen to believe in. Not only are scientists themselves unaware of the nature of Ultimate Reality, but their theorizing is always tentative and provisional in nature. Nothing in science can ever be 100% certain. Even the most rock-solid theories, such as the theory of evolution or the laws of thermodynamics, can be overturned in a blink of an eye with the discovery of new evidence. They will always lack a solid foundation. Thus, to base your philosophical outlook on scientific theory is to build your house on sand. Sooner or later, it will all come tumbling down.

It is often said that this is the very strength of science, that its theories are always tentative and open to falsification. While this is certainly true, it is also its great weakness. Because its theories are always tentative and provisional, it cannot produce the kind of absolute truth and absolute certainty that great philosophers hunger for. Thus, as far as

ultimate knowledge is concerned, science is a completely useless tool. Apart from stimulating the mind into exploring the philosophical realm (that is, stimulate it into leaving the scientific realm behind), it has nothing to contribute.

Of course, this is not to say that science is a worthless enterprise in other areas of life. It clearly excels in what it is specifically designed to do - namely, creating interesting models of the universe's various processes and using these models to develop useful technology. No one can dispute the far-reaching effects this has had on modern society. But we should never get carried away with its successes and try to stretch science beyond its inherent limitations. That would be irrational. Just as the Bible has its limits and cannot be used as a tool for scientific knowledge, in the same way science too has its limits and cannot be used as a tool for comprehending reality.¹²

THE CONCEPT OF FREE WILL

"Heaven and earth are ruthless.

They see the ten thousand things as dummies.

The wise are ruthless;

They see the people as dummies."

- *Tao Te Ching*

Addressing the question of free will is important because it forces one to draw the reality of causality into the inner recesses of one's being. Instead of keeping causality at a safe distance in the imagination and treating it as though it were a dry academic theory, one needs to let it soak into every pore of one's being and allow it to work its magic. Only then can the concept spring to life and propel us into the Infinite.

Constant meditation on causality is the first step towards becoming enlightened. One has to learn how to "see" it in everything in the world, including every aspect of one's inner life. The more you keep causality in mind and focus your consciousness upon it, the better. Even if maintaining such a focus comes at the expense of other activities and thought-processes, you will be better off in the long run. It will slowly dissolve your delusions about the nature of existence and gradually

alter your consciousness, making it far more receptive to wisdom. As I mentioned in the introduction, the path to enlightenment is primarily one of freeing one's consciousness from an entrenched deluded perspective and re-orientating it so that it slides effortlessly into enlightenment. The concept of causality is the perfect tool for this task, particularly in the initial stages of freeing the mind from entrenched delusion.

Integrating the concept of causality with every aspect of one's being allows one to see through the illusion of self and makes it possible for us to perceive our true nature, which is God. It helps us to realize the truth that we ultimately lack any kind of existence, that God is the doer of all things, and that life and death is an illusion. This is a truly remarkable knowledge and, for the sake of a saner world, needs to be understood by everyone.

In this chapter, then, I will examine the concept of free will in detail and delineate the way in which it is an illusion - and also the way in which it is real. I say real because free will does have a certain kind of reality, just not the kind that people normally think it does. To understand the way in which it is real, we first need to dismantle the plethora of

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false conceptions which surround it. Once that is done, we can then sift through what is left.

The Gradual Shrinking of Our Will

So how much freedom and control do we as human beings really have? Do we have any at all? Let s examine it:

To begin with, we had no say over the fact that we were born at all. We were just flung into existence without anyone consulting us in the matter. We also had no say over what type of world we were flung into, nor the properties and laws it should have. All of it was decided in our absence.

The question of precisely when and where we were to be born, and what kind of culture we were to be born into, was also never brought to our attention beforehand. No one ever sought our advice in these matters. We could have just as easily been born on the other side of the world, in a primitive backwater, than the spot where we finally did emerge. It was a pure lottery that we didn't.

We were never consulted over the choice of our parents, nor over the teachers and elders who were to eventually shape our lives. Anyone could have been there for us. We might have been pushed in any direction. I could have just as easily spent my entire adult life in mental institutions due to damage caused by abusive parents or teachers. Again, it was pure chance that I didn't.

No one ever asked us what physical features we would like to have, nor what our genetic make-up should be, nor what sex we would like to develop into, nor even what kind of personality traits we would like to possess. All of these things were imposed upon us from without. Plato used to thank the gods that he was born a Greek and not a foreigner, and a man and not a woman. In doing so, he was simply acknowledging the fact that he had no say in these matters at all.

We cannot suddenly fly up into the air of our own accord and perform a number of summersaults and aerial cartwheels before soaring off to the nearest treetop. Nor can we turn invisible, or suddenly expand to thirty feet in size, or go through walls as though they were not there. We cannot suddenly transform ourselves into a horse, or a bird, or a fish, or a super-intelligent alien. We cannot

bend our arms at the places where there are no joints.

Our likes and dislikes are not really our likes and dislikes at all. Every single one of them was built into our system long before we had a chance to veto them. Any control that we think we might have over our tastes is an illusion. In whatever area in life, whether it be in food, art, men, women, humour, music or philosophy, we just like what we like and dislike what we dislike - end of story.

Mentally, we cannot think at the rate of a million thoughts per second, or understand every detail of the universe in a single flash, or create objects out of thin air. We are entirely limited by the way our mind functions. We cannot change the nature of deductive logic, or gain empirical information about the world without using our senses in some way. We are entirely bound by the fundamentals of logic, consciousness and existence.

So where exactly, in the light of all this, is our precious free will? The more we look into the matter, the less real it seems! And if we were to take this process to the very end and examine all of the billions of causes which shape every decision that is made, we would see that what we call "our will" is entirely a chimera, an illusion concocted by our minds.

Whenever we make a decision, no matter how minor and insignificant it may seem, all of the various aspects described above come into play. Our likes and dislikes, for example, always play a huge part in determining our choices. Our genetic make-up and upbringing also play significant roles. Our moods and whims, themselves causally created by our genetics and experiences, also play their part. Even our inability to turn invisible or fly unaided to treetops has an influence on our decisions. All of these factors, plus countless more, combine to determine each and every one of choices precisely. In the end, there is no room for us to manoeuvre at all. It has all been determined from the outset.

Keeping in mind, of course, that there was never any "outset"...

Where Does Our Will Begin?

The question of free will is first and foremost a question of origins. Do our thoughts and decisions originate in our brains (or minds)? Or are they like everything else in

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the Universe and have innumerable antecedent causes which stretch back into the beginningless past? The answer to this is crucial to the resolution of the question of whether free will exists. For if our thoughts and decisions have no ultimate origination, then free will cannot ultimately exist.

We can go further. Even if we assume, for the sake of argument, that origins are possible, be it in the brain or wherever, it would still be impossible for free will to exist. An event that originates without cause is, by definition, a completely spontaneous and random event, which is totally incompatible with the concept of free will. Decisions that mysteriously pop into our brains without rhyme or reason cannot be classed as an act of will on our parts. They are no more a product of our will than is the toss of a coin, or the random generation of lottery numbers.

Here lies the essential irony of free will. On the one hand, free will, as a process, needs the existence of causality in order for it to function. It needs causality because free will is a concept that refers to the mind willing or causing things to happen. And yet, at the same time, it is the sheer reality of causality which nullifies its existence. Thus, the very conditions which are needed to support it are also the very conditions which erode all possibility of it existing. It therefore cannot exist.

The Impotency of Consciousness

When I was a young man, I had a simple but important insight into the workings of consciousness. I recognized that every thought and decision enters consciousness from some "place" outside of consciousness. In each moment of time, we do not actually create or choose the thought we will have in the next moment. It is not as if our consciousness burrows down into the neural pathways of the brain like a scurrying clerk and consciously selects what it will think next. It is too busy occupying itself with the thought that is *already* in consciousness to worry about what happens next. Instead, our thoughts and decisions just "pop" into the mind via a process that occurs completely beyond our awareness.

If truth be told, none of us have the faintest understanding of how a thought or decision is formulated in our minds. We have no con-

sciousness or control over the thousands of millions of chemical processes which lead to its formation. All we ever experience is the end result. And yet here we are, proudly believing that we are exercising our free will!

If free will is to have any chance of being a reality, then at the very least our "willing" has to constitute a conscious act of some kind. If something is not a conscious act, then by definition it is just a blind happening - no different from the wind blowing through the trees or the waves crashing into the rocks. Since a blind happening is totally incompatible with the notion of "willing", it is clear that consciousness has to underpin any process that we care to call "free will".

But what exactly is consciousness? In essence, it is the act of perceiving one object, or a collection of objects, at a time. In each moment, consciousness is wholly absorbed in its field of awareness, during which it is unaware of everything else in the Universe. I might glance at a tree, for example, and, in the very moment that I do so, I am unconscious of everything else in the world, with the possible exception of the tree's immediate surroundings. In the next moment, I might focus upon a car, or another person's speech, or an inner train of thought - and each time, my mind automatically blocks out the entire Universe apart from these things. For all practical purposes, the rest of the Universe might as well not exist at all.

Consciousness is oblivious to everything except what it perceives in each moment. This is the fundamental truth of its being. It is even blind to what it will perceive next. Thus, by its very nature, consciousness cannot bring anything into existence.

You might feel that you are causing the next thought to arise, but what is really happening? Some muscular tension, a sense of continuity between one thought and the next, an urge to bring forth a new thought, an impulse to act, etc - in other words, happenings within consciousness. But consciousness itself is entirely passive in the matter.

This is not to say that consciousness is unimportant to human behaviour. On the contrary, consciousness is integral to our behaviour as biological organisms. It is the means by which we correlate and unify data from our senses. It enables us to respond quickly to complex situations. It provides us with the

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capacity to fuse our various perceptions, conceptions and reasonings into a manageable and self-consistent whole. Without consciousness, our species probably would have died out long ago.

But one thing consciousness cannot do is originate thoughts and decisions as though it were somehow an isolated, self-sustaining entity existing above the world of causation. In reality, our thoughts and decisions arise out of a multiplicity of factors - neurological, chemical, hormonal, psychological, environmental, etc - which consciousness also plays a part. But there is no beginning to any of it - anywhere.

God is the doer of all things

Sage: If people want to reject the wisdom of the Infinite, that's their choice.

Student: How can they have any choice if they don't have any free will?

Sage: Obviously, their decision to reject the wisdom of the Infinite is caused.

Student: Just as some people are caused to reject the truth of cause and effect?

Sage: Exactly.

Student: And just as most people are caused to believe they have free will?

Sage: That's right. Those who believe they are making choices are caused to believe they are making choices, just as those who realize their choices are caused are caused to have this realization. God is the doer of all things, as Ramakrishna used to say.

Some people are caused to be rational and see the truth of universal causation, while other people are caused to be irrational and evade such a truth. Some people are even caused to throw up their arms at the mere sight of the word "causation" and make loud assertions about the reality of their free will. Such is the play of God.

Student: Ah, what you say is so obviously true! How can people ignore this great knowledge?

Sage: They ignore it because they are caused to do so.

All of our Choices are Prompted

It is often said that humans have free will because they possess the capacity, if presented with an identical set of circumstances, to choose differently. That is, if a person could somehow live through a particular situation

again, with every detail remaining exactly the same, he would have the ability to make a different choice. The decision to get out of bed now, as opposed to five minutes later, for example, could somehow be reversed, or changed, in some way.

The problem with this kind of thinking is that it rests on an arbitrary distinction between the causal processes happening inside the person's head and those happening everywhere else in the world. In other words, it pretends that the causal processes inside the head either do not exist at all, or else play a limited role in the decision-making process. So already a false duality within the Universe is being created. This then leads to the belief that the core of each person in the two identical sets of circumstances is a kind of empty void. The causal processes inside each of their brains suddenly come to an end and the empty void then takes over. One of the empty voids somehow chooses one way to behave and the other chooses another way. This is clearly insane, a hangover from the old religious belief in the soul.

If a person were to choose differently in an identical situation it would only be because he had been prompted to choose differently from something inside him - a thought, a memory, a feeling, a sensation, an impulse, or whatever. Decisions do not just materialize out of thin air. An eclectic mix of intellectual, psychological, emotional and biochemical forces combine together, in each moment, to create them. And, of course, these forces themselves have been causally created by millions of factors before them.

So unless the same person could somehow be different - i.e. have a slightly different past, a slightly different genetic make-up, a slightly different intellectual outlook, or be in a slightly different mood - he would necessarily choose the same way in an identical situation. If this were not so, if our decisions were really the product of an empty void inside us, then in effect we would have no connection to our past, nor to our identity as human beings. We would be nothing more than featureless impersonal clones trapped in an alien shell and forced to make decisions for it.

Can a more depraved view of the human race be imagined? It is only because the empty void does not exist and free will is an

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illusion that human beings are able to have individuality, personality and identity.

A Dialogue

A: I am not a machine. I am a human being. A machine does not have will. A machine has no power of determination at all.

B: In the future, we will probably be able to program machines with determination and will.*

A: Then, they will be machines that are programmed with determination and will. They will not be human beings.

B: And they'll probably thank the good Lord that they're not!

A: They will thank Microsoft or Intel or Mattel or whoever processes and manufactures them, the good Lord notwithstanding.

B: I consider myself to be a machine in the sense that I am made of parts and everything I do is the result of causal processes. I also consider my "soul" to be a machine as well - for the same reasons.

But just because I am a machine, it doesn't mean that I cannot experience the highest that life has to offer. There is no law of nature which states that machines are forever condemned to remain ignorant. To conclude that would involve a false step of logic.

A: I consider the human being as above the level of a machine. Machines do not suffer. Machines do not want or need; neither do they think; neither can they prevail; neither can they conquer; neither can they thwart or oppose.

If, in the future, there are machines developed that can suffer, then, we will have trouble discerning machines from human beings. It will become difficult to unplug a machine that is begging for its life. Of course, if by then, the human race has been completely replaced by machines, unplugging will probably not be a big deal.

B: Yes, it is possible that the machines will become a lot more intelligent and wiser than ourselves and will start to plan ways of "unplugging" ourselves. They might come to think that we are a hindrance to their purposes in life, just as we nowadays consider a

faulty computer to be a hindrance to our own aims.

A: I recognize causal processes but, since these causes are beyond finite knowledge, I do not consider my "soul" to be a machine. One can trace back the human being to the trilobite and to paramecia and still not find the exact cause of life; because the cause of life is beyond the material. Therefore, my "soul" is beyond the material. I am the product of my genetic lineage only to a point; only to the point that it can be explained. After that, is the unknown and I consider that I belong to that. Ultimately, the being that lives inside my body cannot be fully explained. Machines can be explained. Therefore, I am not a machine.

B: I don't see any difference. Like humans, a machine is a product of innumerable causes, some of which we know about and others we don't. We might know a bit about the chips and wires that we design, but we don't have 100% knowledge of the metals and chemicals that are used to build these component parts, nor about the ancient environmental conditions that created these compounds to begin with, nor about the cosmological processes which created the earth and the solar system, and so on. In other words, a machine is essentially as mysterious as a human. In both cases, their causes stretch back and become lost in the unknowable past.

A: The difference is that, despite the fact that we may not have full knowledge of all the materials when we manufacture a machine, it is still an item that has been manufactured by man. It is devoid of spirit. It is not imbued with a "soul." A "soul" is the peculiar gift of humans. Many of us deliberately ignore this. Many of us are heartless and greedy; without either passion or compassion; without conscience; but the "soul" is there nevertheless and it will be reckoned with before one dies. I define a machine as a thing which is constructed or programmed by man. Human beings are not constructed nor programmed by men. They are separate.

B: What about when genetic technology reaches the point where we can begin to design our own children? This isn't too far away, you know. We'll soon be able to select our children's hair and eye colour, their height, the size of their nose, their personality traits, their level of intelligence, and so on.

* This was a real discussion between Marsha Faizi and David Quinn on Genius Forum, which occurred in February 2001

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When this happens, will it mean that our children have become machines?

A: No, the selection of hair color and eye color and other traits does not make the child a machine. I think that such selection is a fine thing if it is done by individuals according to their preferences. A lot of people would want a child of average intelligence rather than one with a brilliant IQ. Plus, even if the technology is available to choose these things, a lot of people will prefer to take pot luck. Women often select a mate based on the kind of children she thinks he will produce. I did and I got -- give or take a few little ingredients -- what I wanted.

There is no law of nature that states that human beings are machines. There is no law of nature that states that human beings are anything. If humans are machines, it is because they have defined themselves as such. I reject the definition. I do not have to be a machine. I am not controlled. It would be a false step of logic to conclude that human beings are machines. Such a step would imply complicity and subservience to The Machine.

B: Well, we're always being controlled - by our causes. We are already part of God the Machine. It's inescapable. Accept it.

A: I absolutely accept that. But I am not a machine. I rail against it, with all my strength, every day of my life. With every ounce of will and determination I have -- not yet extricated or duplicated by androids -- I refuse to serve God, The Machine. When I say, God the Machine, I am not speaking of an infinite God nor of Nature or the Universe or whatever it may be called. I am speaking of man's specific want for self annihilation. As much as is possible for me to do so, I resist the controls that are placed on me by society -- the Machine. I accept that I am the product of causes and that such causes are inescapable. I am not a machine.

B: What you are really speaking against, then, isn't the idea that you are a machine, but the ever-present threat of soullessness. That certainly isn't a lost cause, I agree.

The Practical Nature of Free Will

Like everyone else, I am a person who makes hundreds of decisions each day. This is an undeniable fact of my existence. From the moment I awake in the morning and

decide whether to get up straight away or stay in bed for a few extra minutes, to the moment sixteen hours later when I decide it is time to go to bed again, I am constantly making choices and decisions. Indeed, it is impossible for me to stop doing this, short of lapsing into a coma or experiencing death. It is part and parcel of my having a conscious mind and a vested interest in the way the future unfolds. It is the way evolution has made us.

There is no question, then, that the choices I make each day are real. And yet the fact remains that these choices are also a product of endless causation. How can these two realities be reconciled? Are they really at odds with one another? Or is there some way of combing the two?

The answer lies in recognizing that what we call our "free will" exists in a practical sense only. It is a concept that essentially refers to the decision-making process inside the brain. While this decision-making process is undeniably real and experienced by us on a continual basis, the idea that it is somehow free of the larger process of causality is a delusion. Our will only seems free because of our limited ability to trace the innumerable causal chains that lead to the creation of each decision. If we could somehow uncover the totality of these causes, we would naturally perceive the truth that our thoughts and decisions are fully determined.

It is a bit like what happens when we watch an illusionist perform a trick and we cannot work out how it is done. Because we were not able to follow the mundane causal processes underlying the trick, we naturally become astonished and instinctively conclude that it was performed by "magic". And yet if the illusionist was to explain his trick, the magic would suddenly vanish and we would be wondering how on earth we were fooled in the first place! It is our ignorance of the mundane causes of the trick which creates the "magic", not the trick itself. Similarly, it is our ignorance of the causes of our thoughts and decisions which creates the illusion of free will.

Abandoning the concept of free will does not require us to pretend that the decision-making processes inside the brain are non-existent. We are not unconscious automatons whose every action is directly determined by external factors. The internal workings of the

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brain clearly play a very large role. However, and this is what always has to be kept in mind, they are not the *source* of our decisions. The brain is no more a source of our decisions than the moon is a source of light.

Even though I constantly exercise my will throughout the day, making all sorts of decisions and choices, never for a moment do I forget the reality behind these decisions. Never for a moment do I forget that each and every decision comes out of the process of endless causation, which is Nature.

It is a process which has become habitual and automatic, so that I no longer have to actively think about it. My mind is steeped to its pores in the knowledge that my every thought is the result of causation. So nowadays, whenever I conceive of free-will, my mind effortlessly conceives of its illusory nature. Indeed, these two conceptions (free-will and its illusory nature) have been fused together into a single greater perception that has changed the way I view everything in the universe.

Freedom from Past Conditioning

A: Can a person who is aware of the nature of cause and effect become free of all his conditioning?

B: He acquires a tool that can help him become free of his conditioning, or at least those parts of his conditioning that are based in false thinking.

A: But can he not free himself from cause and effect altogether?

B: There is a story in Zen in which a master was asked if a Buddha transcends the law of cause and effect. He answered, "Yes", and was promptly reborn as a fox for five hundred lifetimes! Another master was asked the same question. "He does not obscure it", was his wise reply.

It should be obvious that it is impossible to transcend cause and effect. Cause and effect is what we are made of, and it governs our every movement. Thus any attempt we make to transcend something will always be causal in nature. We can no more transcend cause and effect than we can transcend our own minds and peek at what lies beyond.

However, if you are referring to certain categories of causes that we should be fighting against - such as insane cultural traditions, irrational beliefs, herd-values,

fashions, emotional biases, etc - then fighting these things is clearly a worthwhile thing to do, and a noble person will certainly fight the good fight if caused to do so.

A: If everything we do is caused, then what is the difference between those who rebelliously try to break their conditioning and those who passively accept the status quo? There is no real difference, is there?

B: Imagine two balls that are released from a great height and allowed to fall. One of the balls has a parachute attached to it and floats gently downwards. The other has no parachute and quickly plummets to the ground.

The distinction between these two balls is essentially no different to the distinction we make between the person who passively goes along with his conditioning and the person who exerts his will against it. The existence of gravity and the mass of the balls have combined to "condition" the balls to fall quickly to the ground when released. The presence of a parachute, however, allows one of the balls to go against its conditioning to some degree. This is even more the case if the ball is fitted with a jetpack or an anti-gravity device of some kind.

Naturally, cause and effect has determined that one of the balls has a parachute attached to it and the other doesn't, just as cause and effect determines that one person has a strong, rebellious will and another doesn't.

Causality Does Not Mean "Fate"

Since everything is caused, it follows that everything that happens has been fully determined to happen. The seeds of their occurrence have already been sown in the causal conditions which precede them, which means that predetermination rules over all things. For whatever occurs in the Universe is the inevitable result of what happens beforehand.

Having said that, I do not subscribe to the fatalistic view which asserts that, no matter what we do, the future cannot be changed. That is an irrational viewpoint because it denies the fact that we ourselves are part of the causal process and therefore have a say in what eventuates in the future.

The question is sometimes put to me if I believe that everything is caused, then why do I teach others about the path to enlightenment? Why all this insistence upon the elimination of ignorance, and the promotion of

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reason and truth? If people are fated to remain ignorant, then what can anyone do about it? Isn't it foolish to continually preach and implore other people to be other than they are determined to be?

This kind of thinking is limited because it pretends that people lack influence over the development of others. It ignores the fact that mental development is determined by all sorts of factors - evolution, genetics, culture, parents, friends, teachers, books, and so on. Philosophers and spiritual teachers can also be a factor in the mix. If a person is inspired by a philosopher to pursue the path to enlightenment, then it means that he has been determined by his causes to do so. And if one day he manages to become enlightened, then the philosopher would count as one of the causes of his breakthrough.

There is a school of thought which opines that if it was not for the existence of past geniuses - such as Jesus, Socrates, Diogenes, Buddha, Lao Tzu, etc - then the human race would have long ago degenerated into anarchy and barbarism. I think there is a lot of truth to this view. Although they lived thousands of years ago, these geniuses are still having a substantial influence upon the world

today. They have become part of the factors that have determined your own mental development, and mine. Ethically, they are still propping the world up.

In the end, genetic material is not the sole determining factor of a person's nature. Just as important are the experiences and mentors one has as a child, and as an adult. While genetics does predispose one towards certain paths in life and not others, it is one's experiences as an individual which determine the path that one eventually adopts and how far along it one goes.

In my own case, even though I am genetically predisposed towards thinking logically and valuing truth, I may not have travelled as far as I have if it was not for the past heroic efforts of thinkers like Socrates, Huang Po, Jesus, Chuang Tzu and Kierkegaard. They helped spur me along a path that, genetically speaking, used to only exist as a potential option. It is because of this that I am motivated to teach others about the path to enlightenment. I can become that missing ingredient which can spark what is merely a latent disposition for wisdom inside others into action.¹³

BEING JUDGEMENTAL AND ABANDONING LIFE

"Together we must learn all, we must learn to climb above ourselves to ourselves, and cloudlessly to smile - Cloudlessly to smile down, shining eyed and very remote, when beneath us violence and purpose and guilt steam like rain."

- *Friedrich Nietzsche*

I am known to be quite a judgmental person, so the question is sometimes put to me that if I believe everything is caused, including all human behaviour, then why am I so condemning of others? Why am I critical of those who avoid being truthful and choose to pursue less lofty paths in life instead?

I usually answer this by pointing out that the process of making judgments is a natural function of the mind. In its purest form, judgment is simply the act of apprehending the truth of a situation. It is what the mind does naturally when unencumbered by egoism, bias, prejudice, dogmatism, insecurity, fear, anger, and all of the other distorting

forces which come into play whenever one has strong emotional attachments. Making a judgment about a certain kind of behaviour, whether it be displayed in other people or in oneself, is no different to making a judgment about the validity of $1+1=2$. It is simply the act of accepting reality as it is.

This kind of judgmentalism should not be confused with moral judgmentalism, as displayed by fundamentalist Christians and haughty matrons. Moral judgmentalism is essentially an expression of contempt by self-righteous individuals and rarely has anything to do with the pure act of discerning truth. Whenever I make a judgment about a certain kind of behaviour, I am always aware that the person involved is fully caused to behave in the way that he does and therefore fundamentally innocent and blameless. At bottom, we are all just puppets on the string of Nature. She is the sole determiner of everything that happens and ultimately we have no say in the

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matter. All we can do is go along for the ride - if Nature allows us to.

Judging human behaviour, in its purest form, is no different to judging anything else in the Universe. One can examine a bacteria-infested tree, for example, and correctly declare that it is diseased. Such a judgment is relatively egoless and contains no moral import at all. There is no suggestion that one is blaming the tree in any way. One is simply acknowledging a fact. The tree, due to its causes, is unhealthy. It does not make the tree inferior in an ultimate sense. It may be inferior to other trees in terms of health, but nevertheless it is still a perfect manifestation of Reality, as is the bacteria which infested the tree. It still continues to possess the same level of ultimate significance as any other object in existence.

One constantly hears from religious and spiritual people that we should be non-judgmental, particularly towards other people. However, this is very naive and foolish. Not only is it impossible for us to refrain from making judgments while remaining conscious, but the very attempt to be non-judgmental constitutes an act of violence towards one's own mind. It is an attempt to circumvent the mind's natural inclination for making assessments, which is a form of madness.

In my experience, it is usually insecure, feminine-minded people who chant the mantra of non-judgmentalism the loudest. It is very prevalent in the New Age movement and in modern Buddhism and Hinduism, all of them very feminine religions. In wanting people to be non-judgmental they are merely expressing their desire not to be judged themselves. Their self-esteem is so wrapped up in what other people think of them that they are overcome by the desire to put a halt to everyone's thought processes, just so that they may never be judged in a negative light. It is a form of petty selfishness on their parts.

We do not need to pander to this kind of insecurity and cowardice. Such pandering is unhealthy from a spiritual perspective. It diminishes human consciousness and creates a barrier between us and truth. If we allow the mind's natural ability to apprehend truth to be constantly undermined by the desire not to hurt people with our judgments, then it will

gradually fall into a state of atrophy and we will be spiritually dead.

Rather than trying to cease being judgmental, our goal should be to ensure that our motivation for making judgments is pure, and that our judgments are always true. And that can only come about by improving the quality of our thought and eliminating all traces of egotism from our actions. The pure man who exercises his faculties for judgment to the fullest is a rare treasure indeed. He openly articulates the truths that nobody wants to hear. Although evil people hate him, he acts as our conscience in this overly-fake world of ours. Rather than killing him off, we should all become like him.

Punishing criminals

The issue of punishment is sometimes presented as an argument against causality. If causality is real and responsible for all human behaviour, then what happens to our notions of individual responsibility? How could modern society continue to function if we regarded all people to be fundamentally blameless, regardless of what they did? On what basis could we punish those who break the law?

This is a fairly easy one to resolve. From the perspective of our evolution as a species, the main purpose behind punishing criminals has always been one of maintaining social order and shaping the future of society. Punishment offers a deterrent to those who contemplate breaking the law. That is its purpose. It has nothing to do with the concepts of "free will" and "individual responsibility". You do not need to believe in free will in order to punish someone. It is all about social harmony and protecting the established order.

Of course, people are often punished for more petty reasons. Revenge tends to be a common motivating factor, as is the desire on the part of the punishers to revel in their self-righteousness. If this sort of emotionalism continues to be deemed acceptable by society (and unfortunately, it still is), then yes, we probably do need to maintain the illusion of free will. The pleasures of exacting revenge and lording it over others would only be undermined if we accepted the truth that people are not ultimately responsible for their actions. In a wiser, more civilized society,

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however - a civilization in which the emotions of revenge and self-righteousness no longer exist - punishment of anti-social behaviour would probably be run along entirely different lines, with the furthering of human spirituality being the highest priority. Punishment would only be deemed necessary to the extent that it fostered the conditions for wisdom.

The question of whether or not it is "wrong" to punish criminals, given that causality is ultimately responsible for his actions, is meaningless. After all, the punisher himself is also a part of the larger realm of causality and equally not responsible for his actions. How can he do "wrong" in metering out punishment? This point was nicely illustrated by the great sage of Ancient Greece, Diogenes:

"It's my fate to steal," pleaded the man who had been caught red-handed by Diogenes. "Then it is also your fate to be beaten," said Diogenes, hitting him across the head with his staff.

Trying to ascertain right and wrong in these kinds of matters is futile. Right and wrong are subjective judgments. They chop and change depending on a person's fundamental values. A far more intelligent approach would be to simply accept the obvious truth that the issue of punishment is determined by practical concerns only. Since a measure of order and social harmony is needed for the maintenance of civilized life, deterrents are needed for those who wish to behave in a mindless destructive fashion. If these deterrents were to be removed, the rule of the jungle would quickly take over and the very worst elements of the human race would soon be ruling society. This isn't good for anyone.

Although the affirmation of causality does eliminate the reality of free will in an ultimate sense, it should be noted that it does not negate the concept of personal responsibility. On the contrary, it reaffirms it. The realization that everything is created by cause and effect invariably leads to the realization that every action we perform in the here and now has consequences without end, affecting thousands, if not millions, of people in the future. That is a tremendous responsibility to shoulder. Who among you is strong enough for it?

The Concept of Karma

Although I am not a Buddhist, I often use the concept of karma to illustrate a point. It is useful because it links the reality of causality with human psychology.

In a general sense, karma simply means cause and effect. A person's karma is the product of all the innumerable causes which have contributed to his development as an individual. His genetic material, parents, teachers, life experiences, nationality, culture, the evolution of the human species, the creation of life on earth, the formation of the solar system - all have played their part in the shaping of his life. One can think of all these things as his "past lives", while the endless consequences of every movement he makes during his lifetime, consequences which will continue to ripple out into the world long after he is dead, can be considered his "future lives". When the Buddha spoke of having countless past lives, this is undoubtedly what he meant.

Most Buddhists use the word "karma" in a more specialized sense, however, strictly confining it to the mental realm. In particular, they use it to refer to the way our choices in each moment determine our future mental states. Wise choices generate "good karma" which benefit us in the long run, while foolish choices generate "bad karma" which invariably leads to suffering and hell. Two young people starting out in life can follow very different paths depending on what choices they make. One of them makes the choice to become a wise human being and spends his youth methodically laying down the foundations for this to happen. He gradually detaches himself from the world of delusion and, by the time he is middle-aged, he begins to enjoy the pleasures of Heaven. The other youth chooses to lead a dissolute life, immersing himself in wine and women, leading to multiple marriages, liver disease and a sense of overwhelming despair that his life is effectively over. That is, he descends into hell.

Of course, the word "choice" here is simply a figure of speech. That the first young man chose to value wisdom was not really his choice at all. It was the inevitable result of his causes which stretch back endlessly into the past. He was fortunate to be the recipient of a lot of good karma: a favourable set of genes,

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which was the product of innumerable choices by his ancestors; a good upbringing, the product of his parent's choices; a well-balanced education, the product of his teacher's choices; his experience with wise mentors, either personally or through books, which was the product of his own past choices; and so on.

He was also, it should be noted, the beneficiary of a lot of good luck as well - for example, having the kind of early life experiences that build character instead of crushing it; hearing a chance word from another which triggers a life-changing insight in his mind; meeting a wise mentor at just the right time of his life; having none of his genes mutate in a life-threatening or debilitating way, and so on. Thus, we can see that a person's destiny is as much determined by luck as it is by his karma.

This is where the more specialized conception of karma, as favoured by Buddhists, breaks down. Buddhists are living in a dream world if they think that the whole of human behaviour is solely the result of choices and personal karma. In reality, Nature is an infinitely complex and messy affair, which makes it impossible to truly isolate a realm of existence from everything else. A person's mental and spiritual development is affected by countless factors, only some of which stem from the choices he has made as an individual. Like most other religious people, Buddhists are trying to escape reality by immersing themselves in a simplified conceptual realm, one that has their own egos firmly planted in centre-stage.

The concept of karma is probably most effective when used as a tool to analyse the nature of emotional attachment. Emotional attachment is easily the biggest factor to influence human decision-making and behaviour. A person who develops an attachment to another person, or to an object, a belief, a set of values, a purpose, or whatever it may be, automatically creates an array of mental habits which influences the rest of his life. For example, a man who falls in love with a woman, and marries her, quickly forms the habit of looking towards her for emotional comfort and companionship. His happiness becomes intertwined with her presence and support, his self-esteem with her moods and opinions. If she were to suddenly die, or run

off with another man, he would be devastated. Not only would he suffer the severe withdrawal symptoms that stem from not having her around for his daily fix, but his agony would be compounded by his sense of betrayal and sudden lack of self-worth. This is a classic example of karma in action. Prior to this, he was lying back in a pleasant domestic heaven; now, suddenly, he has been "reborn" into the hell-realms.

This process of being reborn into various mental realms is essentially what the Buddha's concept of reincarnation refers to. The doctrine of reincarnation is often misinterpreted to be a life-after-death theory, but it really has nothing to do with that. It is instead a far more practical, down-to-earth conception that refers to the mundane realities of human life. We are all constantly being reborn into one mental realm or another. One minute we might be in a state of boredom, for example, and thus having a mild experience of the hell realms. But then suddenly, we find something interesting to do, which promptly ejects us from the hell realms and causes us to become reborn in the heavens. Most people's lives are cyclic in this manner, constantly oscillating between the hells and the heavens. Sometimes, as with the case of the husband above, they spend a lengthy period in extreme hell; at other times, they ascend into pure heaven, such as when a person falls in love. Usually, though, most people experience a bland existence of mild heavens and hells.

In Buddhism, this cyclic process is called "samsara", the cycle of birth, death and rebirth. This is quite an apt description when you think about it. When a person is reborn into a different realm, it is as though he becomes an entirely different person. For example, when a woman first falls in love, she is full of laughter, her eyes sparkle, her skin glows, and she looks almost godly. But then her husband suddenly leaves her and everything changes. Her eyes suddenly become lifeless, her skin becomes pasty, she loses energy and her whole being begins to sag. Not only mentally, but physically she has been reborn. The laughing goddess of yesterday has well and truly died.

What ultimately causes a person to be flung around in this cycle of birth, death, and rebirth is his emotional attachment to things -

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which, in turn, is created by his ignorance of the nature of Reality. Because the deluded person is spellbound by the illusion of self-existence (he believes that his self ultimately exists), his mind naturally focuses its attention upon the protection and prosperity of this self. It falls into the daily habit of trying to manipulate everything in a manner that best enhances the self's prospects. Most people do this so naturally and unconsciously in every moment of their lives that they are not even aware they are doing it. They even believe they are being selfless most of the time! But in truth, a person really only becomes selfless when he becomes so conscious that he comprehends the nature of Reality and no longer believes in his own existence, which is a very rare attainment.

The moment you form an emotional attachment and fall into the habit of seeking your happiness in it, you are automatically sowing the seeds for your own future rebirth in the hell realms, and probably for other people as well. That is to say, you are producing bad karma.

Because things ultimately have no existence, to become emotionally attached to something in this world is to become psychologically dependent on a mirage. But alas, mirages cannot support such a heavy dependency. Sooner or later, they vanish, and you are left flailing about in agony with nothing to hold on to. And what is worse, your mirage-fixation sets a bad example for other people. You are teaching via your lifestyle that being attached to mirages is a good and noble thing, thereby encouraging others to do likewise. In this way, a part of you, the most evil part of you, is being reincarnated into them.

You might as well go around beating up old grannies and raping little children and be done with it. The effect is just the same. It does not matter how gentle and nice you might think you are as a person, if your lifestyle encourages people to become fixated on mirages, then you are directly contributing to the misery and suffering they will eventually experience. I always have to laugh at those who say, "We should be free to do whatever we like, as long as we don't hurt anyone". It does not seem to stop these people from entering into emotional relationships and falling in love! They seem oblivious to the

fact that love is easily the biggest source of human misery in the entire spectrum of human behaviour.

In the end, all human suffering is generated in this way. Like moths to a flame, people are forever chasing mirages and getting burnt by the process. It is a serious form of psychosis which is nevertheless deemed to be perfectly rational and normal behaviour by most of the human race. Not only is it deemed normal, but it is constantly praised to the heavens in all corners of the globe. Love poems eulogize it, pop songs celebrate it, Hollywood movies spin glowing yarns about it, wars break out over it. It is the essence of what most people call "life". I call it the epitome of brainlessness.

Enlightenment is the process of putting an end to this psychosis. The enlightened person is one who no longer seeks his happiness in mirages. He lives in the emptiness of Reality, utterly at peace with the world and beyond all attachment. His mind is high on Heaven itself and no longer possesses the capacity to suffer. He had the wisdom to spend his youth chasing the one thing that is not a mirage - namely, Truth. Whereas ordinary people continue to go around and around pursuing mirages in a cycle of madness, the enlightened person rises above all this and attains the indescribable joy of nirvana.

It may be argued that not all human suffering is caused by ignorance and emotional attachment and the chasing of mirages. Some of it can be caused by physical factors only. Clinical depression, for example, is primarily caused by faulty chemistry in the brain. It does not matter how wise or enlightened you are, the argument states, if you have that kind of faulty chemistry in the brain, then you will suffer depression.

This is not really true, however. Although an illness such as depression does have some underlying physical causes, there is a large psychological component as well. If the brain of a fully enlightened sage were to malfunction in the manner associated with depression, then yes, he would probably experience a loss of energy and some mental flatness. The critical parts of his brain would not be receiving the proper chemical balance and therefore would not be functioning as well as it could. But that would probably be the extent of it. He would not experience the

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sheer emotional collapse and the sinking into a dark hole that most depressed people experience. This is because he has long ago abandoned the need for emotional sustenance and for external events to unfold in a desirable way. He can no more emotionally collapse than an empty balloon can burst. The whole affair would be little different to breaking a leg or contracting cancer - inconvenient and physically painful, yes, but without the emotional trauma that deluded people normally bring into it.

When a person comprehends the illusory nature of things and no longer seeks happiness in anything, and no longer attaches himself to any object, it is then that he rises above samsara and attains nirvana. He no

longer enters the heavens (his lack of attachment precludes him from experiencing happiness) nor the hells (he is no longer capable of experiencing the loss of an attachment). Thus he no longer engages in the wheel of birth, death, and rebirth. He becomes immortal, no longer believing in the charade of his own existence. Just as a robber cannot steal anything from a person who has no possessions, death cannot take anything away from the person who has emptied himself of all attachment to life. He has literally conquered death, and not only death, but the Universe itself. How my heart goes out to those who have achieved such a tremendous feat! You, my friends, are the true heroes of this world.¹⁴

THE INFINITE

King Miland: "What is Nirvana?"

Nagasena: "The question is wrongly put. How can a man describe all the interactions that ever have been and ever will?"

- from *The Questions of King Miland*

"Whoever believes that the All is deficient is himself completely deficient."

- *Jesus, from the Gospel of Thomas*

Having examined in detail the manner in which individual things come into being, it is now time to turn our attention to the totality of existence. It is only by examining the nature of the totality that we can begin to understand Reality as a whole.

This, in turn, will enable us to resolve age-old questions concerning the origins of the Universe, the existence of God, and the meaning of life. More importantly, it will further the reorientation process by which the mind leaves behind its core delusions and begins to face the true nature of Reality.

In order to properly understand the totality, the student has to learn how to think non-dualistically. By this, I do not mean he has to cease using dualistic concepts altogether and enter a kind of non-dualistic realm, which is impossible for the human mind to do in any case. Rather, he has to learn how to stop seeking the Truth within a dualistic framework and instead skillfully manipulate dualis-

tic concepts in a manner that generates a proper understanding of non-duality.

In my experience, this is a very rare skill indeed. The main problem is that most people have a strong vested interest in a particular dualistic belief. An obvious example is the Christian concept of God. Christians generally conceive of God as "other" - that is, as something separate from their own selves. They like to create this duality because (a) it enables them to preserve the illusion of their own egos, and (b) it enables them to think of God in an emotional manner; they can conceive of him as a kind of comfortable and secure presence in which their egos can find refuge. Any attempt to think non-dualistically would only undermine this dynamic. In effect, the Christian would have to dismantle his entire world-view, which is unlikely to happen, especially if he has spent many years establishing a lifestyle and an identity around it.

Christians are not the only ones at fault. Nearly all religious people are culpable, as too are most atheists and agnostics. The average atheist/agnostic is often just as rigid and content in his worldview as the Christian is, and fundamentally just as insane. Instead of worshipping God, he worships something just as unreal - scientific truth. The leading scientists have become his high priests, the scientific journals and books have become his bible, scientific materialism has become his religion.

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Like a devoted disciple, he regurgitates the words of the high priests and chants the mantras of scientific materialism ("Ultimate Truth is unknowable", "everything is uncertain", "scientific knowledge is the only valid knowledge there is", "matter is the final reality", etc) as though they were the gospel truth. He himself has no idea whether these things are actually true; he simply takes them on blind faith. They have become the tenets of his new religion. And yet, just to compound the madness, he loves nothing better than to turn around and laugh at the Christians for being mindless sheep!

For the average atheist/agnostic, it is enough to reject the irrationality of supernatural religion. That is all that really matters to him. It is the extent of his drive towards truth. As long as he can contrast himself with the religious lunatics he sees around him and pretend that he is a rational human being, he is content. To push reason any further than this would be, for him, a sign of madness. Thus, he shrinks away from the realm of higher reasoning in the same way that a fundamentalist Christian shrinks away from the theories of science.

I will explore this issue in more detail later in the book, but for now I simply want to stress that in order to understand the wisdom of the Infinite, the student needs to learn how to go beyond both the religious and atheistic/agnostic mindsets. Both mindsets are locked within a limited branch of duality and need to be transcended. The belief in God and the belief in scientific materialism spring from the same well of egotism, and although the theist and the atheist love to castigate each other for their foolishness, in reality they are both as foolish as each other.

The main problem is that they are both equally spellbound by the delusion of objective existence. They believe that there really is a permanent physical world out there, one that is unceasingly solid and three-dimensional, a kind of unchanging spacious realm in which everything exists as a solid object, including ourselves and our minds. They do not see that the physical world is never anything more than a creation of the moment, a kind of momentary appearance that ultimately has no more substance than a dream. As a result, they remain blind to the true nature of the world.

The person who is spellbound by the delusion of objective existence instinctively believes that Ultimate Truth must reside in a created thing of some sort, whether it be in a physical event such as the Big Bang or a quantum fluctuation, or abstractly in a mathematical formula or a set of equations, or in a religious entity such as God. Or else he rejects the possibility of there being any created entity which can house the Ultimate Truth and thus rejects the concept of Ultimate Truth altogether (and thereby becomes an atheist or a nihilist). All of these cases involve the delusion of thinking that Ultimate Truth is to be found in an objective entity of some kind. If you wish to become enlightened and comprehend the Infinite, you need to learn how to transcend this kind of thinking altogether.

The Infinite

The Infinite is a term that refers to the totality of all there is. It is not a mathematical concept, but a philosophical one. It is a concept that embraces everything there can possibly be. There is not a single thing in existence which is not part of the Infinite. It is literally *everything*, including ourselves. And since there is nothing else beyond the Infinite, it constitutes Ultimate Reality. Sometimes I call it the Tao, at other times I call it God.

It is important to realize that since the Infinite comprises the totality of all there is, it is not any "thing" in particular. It is not a specific object or event of some kind. It is not a person, or a being, or a consciousness, or a force, or a spiritual essence. It lacks all form whatsoever, even the form of nothingness. We cannot point to it, or isolate it from the rest of existence, and say "there it is!" And yet there is never a time when we are not perceiving and experiencing it. It stands right before our eyes, in all its glory, in each and every moment of our lives. Only enlightened people, however, are awake to its true nature.

Although the Infinite is not any particular "thing", neither is it separate or distinct from the things of this world in any way. As an analogy, consider a lake of pure distilled water, which is comprised solely of water molecules. It is easy to see that a particular water molecule within the lake and the lake itself are two completely different things.

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And yet at the same time, there is no "lake" over and above the water molecules which form its body. The sum total of the water molecules *is* the lake.

Similarly, there is no "Infinite" over and above the finite objects which comprise it. The things we see around us are literally the Infinite. There is no hidden mystical realm that we have to seek. We only have to learn how to open our eyes and see what is already there.

The Illusion of Separation

Even though the Infinite comprises the totality of all there is, it would be wrong to think of it as a mere collection of discrete physical objects. It is a unity rather than a multiplicity. The Infinite is a seamless continuum of which all things are part. The boundaries that we subconsciously project onto it are not really there. Separation is ultimately an illusion. Everything merges into each other to form an uninterrupted process which has no beginning or end.

At what point exactly does a human being come into existence, for example? At the moment when the male sperm penetrates the female egg? When the conceptus is formed? A month after conception? The moment of birth? No matter where we decide to draw the line, it will always be an arbitrary decision on our parts. It will always be a construct of consciousness that we mentally project onto the proceedings. In reality, there is only a continuum. The human never really comes into existence at all - except as an illusion.

Nothing in the Universe has a beginning or an end. The causal processes that comprise a particular object cannot be separated in any way from the causal processes that comprise the rest of the Universe. It is our conceptualizing minds which arbitrarily carve up this continuum into "things". It is we who decide where one thing ends and another begins.

The way the mind delineates Reality into "things" can be compared to the way we delineate the earth's surface into lines of latitude and longitude. While these lines are obviously very useful for the purposes of navigation and measuring time and so forth, no one would dispute that they are mental creations and nothing else. It is simply our way of carving up the earth for practical purposes. The same applies to the existence

of things themselves. We find it useful to carve up Reality into "things" and to treat these carvings as though they were real independent objects. As long as we never forget that the "realness" and "independence" of these carvings is an illusion of our own creation, there will never be a problem with our doing this.

But alas, people do forget and wars break out.....

The fact that all boundaries are illusory does not mean that Reality is merely a featureless, homogenous soup in which there is no differentiation at all. Instead, think of Reality as a kind of flowing stream in which eddies and bubbles and all sorts of weird and wonderful shapes are constantly being created. While these eddies and bubbles certainly exist to our senses and seem to possess boundaries, it is easy enough to see that if we were to alter our perspective sufficiently enough their boundaries would magically disappear and we would observe their lack of separation from the rest of the stream. Similarly, even though Reality is constantly differentiating itself into distinct forms, its sheer lack of boundaries dictates that these forms ultimately have no beginning or end, and ultimately no real existence.

Direct Experience of the World

At any given moment, our senses and minds experience a rich tapestry of colour, sounds, smells, feelings, emotions and thoughts. It is a complex tapestry composed of countless details, full of variety, ever-changing and yet always complete. It is like a fantastic work of art, far greater than any masterpiece created by man. The details are almost mesmerizing. No matter where one looks or how minutely one examines a single aspect of this tapestry, the view is always intricate and rich. Anyone with a developed aesthetic sense could never tire of gazing at its beauty.

Note that what we experience directly in any given moment cannot be disputed. For example, if we perceive what seems like a tree in a particular moment, then it becomes an indisputable fact that what we see in that moment is something which seems like a tree. It is impossible for this to be refuted in any way. Even the mere attempt to refute it would involve a tacit admission that one

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actually did perceive it. Of course, the additional question of whether the object concerned really *is* a tree and not an hallucination of some kind is open to debate, but that is a question which only arises after the initial perception. The existence of the initial perception itself is beyond dispute.

Similarly, the perception of contrasts between different objects also cannot be disputed - for example, the visible contrast between what seems like a tree and what seems like empty space surrounding the tree. This direct perception of contrasts is beyond the possibility of being an hallucination. It is real. And yet, at the same time, these contrasts are never anything more an appearance to us as an observer. The perspective that we create as observers is what allows these contrasts to come into being in the first place. They have no other reality outside of this.

A white cloud can seem sharply divided from the blue sky from our perspective here on the ground, yet if we were to zoom up to the cloud and try to establish where the boundary between the cloud and sky actually lies, we would not be able to do it. The seemingly sharp boundary would give way to a fuzzy continuum in which the cloud gradually thins out. Even the densest pieces of matter lack clear-cut edges when viewed from the molecular or sub-atomic perspective. This illustrates the more general truth that the boundaries and contrasts we perceive directly in the world are appearances only. They are entities which only exist to an observer with a particular kind of perspective. Outside of this perspective, they have no existence at all.

The contrasts that we perceive directly in the world obviously play a very large role in determining how we should mentally carve up the world into "things". So when I said earlier that the carving up process was an arbitrary one, I was using term "arbitrary" rather loosely. Even though the way we mentally carve up the world is arbitrary in the sense that we could easily choose to carve it up in a different manner if we wanted to, it is undeniable that there are ways of carving which seem more natural and practical than others.

For example, it is usually more natural for us to draw boundaries around a tree at the interface of its bark (or branches or leaves)

and the surrounding space, rather than, say, at a line ten meters further out into space. It is more natural because the tree presents a natural outline due to the contrast between its dense molecular structure and the relative emptiness of the surrounding space. We generally find it more useful to think of the tree as consisting solely of the dense molecular part, as opposed to, say, the "dense molecular part + ten meters of surrounding space".

There are many instances, though, where this is not the case. Consider, for example, the boundaries of Australia. Although there appears to be a natural outline of Australia in the interface of its coasts and the adjoining seas, it is politically more useful to extend its boundaries further out to sea, thus enabling the Australian Government to patrol its coastlines and protect its interests more effectively. The strip of ocean between the coastline and this projected boundary is officially regarded as being part of Australia. Importantly, the widening of Australia in this manner is no more contrived or artificial than that of confining it to its coastlines. Whether one chooses to lay the boundaries at the coastlines or further out to sea, the process is exactly the same. In both cases, a mental boundary is cutting up what is essentially a causal continuum.

In the end, how we choose to carve up the world is not so much an arbitrary process on our parts, but one that is specifically determined by our goals and values. It is our desires and values which determine what goals we have, and, in turn, what kind of world we ultimately perceive. Hence the profound comment by the Buddha that "the world is created by desire".

A fundamentalist Muslim desires only the spread of Islam and because of this he lumps all non-Muslims into one box, as things that need to be wiped out. To him, all non-Muslims are the same. He doesn't differentiate between them. They are just undesirable clones to be killed. A Westerner, by contrast, does tend to perceive differences between people, whether they be Muslims or non-Muslims, and this arises out of his desire for individual freedom and a life of constant hedonistic pleasure, coupled with his lack of desire for idealistic solutions. In both cases,

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desire is shaping what they perceive and experience.

Categories

As soon as the mind projects boundaries around a perceived phenomenon and determines it to have a beginning and an end, the next thing it does is try to categorize it. It attempts to slot the perceived object into a pre-existing abstract framework which it has developed over the course of its lifetime. This enables the individual in question to quickly gain knowledge of what he is perceiving and to anticipate its behaviour. For example, he might spy a small brown object on the ground, which his mind automatically categorizes as a "leaf". In making this categorization, the individual is able to recall to mind the behaviour of leaves in general and allows him to conclude that the small brown object he perceives is likely to keep lying where it is. He can be fairly sure that it won't suddenly fly up and attack his throat, or attempt some other kind of threatening behaviour. He can even bend down and examine it to see if he can learn anything more about the behaviour and characteristics of leaves, and thus add another component to the abstract framework for future reference.

Creating categories has long been a major tool of survival for our species. Reducing the infinite complexities of the world to a manageable number of "things" allows our minds to create an abstract map of the world and thus enables us to respond to situations with greater skill and sophistication. It allows our reasoning abilities to extend far beyond the very rudimentary forms found in animals and provides the platform for the acquisition of hidden complex forms of knowledge, such as those explored by science and philosophy. It also makes complex social interactions possible and underpins the laws and moral codes of our society. In short, it has been an integral part of the creation of human civilization.

Despite its great value in a practical sense, abstraction also possesses the ability to blind us to what is ultimately true in life. Those who lose themselves in their abstractions without realizing they are doing so (and unfortunately, nearly everyone in the human race does this) quickly fall into the belief that their own abstract world is the only world there is, and in doing so they lose all contact

with reality. An obvious example of this can be found in politicians who lose themselves in a world of "voters", "electorates", "policies", "party numbers", and so on. Other examples include scientists who become absorbed in a world of "energy", "forces", "stars", "particles", "species", "carbon cycles", etc; and fundamentalist Christians who are obsessed with "souls", "angels", "demons", "heaven", and the like. They all tend to forget that the abstract world they deal with on a daily basis is simply that - an abstract world.

They are not the only ones who do this, however. The average person on the street is guilty of it as well. He tends to lose himself in an abstract world of "self", "family", "business", "country", "football team", "friends", "enemies", "pleasure", etc. He too falls into the trap of thinking these things are real, even to the point where he is prepared to fight and kill over them. It is also the reason why the average person loves to indulge in mind-altering pursuits such as music, dancing, alcohol, drugs, sex, meditation, religious ecstasies and the like. He is looking for temporary relief from the conceptual prison that he normally lives in. The exhilaration that he feels when he partakes in these things is the exhilaration of escaping all the frustrations, worries and fears which relentlessly consume him in his abstract world.

It is part of the skill of the philosopher that he masters his powers of abstraction and does not allow them to swamp his mind and distort his perspective. He is in complete control of his conceptualizing mind. He is able to do this because he is not hampered by the egotistical desire to clutch at things for his security and identity. He no longer has any worldly purposes or goals, nor any attachment to a particular point of view, nor any vested interest in what happens in the Universe. He is entirely free to roam around at will, entering and leaving any abstract world he likes, never being fooled by any of it. He has broken the back of his own existence, as it were, and now enjoys the complete freedom of his infinite nature, a freedom that is beyond purpose.

The Essential Lie of Categories

It is said that Eskimos have forty different categories of snow, whereas we in the West

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have a mere half-dozen. So who is right? Are there really forty different types of snow? Or are there only a half-dozen? The answer is ultimately neither. If we wanted to, we could easily break up each of the forty categories that the Eskimos have devised into lots of smaller categories, in effect creating hundreds, or thousands, or even millions of different types of snow. Indeed, we could conceivably break down these categories forever and yet never reach an end. For at bottom, each of these types of snow is an illusion, a chimera created by our categories. No two snowflakes, or snowfalls, are ever alike. Each one is unique event, never to be repeated. The sheer lack of repetition here dictates that the categories of snow which we create, however useful they might be in our daily lives, ultimately refer to nothing real.

Similarly, the fingers at the end of our hands are part of the world of abstraction and hence an illusion. A finger is essentially an abstraction and nothing more. We might think that we are referring to a finger when we point to the end of our hand, but in reality we are not. What actually exists there is not a finger, but an ever-changing form that ultimately has no identity and no boundaries. Fingers, on the other hand, are static mental images that deviate from what is really there.

We can, of course, pick up a physical object, such as a leaf, and point to its various features and describe their functions. But even here, we are still only referring to abstractions. The various shadings of the leaf boil down to a handful of categories of colours; the aerodynamic properties boil down to engineering categories; the photo-synthetic properties boil down to chemical categories; and so on. Even when we point to an unusual feature, an oddity which is specific to the leaf in question, we are making use of standard categories pertaining to that particular species of leaf. It is impossible to get around the use of categories. We use them all the time, both in speech and thought. And it is through our categories that existence is created.

In reality, Nature is a continuous, ever-changing flow in which nothing ever really comes into existence. Our conceptualizing minds take a hold of this flow and create frozen images out of it, which we subsequently believe to be existing things. That our minds do this is also part of the continuous,

ever-changing flow of Nature. Our minds have no choice but to create things in this manner. It is what it is caused to do. In this way, our minds are part of the creative process of the Universe. It is through our minds that things literally come into being. In a very real sense, we sit at the right hand side of God.

The Role of the Observer

Not only is the mind responsible for the frozen images that we call "things", but it is also responsible for the way we perceive the world in any given moment. I spoke earlier about how the contrasts between objects that we directly perceive in the world are largely dependent upon the perspective of the observer. We now need to take this a step further and see that the very attributes and properties which things appear to possess are also largely determined by the observer.

Consider the point of a needle, for example. From the naked eye, it appears shiny, smooth and sharp. Yet as soon as we place it under a microscope, the smooth, sharp point magically disappears and a wide mountainous terrain bearing an uncanny resemblance to the dull surface of the moon takes its place. So which appearance is the real one? Is the needle point really smooth and sharp? Or is it really a wide mountainous terrain?

From our ordinary human perspective, a large mountain such as Mt Everest appears to be a very solid and immovable object. It almost seems timeless in its inability to change. Yet from the perspective of an observer for whom a million years of our time flashes by in a second, the mountain would appear to be very soft and fluid. So which is the real mountain? Is it hard and immovable, or soft and fluid?

If we were to change the structure of the human body so that it processed and interpreted the data streaming through its senses in a radically different way, there is little doubt that we would perceive a vastly different world. Take the experience of colour, for example. As we all know, each of the colours that we see in the world corresponds to a particular frequency of light. But if our brains were wired differently so that each colour corresponded to a different frequency of light, or if the brain decided to construct a whole new collection of colours in place of

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the more familiar ones, then our world would suddenly look very strange and different indeed.

In fact, it is conceivable that each person has his own particular colour scheme, each one unique unto itself and bearing no resemblance to anyone else's colour scheme. Subjectively speaking, there are probably an infinite numbers of ways to experience, say, the colour "red". The way I experience it probably has no resemblance to the way other people experience it. If I could somehow be transported into another person's consciousness, I would probably find the colours there to be completely alien to me. I cannot even

begin to imagine, from the perspective of my own consciousness, what they would be like.

Clearly, then, the properties displayed by an object are greatly dependent upon the perspective adopted by the observer. If the observer's senses were suddenly structured differently, or if he suddenly changed his perspective, then the old familiar objects would suddenly appear very different. While our senses and our perspective are not the sole creators of what we perceive in the world - no one thing is ever the sole creator of anything - they are nevertheless integral to the existence of everything that we experience.¹⁵

EMPTINESS

"Many people are afraid to empty their minds lest they plunge into the Void. They do not know that their own mind is the Void."

- Huang Po

We are perhaps now at the most interesting and crucial stage of the proceedings. The material up until now has been fairly straightforward and I am sure that a lot of people would be in agreement with its tenets. The rest of the analysis will test them, however. For it is here that they will be forced to make a choice between abandoning their finite common sense while pushing their reasoning all the way in the pursuit of ultimate truth, and that of remaining safely ensconced in the world of mediocrity and convention. It will separate those who have the spark of genius in them and those who do not.

This is where a strong faith in reason comes into play. Those of you who do not have enough faith in your own minds to directly discern truth, and instead have to rely on the beliefs of others to prop you up, will fall away here. It requires tremendous courage and character to leave the world behind and attend to one's personal connection to Truth. You are all alone in this realm, with no one around to provide you with any support. It is just you and your ability to think clearly, and that is all. Not everyone is cut out for these lofty heights.

In this final chapter of part one, I will analyse the nature of experience itself. We have already established the enormous role the

observer plays in the existence of things. Now we will examine the manner in which we experience anything at all, and from there we will slowly make our way towards emptiness.

Brain Constructions

It has long been known by science that everything we perceive in the world is a construction of the brain. The senses receive data from the outside world in the form of frequencies, wavelengths, energy pulses and the like. They then transform this data into electro-chemical messages and relay them to the processing centres of the brain, which, in turn, construct a three-dimensional world out of them using memory as a template.

Note that we never experience the "outside world" in any shape or form. The entire scope of our experiences is confined to what the brain happens to create. The people we love and hate, the large solid buildings in which they live, the distant mountains, the stars and galaxies in the sky - all of them are constructions of the brain. In a very real sense, the brain is all we ever experience.

In many ways, the construction that the brain creates is an arbitrary one. After all, there is no real need for it to make a strictly accurate rendition of what is really "out there". Its prime concern is merely to construct a world that best suits the practical needs of our species. The senses themselves have primarily evolved for this purpose. For example, our eyes can only sense a narrow range of electro-magnetic frequencies, as our

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species only needs a relatively small amount of visual information in order to survive. Whereas certain species of birds can differentiate between innumerable shades of green, which helps them spot camouflaged prey hidden in grass, we can only differentiate between relatively few. Our senses are structured to block out most of the information which is irrelevant to our survival as a species and to accentuate the rest, and because of this, our senses invariably provide us with a distorted picture of the world. It cannot be otherwise, of course. It goes with the territory of having senses in the first place. All sentient beings suffer sensory limitations, and distorted perceptions of the world, in one form or another.

It is natural for us to think that our visual perception, provided by our eyes, gives us an accurate portrayal of the world. This is because vision is the strongest of our five senses. But such thinking is generated more from habit than any sound reasoning. Consider the plight of the small bat, for example, which has very poor eyesight and relies instead on a process of echolocation. The bat emits high-frequency sounds which bounce off objects and return as echoes, thus allowing the bat to create some sort of picture of the world. Although its brain undoubtedly creates visual images from this sonic data, they are nevertheless images constructed by hearing, rather than by seeing.

However, that is the only real difference between the bat and ourselves. Whereas it uses sonar echoes to gain visual information about the world, we use photons of light. We might instinctively think that the bat suffers from a meagre visual image of the world because it "hears" it, rather than "sees" it, but nevertheless what it experiences is no less real than what we experience. Both the photon and the sound wave are simply vehicles of data; the images that are created in both the bat and the human are equally fake and constructed.

We have no way of knowing how accurately the construction we experience in each moment portrays what is "out there". It is impossible for us to reach beyond our consciousness and peek at what lies beyond. Granted, the construction needs to be accurate to some degree, otherwise we would notice gaping inconsistencies in our experi-

ences. We would be tripping over things that we could not see and putting our hands through solid-looking objects; things would be winking in and out of existence willy-nilly, and so on. Given that the existence of these kinds of inconsistencies would seriously hinder our survival as a species, it is no surprise that we rarely experience them.

However, internal consistency alone is not enough to ensure that the world we experience has any resemblance to the world which exists beyond the mind. After all, radar images inside a military plane are internally consistent and display enough information for the navigator and pilot to react to circumstances. Even so, no one would assert that these images closely resemble the objects the radar is designed to detect. Navigators and pilots do not require accurate detailed replications on their radar screens - if anything, such detail would only distract them. All they want is basic information such as how fast the object is heading towards them and what distance it is at. Anything more than this would be superfluous. Similarly, our brains are under no obligation to construct anything other than a vastly simplified world which best serves our survival purposes.

It is important to note that the senses and the brain are themselves part of the simplified construction in which we live. Everything that we know of the brain and senses is by way of the construction. The constructed brain and senses are the only brains and senses that we know of. Although we might surmise that there is a brain beyond our consciousness, along with the five senses, photons, sound waves, and a physical world which has some sort of resemblance to the one we experience, it can never be anything more than a tentative inference on our parts. It could easily be the case that the construction we experience is a computer simulation, or a virtual reality created by machinery. If that is the case, then the view that the brain and senses are responsible for the construction would be an illusion. Again, the only brain that we know for sure exists is the one that we experience within consciousness.

Any conclusion that we care to reach concerning what lies beyond the construction will be nothing more than a tentative inference, one that is created within the construction itself. Even if we received compelling

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evidence that the construction is really a computer simulation, we would still have no way of ascertaining for sure that this is what is really happening. The computer, which is thought to be responsible for the existence of the construction, would be in the same boat as the brain. It is something that we would only experience within the construction itself. At bottom, it does not matter what we choose to postulate or imagine lies beyond consciousness, it will always be nothing more than a creation existing within consciousness.

To understand this point properly, the reader needs to make a quantum leap in his perspective and abandon altogether the notion that there is a world "out there" beyond the mind. He needs to realize that any kind of world he cares to conceive of will necessarily be part of the construction. Even the very division between what is within consciousness and what lies beyond it is a construction of consciousness. There is literally no "out there", apart from what we experience in our consciousness.

It may be objected that our inability to experience anything beyond the construction is not proof that nothing is there at all. And that would be true. There is another kind of proof, however, which does conclusively demonstrate that nothing can exist beyond the construction, one that shows that things necessarily only exist within it. It is as follows:

A thing can only exist if it possesses a form of some kind. Whether it has the form of a tree, or a cloud, or an ambiguous wave/particle duality, or a flowing stream, each thing finds its existence in its form. If a thing were to lack form altogether, then it would be incapable of existence. An existing thing without form is a contradiction in terms and therefore a logical impossibility.

Form, in turn, can only exist by virtue of a perspective created by an observer. The form of an object and the observer's perspective go hand in hand. There cannot be one without the other. Consider a leaf, for example, which presents itself to an observer as a small, light, brown object. The form of the leaf is generated, in part at least, by the observer's perspective, which includes his size and the structure of his brain and senses and so on. If we took away the observer altogether, we would also take away the form of the leaf. Its brownish colours would disappear, along

with all of its other qualities. There would be nothing left. The leaf would be gone.

It might be argued that only the appearance of the leaf, as experienced by the observer, would disappear and not the leaf itself. But what is a leaf if not a bundle of properties which appear to an observer? If we took away all of those appearances, what would be left? A small dark amorphous object? That too would be an appearance. It does not matter what form the resulting object would have, it will always fall into the realm of appearances. The bottom line is, as soon as you posit that a thing exists, it will necessarily have a form of some kind and be nothing more than an appearance.

We can summarize these thoughts with the one simple assertion that existence *is* appearance. To exist is to appear. In the moment that a thing is not presenting an appearance, it does not exist.

It might be objected that there are some things in the world which do not present an appearance, yet we still know of their existence. An example would be a black hole, an object which does not reflect or emit light and therefore makes it impossible for us to perceive directly. The trouble with this argument is that we do indeed perceive the appearance of black holes - if not directly, then at least in the effects that it has on its surrounding environment. We can perceive its gravitational pull on nearby stars and galaxies, for example. It also presents an appearance in the mathematical equations that focus on its behaviour. So there is no question that black holes present an appearance.

We do not directly perceive, with the naked eye, the molecules which comprise a tree, yet that does not mean they do not present an appearance and do not exist. As with black holes, they present an appearance through their effects, the main one being the appearance of the tree itself. Because science has established that all large physical objects, such as trees, are composed of molecules, we can automatically infer that the tree's molecules exist simply by acknowledging the existence of the tree. And no doubt, if we were to pull out a microscope and peer into one of its cells, we would observe the molecules in question. But whether the molecules present an appearance directly through the

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microscope, or indirectly through its effects, they are still presenting an appearance.

It is important to let go of the notion that an object has one true form and therefore one true appearance. That is an illusion. The only true form that an object has is the form it happens to display to an observer at any given moment. In the moment that a molecule in a tree is perceived through a microscope, *that* is its form. And when it is perceived indirectly through our concepts or inferences, then that too is its form, its new form. The idea that the former constitutes the one true form of the molecule, while the latter is merely a distorted version is irrational. For even when we observe a molecule through a microscope, we only ever perceive an appearance which has been filtered and distorted by the structure of the microscope, our senses, nervous system and brain. In the end, it is impossible to perceive an object's true form because it has none. There is only the form that it displays in any given moment and that is all.

The Hidden Void

Since existence is equivalent to appearance, it naturally follows that it is impossible for existence to occur outside the mind. Armed with this knowledge, we can now properly examine what it is that lies beyond consciousness and creates our constructed universe in the first place.

The first thing we can establish is that it is incapable, by its very nature, of presenting an appearance and therefore incapable of existing and possessing form. It cannot be thought of as a brain, or a mind, or a God, or a physical process, or a world resembling the one we experience, or indeed anything at all. Nor can it be thought of as "pure nothingness", for that too is ultimately an appearance. It is wholly beyond the capacity of the mind to experience or grasp. We simply have to accept that it will always be a mystery which can never be solved.

This needs some qualification, however. To use the word "mystery" in this context is ultimately incorrect. A phenomenon can only qualify as being a mystery if an explanation or answer (one that is currently unknown to us) actually exists for it. The mystery stems from our incapacity to know what that particular explanation is. For example, the arisal

of some forms of cancer is currently a mystery to us. It is a mystery because we have not yet been able to map the precise causal factors which produce these forms of cancer. While there is no doubt these causal factors exist, we simply have not yet been able to isolate them yet.

By contrast, the question, "What does a married bachelor look like?", is not a mystery. Even though no one has ever seen a married bachelor, or is able to imagine what he might look like, it is not really a mystery because it is impossible for a married bachelor to exist in the first place. It is a false mystery created out of illogical thought.

The same reasoning applies to the question of "what" is responsible for the existence of the construction in which we live. The term "what" is wholly inapplicable in this context, for there can be no "what" beyond the construction. Since nothing can exist at all beyond the construction (not even nothingness itself), the question of what is really there is meaningless and unaskable.

The actual creative agent of the construction, then, is not a brain or a computer or a God, but a "hidden void" which is necessarily beyond the scope of consciousness to perceive or grasp. There is nothing mystical or religious about my use of the term "hidden void" here. I only use it to highlight the fact that the creative agent of the construction is both beyond consciousness and completely lacking in form. Only things *within* the construction are capable of possessing form and being experienced. The hidden void is capable of neither.

In the final analysis, there are only two things we can know about the hidden void for sure - namely, (a) that it is not nothingness and (b) that it possesses the capacity to create the construction in which we live. To know anything more than this is impossible - for anyone or anything. Not even the hidden void itself can know anything more about it. For there is literally nothing more to know. As such, our understanding of what lies beyond consciousness is now complete.

Examining the Construction

Let us return now to the construction in which we live. It is important to avoid the trap of thinking that the construction, and everything within it, is merely an appearance,

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while the "hidden void" constitutes ultimate reality. Such a duality is unnecessary and lacks any fundamental basis. The hidden void and the construction are simply two manifestations of the one Reality. Everything within the construction is as real as the hidden void. The only difference between the two is that the hidden void is an aspect of Reality which is incapable of being experienced.

The objects that we perceive within the construction are not mere replications or simulations of "real objects" that exist beyond the mind. There are no objects beyond the mind. An object can only find its existence within the construction itself or not at all. In the very moment of our perception of it is the only time it exists. And in that very moment, it is nothing less than a real object.

At the same time, we need to remember that although the objects we perceive in any given moment are real objects, they nevertheless lack an objective or inherent form of existence. They do not have a fixed form which we can grasp in the belief we have apprehended their true nature. Their existence and form is exactly what it appears to be in any given moment and that is it.

Likewise, the observable universe as a whole, the entirety of the construction, also has no fixed form or true nature. It too is simply what it appears to be in any given moment. Consider the age of the universe, for example. Scientists currently hold the belief that the observable universe is 15 billion years old. It is a belief that has been generated by various pieces of empirical evidence from a wide range of disciplines, such as cosmology, astronomy, chemistry, geology, and quantum physics. As things stand, it seems to be a fairly well-established theory.

However, we have no way of checking whether the figure of 15 billion years is actually accurate or not. The evidence that we rely on is purely circumstantial in nature and we have no way of establishing its validity in an absolute sense. It could well be that the universe is only 200 years old, with the empirical evidence supporting the 15 billion year figure being planted by a devious agent of some kind in order to create a false impression. Who knows? It is probably very unlikely, and I have no reason to believe it, but nonetheless it cannot be entirely ruled out. It is not an impossibility.

That the universe seems to be 15 billion years old is simply an appearance to us. It is undoubtedly a compelling appearance, given the evidence currently available to us, but it is still an appearance nonetheless. And that is what it will always be.

New evidence might suddenly turn up tomorrow which will seem to convincingly demonstrate that the observable universe is only a six month old computer simulation and that our memories of our lives before then have merely been programmed into it. If that were to happen, then all of the old evidence which had been produced by cosmology, astronomy, geology and so on, to support a 15 billion year old universe would be rendered worthless. Our picture of the universe would change radically. But note, even this new picture would only ever constitute an appearance, one that we could never be certain about. We would be no more certain of the new appearance than we are of the current one.

The idea that the observable universe has a true or objective age is meaningless. For whatever age it could possibly have will always fall into the realm of appearances. The same reasoning applies to the observable universe itself. It is meaningless to think of the universe unfolding in a real or objective manner, for again, any kind of unfolding that we care to perceive or imagine will always fall into the realm of appearances. There is no real or objective universe. There is only an appearance of the universe, a construction of consciousness in the here and now, one that is capable of changing quite radically from one moment to the next.

Once again, it should always be kept in mind that I am using the word "appearance" advisedly here. Since neither the hidden void, nor anything within the observable universe, can lay sole claim to ultimate reality, the word "appearance" is not really applicable here. The universe that appears to us in any given moment is in fact the real universe. There is no other one.

Is there no difference, then, between a person who is lost in an hallucinatory universe in his own mind and the average person on the street who perceives the physical universe normally? Not really, it is only a matter of degree. A schizophrenic, for example, sometimes talks to people who exist purely in his

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mind in the belief that he is talking to real people. From his point of view, he is talking to real people, but from our point of view, he is hallucinating. But in the end, we have no way of establishing for sure that we are not hallucinating ourselves. Like the schizophrenic, we can only accept what we perceive in each moment at face value and assume, until evidence arises to the contrary, that it is real. This contrary evidence might come along or it might not. Either way, it is impossible for us to determine that the world we experience in each moment is not an hallucination.

This is not really a problem for the enlightened person, I might add. The beauty of becoming enlightened is that one transcends the realm of appearances and all of its associated uncertainties. One no longer projects ultimate reality onto any particular appearance and thus one no longer has a personal stake in any one of them being real. So it does not really matter to the enlightened person if the perceived world is an hallucination or not. He sees that, either way, each appearance will always be nothing more than a momentary manifestation of Reality and have no other reality beyond that.

Before Consciousness

A natural question to ask at this point is what existed in the Universe before consciousness came into being. If we accept the standard scientific view, the first signs of life appeared around 4.5 billion years ago and rudimentary forms of consciousness perhaps a billion years after that. If, as I maintain, existence can only occur within consciousness, then it follows that nothing could have existed before consciousness evolved. How can that be so? What about the Big Bang which supposedly happened 15 billions years ago and presumably did not have the benefit of someone watching it? Am I saying that the Big Bang never occurred?

Again, although these questions are perfectly natural to ask, they are nevertheless fundamentally deluded and unaskable. For they are created out of a false understanding of my views. It is meaningless to speak of what occurred before the evolution of consciousness because, as I pointed out earlier, the very use of the word "what" is inapplicable outside of consciousness. Even the no-

tions "before consciousness" or "outside consciousness" are meaningless.

As with anything else, the Big Bang can never be anything more than an appearance to an observer. If we could somehow build a time machine and travel back 15 billion years, there is little doubt that we would observe a Big Bang in action. However, it would still be a Big Bang exploding within our own consciousness and nowhere else. It would still only be an appearance. The idea of a Big Bang-in-itself, outside of anyone's perception, is groundless.

Note that I am not rejecting Big Bang theory because I favour an alternative cosmological theory or because I believe there was a state of absolute nothingness. I am not really engaging in a cosmological debate here at all. Rather, I am focusing on something far more profound. Alternative cosmological processes, together with the state of absolute nothingness, are like the Big Bang in that they can never be anything more than an appearance and hence cannot make any more claim to validity than the appearance of the Big Bang can. The bottom line is, we cannot even begin to think or speak about what occurred before the existence of consciousness because the very notion of "something occurring" is meaningless in this context.

As with any other scientific issue, all we can do is allow the empirical evidence to guide us and create what we think is a plausible theory about the observable universe's origins. This is a perfectly natural and worthwhile activity to engage in. But while we are doing this, we should never forget that whatever theory we care to create will only ever apply to appearances within consciousness. Any attempt to stretch their significance beyond this would be short-sighted and irrational.

So how did consciousness initially spring into being if there was ultimately no Big Bang, no alternative cosmological process and no nothingness? The short answer is, I have no idea. Nor does anyone else have a clue. The question is utterly beyond the capacity of the human mind to solve. As mentioned previously, there are only two things that we can know for sure about the "hidden void" - namely, (a) that it does not have any form and is therefore wholly unlike anything we can ever experience, and (b) that it pos-

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sesses the capacity to generate consciousness and existence. Nothing else can ever be known about it.

Other People's Consciousnesses

Having established that everything exists within the construction created by consciousness, I will now briefly address the issue of other people's consciousnesses. Needless to say, the constructed universe in which I live is something that I experience within my own consciousness and nowhere else. I do not live in other constructed universes in other people's consciousnesses. Each person's constructed universe is unique and isolated from every-one else's.

I do not really know, of course, if these other constructed universes actually exist. It could well be they are an illusion created within my own consciousness. Other people certainly appear to be conscious, but I have no way of establishing that they really are. After all, they could be like the people that I meet in my dreams at night. Dream people can walk and talk and perform complex tasks and do anything that "real life" people can do, even though they are nothing more than unconscious automatons directed by my dreaming mind. Perhaps a similar situation occurs in my wakeful life? Perhaps everyone I meet is an unconscious automaton? It is impossible to judge. I will never be able to reach a final conclusion about this because any evidence I might wish to call upon to decide the matter, one way or the other, will always be part of my own construction and therefore will always be fundamentally unreliable.

Since it is essentially an unsolvable problem, the only rational course of action is to treat it as though it were any other empirical issue - namely, treat the evidence supporting the existence of other people's consciousness at face value and make the provisional assumption that they are indeed conscious. I can reason that because other people look and behave like me, and because I already know that I am conscious, I can conclude that they are conscious as well. The evidence, circumstantial though it may be, generally seems to support this point of view. Although I am uncertain about it, I am happy enough to accept it for the time being, at least until

compelling new evidence comes along and forces me to have a rethink.

When I speak of "the construction", then, I am referring to the totality of all constructions and not just my own. Things can certainly exist beyond my own consciousness, but only if there are other consciousnesses to support their existence. When I die and my own construction vanishes, the observable universe will live on in the minds of others. And should the human race and all conscious life on earth become extinct, well then, existence will have to wait until new sentient beings evolve - keeping in mind, of course, that concepts such as "waiting" and "time elapsing" and "existence" and "nothingness" have no meaning outside of consciousness.

At the moment, there are nearly six billion people on this planet, each of them existing inside their own construction. We can think of these constructions as separate dimensions, all happily coexisting side by side, with no interaction between them. The universe is like a multitude of bubbles, each bubble an isolated construction of consciousness, each somehow making room for the rest. It is an interesting picture of the Universe, but is it really true? Or is it simply a construct of my own consciousness, one that lacks any kind of objective reality? I will let the reader decide that one for himself.

Another Look at the Totality

It should be clear from the analysis I have presented that the concept of the Totality does not really refer to the three-dimensional physical universe imagined by most people to objectively exist. Rather, it refers to the totality of *all* appearances experienced by consciousness. Included in this larger totality is indeed the three-dimensional physical universe, but it is only one of countless other appearances. There is not a single appearance which can lay claim to being ultimate or objective reality. Whether it be an appearance of the physical universe itself, or an appearance of an inner mystical realm, each appearance exists only in the moment of our perceiving it and nowhere else. As soon as it ceases being perceived, it ceases to exist. Each appearance is but a charade of the moment and none of them ever reflect the true nature of Reality.

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The Totality, then, is entirely formless. Or if you like, its form embraces the infinity of appearances. Or even more accurately, its form is whatever happens to be perceived in any given moment. In the moment that I conclude that the Totality is formless, or the infinity of appearances, it too is nothing more than a momentary perception on my part. To project anything more onto this perception, or to cling to it as though it were the final truth, would be to fall into delusion. In the end, the Totality is simply what it is in any given moment - end of story.

We can now go a step further and affirm that objective reality does indeed exist - in the moment of our perception of it. If, in any given moment, the observable universe appears to be objectively real, then that is exactly what it is. And if in the next moment, it no longer appears to be objectively real, then that too is exactly what it is. The observable universe is entirely a product of the moment and lacks any kind of form or existence outside of this.

The same is true of what is "out there" beyond the mind, and indeed of the mind itself. Both the mind and what lies beyond the mind are only real to the degree that they exist as an appearance. Understanding this point is important because it enables one to transcend to an even higher perspective, taking one beyond consciousness, as it were, to the very threshold of enlightenment itself. One is now but a finger snap away from opening the wisdom eye and seeing directly into the secret of creation.

Another look at Causation and Logical Truth

Given the fact that everything is an appearance of the moment, it follows that any causal process we happen to observe in the universe will also be an appearance of the moment. For example, a match being struck to produce fire creates the appearance that the striking of the match is the *cause* of the fire. Whether it really *is* the cause of the fire is meaningless from the ultimate perspective. Just as the universe as a whole has no objective reality beyond the realm of appearances, neither do causal chains.

Philosophically speaking, it makes no difference whether the fire is caused by a struck match or by something else. All we need to

know is that it does have causes. Although we may not be able to trace its causes in any absolute sense, we can still reason that the fire lacks inherent existence and always derives its being from what is external to it. We can be sure of this by observing that it is logically impossible for anything to exist independently and without cause. In other words, we can observe that it is logically true that everything is caused.

It might be argued that if everything is an appearance of the moment and therefore uncertain, then logical truths must also be appearances and therefore uncertain. This is not quite true, however. The mere fact that a logical truth exists as an appearance has no bearing on the validity of its content. Its *existence* as a concept might be nothing more than an appearance of the moment, but the *truth* contained within it is timeless nonetheless.

For example, consider the logical truth that all things are finite, which was explored in an earlier chapter ("Entering the Logical Realm"). If a person reasons that everything in the Universe must necessarily be finite, then in the moment that he is reaching this conclusion it is absolutely and universally true. It makes no difference that the conclusion is merely a momentary appearance in his mind. It still remains a truth which necessarily applies to all possible worlds and therefore to all possible appearances. So even though the reasoner only experiences its truth momentarily, he is nevertheless able to see in that very moment that it cannot be falsified anywhere in the Universe. He has grasped a universal truth in a momentary flash of insight.

It should also be noted that the conclusion that "everything is an appearance", as articulated in this chapter, is built upon a whole series of truths which ultimately rest on the core truth that all things are finite and caused. As such, both the conclusion and the core truth live and die together. One cannot use a logical conclusion to falsify one of its own premises, at least not without falsifying the conclusion itself. Thus, to the degree that "everything is an appearance" is correct, to that very same degree "all things are finite and caused" is also correct, and vice versa.

Logical truths and logical falsehoods are distinct entities which come into being when

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the causal circumstances are ripe. Although they are both appearances, they are as different to one another as rocks are to the emotions or smell is to hearing. When people reason correctly, they experience the appearance of logical truths, and when they do not reason correctly, they experience falsehoods instead. It is as simple as that.

This relates to the more general point that while both the enlightened sage and the ordinary person exist purely in the realm of appearances, they do not experience the same kind of world. The former lives in a realm of truthful appearances, as it were, while the other one does not. Because the sage has eliminated all delusion from his mind and sees things truly, the appearances that he experiences are stripped of all the hallucinations and distortions that ordinary people project onto their experiences.

Take the perception of objective reality, for example. Both the sage and the ordinary person might, in a given moment, experience the appearance that the physical world is objectively real. But whereas the sage automatically realizes that it is nothing more than an appearance of the moment and can see that it has fundamentally nothing to do with Ultimate Reality, the ordinary person invariably loses his mind to the appearance and thereby becomes trapped in an illusion. Once this happens, a whole series of further delusions are triggered. Fears and anxieties begin to arise from his belief that the things contained within the illusion are real and potentially pose a threat. This then motivates him to want to devise a whole host of physical and mental strategies in order to deal with these threats. And thus, before you know it, he is fully absorbed in the task of building elaborate mental fortresses in which to hide and whatever connection he previously had to the sage's existence has well and truly been severed.

Sinking Back into this World

The attentive reader will note that we have almost come full circle in our investigation, where things that were initially negated are reaffirmed once more. There is a famous story in Zen which goes something like this:

When I was a student starting out on the path, I saw that trees were trees and mountains were mountains. After a little while, I

began to see that trees weren't really trees and mountains weren't really mountains. But now that I have reached the end of the path, I see that trees are indeed trees and mountains are indeed mountains.

Although, on the surface, it might seem that the student in this story made no progress at all and simply went back to his original position, in reality his vision has been radically altered. The trees and mountains which he sees at the end of his quest, and which he affirms to be real, are vastly different to the trees and mountains that ordinary people see. They are trees and mountains stripped of all the false assumptions and beliefs that ordinary people habitually project onto them. The enlightened person affirms their reality in the light of what is ultimately real and sees directly into their nature, which is light years away from ordinary perception.

One of the major differences between the enlightened sage and the ordinary person is that the sage no longer surrounds himself with a plethora of useless abstractions and therefore no longer exists in a state of confusion. Because these unnecessary abstractions have vanished, he is able to experience God without any effort at all. He no longer has to take any mental steps in order to bring God into consciousness, for already sees God in everything that he experiences. His mind has become infinitely simple, like an uncarved block, no longer needing to engage in the intellectual complexities that are involved in piercing delusion. In a very real sense, he has gone beyond the intellect and rests effortlessly in his true nature.

He does not give up intellectualizing entirely, though. Even though he no longer has a use for it as far as own understanding is concerned, he still employs it in the task of trying to help others become enlightened. And since the first step towards enlightenment always involves the intellectual process of dismantling delusion, the sage, in his helping of others, often gives the appearance of being an intellectual. This, however, is an illusion.

As Chuang Tzu stated so beautifully:

Sages ramble in the vacancy of untroubled ease, find their food in the fields of indifference, and stand in the gardens which they had not borrowed.

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Just as Nature Herself is as aimless as the breeze which sweeps through the trees on a hot summer's day, the sage flows along without any fundamental concerns or purpose. And yet, paradoxically, he is always very purposeful in his behaviour. Being purposeful is natural for free humans with conscious minds, and thus, in the uninhibited flow of his fundamental aimlessness, the sage has no reason to avoid having a purpose. He no longer experiences the kinds of attachments and fears which inhibit being purposeful. He is entirely free to focus his mind on shaping the future.

The ordinary person is just as much steeped in the fundamental aimlessness of Nature as the enlightened sage is, as are animals and trees. Yet that does not stop them from behaving with purpose. But whereas the ordinary person tailors his purposes around his attachment to self-existence, the sage tailors them around the promotion of wisdom. The many long years that he has spent striving to become wise have instilled in him a natural propensity to value wisdom. He does not value it egotistically or emotionally, of course, and he ultimately does not care whether he succeeds or fails in the task of promoting wisdom, but nonetheless his whole being is structured around this very purpose. It is as natural for him to value wisdom as it is for birds to value the search for prey, and for trees to value the presence of sunlight. He can no more stop valuing wisdom than he can undo all the spiritual progress he has made. It is now part of his nature.

Conclusion to Part One

The reader who has come this far, and has thoroughly understood each step of the analysis along the way, is now in a position to make his own personal breakthrough into ultimate understanding. Unfortunately, I cannot help the reader take this final step. It is something he has to do on his own. He has, courtesy of these chapters, all the material he needs at his fingertips. The next step is for him to meditate on it, push the logical implications of it as far as they can go, and make the final connections in his own mind that will lead to his enlightenment.

Although I cannot help anyone take this last step, what I can do is point out some of the common pitfalls that the student is likely

to encounter at this stage. This will help him avoid going down blind alleys and keep his mind pointed in the right direction.

Perhaps the most common pitfall is falling into the trap of mistaking a momentary appearance for the Ultimate Truth. For example, a person might reason his way to the point where he intellectually understands the formlessness of the Totality and the emptiness of all things, but nevertheless fails to realize that his understanding and mental picture of these truths is also nothing more than a momentary appearance and ultimately empty as well.

A sure sign this is occurring is when a person experiences doubts or conflicts in his understanding of emptiness. The mental picture of emptiness that he has mistakenly affirmed as constituting *the* ultimate truth in one moment suddenly seems to conflict with the sheer reality of the physical world that he experiences in the next. In his mind, two competing ultimate realities have been created and he cannot reconcile them. And since, understandably, he finds it difficult to doubt the reality of the physical world, he ends up doubting the reality of emptiness.

What has happened here is that he has lost sight of the fact that neither appearance is ultimately real. He has forgotten that Reality is entirely formless and cannot be captured by mental pictures at all. In other words, he has been taken in by an illusion.

When it comes to comprehending Reality, there is ultimately nothing to affirm or deny. To affirm something is to fall into the delusion that a particular appearance is ultimate reality; to deny a particular appearance is to fall into the delusion that Reality has a particular form. Thus, part of the process of becoming enlightened is learning how to put an end to this mentality of affirmation and denial, which means recognizing and accepting that Reality is essentially ungraspable. Reality is simply what it is in any given moment. It cannot be captured or got hold of in any way. The moment you try to do that, you lose it. All that you will be left with is a useless frozen image, a kind of mental corpse, completely oblivious to the fact that Reality has since moved on.

The path to enlightenment is simply one of halting deluded mental habits. Because Reality is the totality of all there is, we are already

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fully immersed in it. So there is no "place" in particular where we have to go, either physically or mentally, in order to experience it. All that needs to be done is to halt the habitual projection of false assumptions upon what is experienced. And as I have argued throughout these chapters, this can really only be done by intellectually understanding the formlessness of Reality and the emptiness of all things.

The better your understanding of formlessness and emptiness is, the fewer deluded mental habits you will have, and vice versa. The two always go together. It is by constantly deepening one's understanding of Reality that allows one to shed one's deluded habits of thought.

Another common pitfall, which is related to the one just described, is the mistaken belief that the physical world is a dream of some sort, a kind of insubstantial realm which pales into significance against a higher reality. This too involves the delusion of mistaking an appearance for Ultimate Reality. Although there are some similarities between wakeful life and the dream state, the two cannot be equated. The differences between them in terms of order, continuity and solidness are too large to ignore. Sometimes, the enlightened sage might say, for the purposes of illustrating the point that everything is an illusion of the moment, that the physical world is *like* a dream, but this is a long way short of saying that it *is* a dream.

Objects are never anything other than what they appear to be. When I perceive a chair, for example, the sheer physicalness of the chair is very real, even though it remains true that it is only an appearance. The chair does not present the appearance of being insubstantial or non-physical, so we should not pretend that it does. Trying to somehow change our perception of it so that it resembles a dream-like object is unnecessary and constitutes a form of madness. Everything about the chair speaks loud and clear that it is a solid three-dimensional object and we have no choice but to accept the reality of this. Even though the chair is nothing more than an illusion of the moment, it doesn't change the fact that during the time it is being perceived its physicalness is very real.

Another potential pitfall is the belief that enlightenment involves a mystical experience

of some kind. Even though I often use the word "God", it should not be thought that I am talking about a religious or mystical entity. To me, God simply means Ultimate Reality. Apart from the fact that Ultimate Reality is timeless and responsible for the existence of all things, it has no religious or mystical connotations at all. Quite the contrary, it is completely natural and down-to-earth. It is as down-to-earth as the very earth itself. As such, people with a religious inclination will find little comfort or inspiration in my words.

The sheer formlessness of Reality dictates that there is no God at all - personal, or mystical, or otherwise. Any God that is perceived to exist, either inwardly or out in the physical world, will always remain in the realm of appearances, and thus will never be anything more than an illusion of the moment. The same is true of the mystical experience itself.

If the reader wants to comprehend the nature of Reality, then he has to abandon the belief that it can be captured by *any* particular appearance. Even if a particular appearance seems profoundly spiritual, it still needs to be abandoned. "Neti, neti,", as some of the wiser Hindus used to say - not this, not this. Reality cannot be straightjacketed in any way. Any attempt to straightjacket it, in whatever conceptual framework, religious or otherwise, indicates a gross misunderstanding of its nature. Reality is not a spiritual, physical, or mentalistic entity. It is beyond all these things. It has no nature.

Another potential pitfall is the experience of anxiety and fear which can afflict those who are close to being enlightened, and which can sometimes be quite paralyzing. A common example is the fear that one is about to lose one's mind to a kind of void and that, if one goes any further into it, the possibility of returning to normal consciousness could disappear.

This is a fear which is created partly created by delusion and partly by the reality of the situation. As far as the latter is concerned, if the person approaching enlightenment still has a fairly strong attachment to the everyday world of ignorance, then fear can arise when he recognizes that his mentality is beginning to permanently change and he may never be able to go back. This is a perfectly natural reaction, which is probably best treated by

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slowing down one's intellectual development towards enlightenment and attending instead to the attachment that one still has for the deluded life. Perhaps he needs to step back into the world of ignorance for a while and investigate what he still finds so attractive about it. Then, at a later date, when he believes he is less attached to things, he can make another run for enlightenment.

Fear can also arise from a deluded understanding of Reality. If a person reasons his way to a point where he has a good, but not

perfect, understanding of formlessness and emptiness, he can easily misinterpret it to be a kind of empty void. Again, this is just another case of mistaking a particular appearance for ultimate reality. He has wrongly associated voidness or nothingness with Truth and thus falls into the trap of thinking that if he goes any further he will lose his mind. In the end, this is something which can only be overcome by perfecting one's intellectual understanding.¹⁶

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ESSAYS ON ILLOGIC AND UNREASON

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"Postmodernism and New Age Unreason"

By George Englebretsen *

In Book Gamma of *Metaphysics*, Aristotle considers the possibility that one might deny the universal logical constraints on rational discourse. In particular, he is concerned with those who might deny the law of noncontradiction ("A statement and its negation cannot both be true at the same time"). His conclusion is that such a speaker could not be counted on to say what he or she means (or mean what is said). And his advice to us is not to attempt conversation with such people.

Postmodern thinkers claim to have broken the fetters of logic (*inter alia*) that have characterized the modern notion of rational discourse. The result, it is claimed, is a new freedom of communication. Rationally, in the sense of allegiance to universal logical constraints, is no longer the only, or even major, "communicative virtue." Social, psychological, political, historical considerations must all take precedence over logic. Judging the rational success of a piece of discourse (or "text") is now a matter to be dealt with by social scientists and literary critics rather than by logicians (the ones in whom moderns and premoderns had invested the task of defining rationality). Freed from the confines of logic, discourse can now become open, honest, sincere, politically sensitive, historically conditioned. Premoderns and moderns based their willingness to accept or reject a speaker's claim on their judgment of how well it seemed to fit the facts of the case and to what extent it was logically consistent with the speaker's other claims or assumptions. By contrast, postmoderns "play the believing game," accepting the speaker's claim according to the degree of sincerity the speaker exhibits. Truth and coherence are no longer allowed to bully us in our communicative efforts. Expertise and authority are no longer the possession of only an elite few. We all share expertise and authority equally. Communication, finally, is democratic. The premodern and modern informed and rational despots have been overthrown. We are *all* informed; we are *all* rational.

As a consequence of this newfound communicative democracy, none of us is in a privileged position relative to another when it comes to imparting knowledge and understanding. Anyone can teach anything to anyone else. Thus, no sin is greater in these postmodern times than the sin of "sub-dialogic discourse," i.e., monologue (lecturing, instructing, etc.) or null discourse (silence, closing conversation). As that guru of American post-

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modernism, Richard Rorty, has said, our only task is to "keep the conversation going." Aristotle's refusal even to converse with those who would reject the constraints of logic might well be considered now as Adam's Fall with respect to the "ethics of conversation."

So there is no truth. Or, to be fair, there is no Truth.

There are lots of little truths, all of which are relative to the social, psychological, historical, political, etc., contexts of their utterances. Consequently, there can be no disagreement. A says "X" while B says "Not X." But by postmodern lights they do not contradict one another. (Indeed, today Whitman could not even contradict himself!) A says what she says as a woman, or as an oriental, or as an unemployed person, or as a mother, and so on and so on. B says what he says as a male, or as an Hispanic, or as an artist, and so on and so on. One man's (or woman's) "X" is another's "Not X," depending on who (= where, when, what gender, race, age, etc.) they are.

A new age of communicative democracy has now dawned, so the cant goes. And this new age has helped foster the New Age. Now there is a strong temptation to simply ignore nonsense, unreason, irrationality. The rationalist often, and understandably, wants to say that those who live in ignorance deserve the consequences. But the simple fact is that all of us suffer the consequences of willful stupidity. When reason is under attack, as it certainly is today, there are many victims. In particular, science and education are compromised, contorted, denigrated, denied. And when the war against reason is backed by a large cadre of articulate sophists (e.g., the postmodern philosophers and literary critics) the results are even more insidious. Postmoderns conjure a vision of science, viewed as "no more than the handmaiden of technology," according to Rorty, which is virtually evil itself. Science, from this point of view, is to blame for most of today's economic, environmental, and medical ills. Antiscience, pseudoscience, and literature constitute a new trivium. The latter is the "presiding discipline" of postmodern culture. Education, at all levels, is seen as contributing to the advance of this evil science. Moreover, the whole idea of education as it has been practiced since the Enlightenment is rejected on moral grounds. There can be no separation of teacher (master) and student (slave) when there are no universal standards of truth.

Postmoderns are fond of their universal tolerance of all ideas. After all, by postmodern lights all ideas are equal (ie, equally true). My idea that the reason Clinton is having political troubles is because he committed a series of hurtful acts during one of his previous lives and your idea that his troubles are due to a complex array of personal and political factors are on a par with each other. Each deserves the same consideration. Each is to be tolerated. The irony here is that this universal tolerance for ideas (reasonable and unreasonable alike) is coupled with a disturbing intolerance for

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people. The philosophy that sees only "local" truths rather than universal truths not only repudiates science (the attempt to know the truth), but divides people according to their locality, according to who, where, when, what color, gender, etc., they are. The natural result of such division is an intolerance that, in the long run at least, tends to manifest itself in racism, nationalism, sexism, and the like. When my truth and your truth are different depending on the differences between us, then the differences between us cannot be ignored - they matter too much.

If a new Dark Age is about to descend upon us, as many believe, it will be the result of a variety of factors (just as with the last Dark Age). But surely one important factor will be the kind of thinking advocated by postmoderns and New Agers, the kind of thinking that scorns and abjures reason. If we are to keep away the darkness of ignorance and intolerance, philosophers, scientists, and educators who honor the universal benefits of modern science, liberal education, and rational discourse must cast light on today's advocates of nonsense wherever they are found. For, as Goethe said, humans fear reason, but they ought to fear stupidity - for reason can be hard, but stupidity can be fatal.

"Intolerable Level of Doublethink"

By Michael James^{*}

For a few decades after World War II, intelligent undergraduates read George Orwell's novels *Animal Farm* and *Nineteen Eighty-Four* and thus became immunised against the totalitarian thought control exercised by the Nazis and the communists. But since serious novel reading has fallen out of favour among undergraduates, what Orwell called "newspeak" has returned, notoriously, in the form of politically correct language. However, the re-emergence of another feature of totalitarian thought that Orwell identified has received less attention. This is "doublethink" - the ability to subscribe simultaneously to contradictory beliefs.

In *Nineteen Eighty-Four*, some of the ruling party's slogans - War is Peace, Freedom is Slavery - were pure doublethink. Much fashionable moral thinking is equally, if less obviously, characterised by contradiction. Take the dispute about the resignation of Victoria's Director of Public Prosecutions. Bernard Bongiorno, in 1994. The issue, we are told, concerns the "independence" of the judiciary. Yet when male judges make an apparently sexist or otherwise politically incorrect remark, we hear nothing about his independence but much about the need to "re-educate" him.

We are told that Australia is a successful, tolerant, multi-cultural society - but we are also told that racial vilification is so serious in Australia that

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we need new laws to combat it. We are supposed to be completely unconscious of gender and ethnicity in the way we deal with people, but also hyper-conscious of them in the pursuit of "balance" and "diversity". Support for individual property rights is generally dismissed as part of the ideological baggage of economic rationalism - but not when the intellectual property rights of artists are at stake.

Foreign investment is frowned upon as reducing Australia's sovereignty, yet reducing that sovereignty by adherence to international treaties on the environment, human rights and the labour market is welcomed. Moreover, opposition to foreign investment - an acceptable form of xenophobia - contradicts opposition to racism and support for multiculturalism.

We subscribe to sociological and psychological doctrines that teach us that our behaviour is caused by factors outside our control, so we cannot be held responsible for what we do, but that never stops us looking for people to blame when things go wrong.

But the biggest modern contradiction is that between cultural relativism and political correctness. Modern moral thought is strongly influenced by the doctrine that different moral beliefs are equally valid by reference to the different cultures to which they belong. But modern moral thought is equally dominated by references to absolute and intolerable evils like sexism, racism and elitism, and absolute goods like compassion.

Belief in relativism is often thought to lead to the conclusion that, as no moral belief has absolute validity, we should be "tolerant" of cultural differences. But if it's true that moral values are relative, then tolerance itself must be a relative value with no absolute validity. It's just as logical to argue, as the Nazis did, that as morality has no absolute foundation, there can be no valid barrier to the unrestrained exercise of power: might is right.

How to explain the modern tendency towards doublethink? It seems to serve political cynicism and opportunism, since it means that, whatever your opponents might say, you always have a way of scoring points against them. But many people probably sincerely believe both sides of many contradictions. Although they doubt that moral beliefs have secure foundations, they find it impossible to live without such beliefs. After all, we recognise people who have no moral values as psychopaths.

A common response to modern moral confusion is to blame the decline of religion, which no doubt has weakened the hold of traditional morality. But it is a mistake to think that morality, to be valid, must rest on unquestionable foundations.

Another view of morality sees it as consisting of conventions or rules of conduct that have evolved to make social co-operation possible. Perhaps we cannot prove that the rule of keeping promises is absolutely morally right but we know that if we break it then the benefits we all receive from society are much reduced. This conservative notion of morality is relativist

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in that it recognises that different conventions suit different societies, but it's also true that most societies share some basic, necessary rules, like truth telling and rights to property.

The trouble is that, for many people, good behaviour is not enough; they want morality to do the job that religion used to do, by teaching them how to save their souls. Nowadays, we are encouraged to judge people's moral credentials in terms of how "concerned" and "caring" they are rather than whether they can be relied on to fulfil their humble duties. But professions of contempt for "mere" rules and conventions, and sentimental emphasis on good intentions and motives rather than actual conduct and outcomes, can mask a lot of moral vanity and fecklessness.

Doublethink in public debate is a reflection of the moral confusions and doubts that afflict modern Western society. Exposing it is the first step towards bringing people back into contact with their own true values.

The widespread support for tolerance - as an absolute, not relative, value - suggests that we are, after all, creatures of Western civilisation which, unlike any other civilisation, offers a secure place for people who don't spring from it. But if tolerance is to have any value, there must be limits to it, otherwise it becomes mere nihilism, the absence of any values.

Trying to agree where those limits should be set could be more productive than lurching, as we do now, from indiscriminate tolerance to intolerant, paranoid political correctness, getting nowhere.¹⁷

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MALE AND FEMALE PSYCHOLOGY

WOMAN: AN EXPOSITION FOR THE ADVANCED MIND (1993)

By David Quinn
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"An Exposition for the Advanced Mind by David Quinn is a detailed investigation into the psychology of the sexes."

- Kevin Solway

INTRODUCTION

"Someone took a youth to a sage and said: 'Look, he is being corrupted by women.' The sage shook his head and smiled. "It is men," said he, 'that corrupt women; and all the failings of women should be atoned and improved in men. For it is man who creates for himself the image of woman, and woman forms herself according to this image.'

"'You are too kindhearted about women,' said one of those present; 'you do not know them.' The sage replied: 'Will is the manner of men; willingness that of women. That is the law of the sexes - truly, a hard law for women. All of humanity is innocent of its existence; but women are doubly innocent. Who could have oil and kindness enough for them?'

"'Damn oil! Damn kindness!' Someone else shouted out of the crowd; 'women need to be educated better!' - 'Men need to be educated better,' said the sage and beckoned to the youth to follow him. - The youth, however, did not follow him." [Nietzsche, 1882]

Of all the myriad creations of Nature, there can be none more fascinating than woman. Beautiful, mysterious, charming, warm, sensual, childlike - one could spend an eternity listing the most sublime adjectives and yet still fail to do justice to her womanhood. There are even moments when she seems on the brink of infinite glory. Without any warning, she can all of a sudden appear so angelic that it would not surprise one in the least if she were to, at the very next moment, disappear into Heaven itself.

Rare is the person oblivious to her powers. She casts her spell on men and women alike. The whole of human history shapes itself around her, much as everyday things around us shape themselves around the earth's gravitational forces. Woman is the centre of all society. She is the glue which keeps it all together.

But exactly what is she? Where does her power come from? What lies at the core of her being? Is she really more "spiritual" than man? More divine? Does she possess wisdom? Is she really worthy of the tremendous respect we all give her? What is she?

If I am to answer these questions, then I must look at her with an honest and open mind. I must examine her every feature with the same meticu-

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lousness a scientist applies when studying his object of interest. I must carefully probe my own mind to uncover all its movements in relation to woman and not let emotion place it under her spell.

I admit this is not easy. Woman is simply too pleasurable an entity to want to destroy, and serious thinking destroys everything it touches. O, woe is the person who thinks! Nowhere can he find refuge. Women and men flee him incessantly. Suffering upon suffering afflicts him, all of which he bears alone. Such is the price for pure clear thought. Wisdom is not for everyone.

I present woman here in a very different light to the accepted dogma. It is woman naked, as it were, stripped of her bright colours and finery. It is a more truthful view *precisely because* it is woman without her finery. Is she allowed to protest against such scrutiny? She will, of course - for she only welcomes those truths which overlook her.

Without a shadow of a doubt, these essays will be misunderstood by all but a few rare individuals. I have no illusions here. History does not treat kindly those who are honest in their dealings with woman. To most, these essays will constitute sure proof that there is something horribly wrong with my nature. In anticipation of this, let it be known that there is not the slightest trace of misogyny in me.

I offer these essays as a guide to those who wish to be free of woman in their attempt to live the philosophic life. Woman is a plethora of contradictions, an infinity of finitudes, which must be understood if one is to succeed in relinquishing the ego. For the study of woman (and man) is really the study of the ego and how it manifests in the world.

This work is *not* a scientific or philosophical thesis aimed at converting all and sundry with irrefutable evidence. It is written only for those few individuals who have cultivated a serious interest in ultimate truth. Everyone else are advised to read no further. But it will be these few precious individuals, male or female, who upon reading these lines will clasp their hands with a joy of having met a long-lost friend. Yes, it is to you I write, my brothers! My thoughts are with you - always.

WHY DISSECT WOMEN?

The overwhelming impression I receive, whenever observing the sexes, is that of the tremendous *gulf* between men and women. And this, I assure you, is despite much endeavour on my part to falsify the impression. I have gone into this issue with extreme thoroughness, exploring every possible opinion on the matter from the extremes of feminism on the one hand to those of traditional chauvinism on the other, only to find it confirmed over and over again. Try as I might to open myself to the possibility that it is all illusion - that men and women are at bottom the same or at least the differences are so small as to pale into insignificance when compared to the glo-

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rious oneness of our humanity - try as I might, I inevitably fail. The differences are simply too awesome.

The only characteristic men and women share is the desire for happiness. Some would say that this clearly indicates that the sexes *are* fundamentally the same, due to the fact that the desire for happiness forms the very core of the ego and drives all human action. This may be true, but it is not particularly useful. For the sexes chase their happiness in vastly different ways, powered by vastly different psychologies, values, and world-views with little overlap between them.

It is obvious that if two individuals are not the same but are in fact different, then they will have different abilities. One will be better at certain tasks than the other and vice versa. In the same way, there are areas of life in which men are far more capable than women, and vice versa. In general, men are good at conceiving long-term goals of genuine significance and possess the necessary characteristics to bring them to fruition. Women, on the other hand, live and breathe in the topsy-turvy world of the emotions, and become experts therein.

When it comes to spirituality, the differences are acute. The average man is far closer to wisdom than even the most gifted of women. The understanding of ultimate reality, I tell you, is no small matter. To attain it requires the masculine attributes of *absolute purpose*, of courage and rationality, of single-minded persistence, constancy under pressure, and a sense of destiny. I assure you that not one aspect of femininity is even remotely suited to the task.

The most noticeable quality of woman is her complete lack of feeling for what is ultimate. Mention the word "Truth" to a woman and she will simply stare at you as if you were an alien from another planet. Her feminine upbringing has long ago closed her mind to such a possibility. Her truths pertain solely to the world of emotions. If she were fortunate enough ever to catch a glimpse of what it means to be truthful, she would immediately brand it the most inhuman of all things. And she would be right.

If one is going to transcend all things, then one must renounce all things. This is easy enough to understand; the difficulty lies in actually doing it. It requires a tremendous faith in reason to be able to renounce everything in the world - including things like love and happiness and security - purely for an abstract principle such as truth. Can you honestly conceive of a woman living for truth? I tell you, she is completely oblivious to even the very notion of truth, let alone the importance of pursuing it.

But what of men? Are they any better? Sad to say, most men lead mediocre lives and as such are no better than women. Nevertheless, it remains true that men as a whole are much nearer to the ideal than women. Whereas it will always be the case that a small proportion of men will have

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potential for wisdom, there is barely a single woman who can claim even this.

The true test of a person's spirituality is his relationship to woman - or, I should say, his *lack* of relationship to woman. If he has anything to do with her at all, it is only to denounce her. He speaks openly against the feminine - that is, he speaks against everything humanity values. And why? His love of truth demands it. It is called teaching the world about God.

When I use the terms "man" and "woman", I refer first and foremost to the masculine and feminine minds. Men generally possess masculine minds and women generally possess feminine minds. It is a generalisation, yes, and I am open to the possibility that there could be exceptions, but I think that the exceptions are *in reality* so rare that the generalisation can be thought of as a solid truth. The female, especially, embodies the feminine to a very high degree and so I have no qualms about interchanging the terms "woman" and "feminine mind" freely.

I am fully aware that this type of thinking clashes with the ethos of our times. Our age no longer believes in cut and dried truths. It assumes things are too complex for most generalizations to work and our knowledge too limited to establish anything of certainty. While this is perfectly true in most worldly issues, wherein the finite mind has to cope with an infinite number of factors, it nevertheless breaks down in matters of the spirit.

As far as wisdom is concerned, *everything* is black and white. For example, a person either understands ultimate reality or he does not. He either has an ego or he does not. He either has potential for spirituality or he does not. I put it to you that *everything* a woman does obstructs the growth of wisdom. This is no exaggeration. Truth and femininity are poles apart with an infinite space between them. For a woman to cast her gaze in the direction of truth requires her to turn away from everything that is womanly, and this is impossible for her. She cannot even conceive of doing it.

This is a harsh fact for women to face, especially for those few who have within themselves the genuine seeds of idealism. Nature has dealt a hard blow to the weaker sex. She has discriminated unfairly against women and there seems to be nothing at present we can do about it. By all accounts, women are destined to remain the happy, charming, mindless creatures they are.

THE GREAT DISCRIMINATION

Genetics and culture combine powerfully to restrict a female's ability to achieve greatness. Although feminists like to think otherwise, our evolution as a species has demanded that woman play a far different and lesser role than man. At the same time, her role was just as vital to our species' survival.

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One of the crucial developments in our evolution was the formation of the tribe. It enabled our ancestors to deal effectively with the many hazards of an everchanging environment. We were not a physically strong species, but we were cunning, intelligent, and could work together to achieve our ends.

Indeed, as individuals we submerged ourselves to form integral parts of this larger entity. The tribe can be likened to an organism unto itself, operating as a unit under the same laws as any biological organism trying to survive. The individual human being, as a constituent part of the tribe, depended for his survival on the survival of the tribe.

Within the tribe, the parts specialized into various functions. In particular, the sexual roles divided neatly apart. Men evolved to be the principal defenders of the tribe. They also hunted game and attacked other tribes when necessary. Women's role, on the other hand, was to rear the children, gather and prepare foodstuffs, and generally supervise domestic affairs. Both roles were necessary for the tribe's survival, and both complimented each other to this end.

If the tribe is to perform its function, namely to survive, then it must act as a cohesive unit. Any clumsiness here would be fatal. This cohesiveness evolved as the emotional capabilities of the individual evolved. Emotional cohesion between individuals to form a functional unit had the combined effect of preserving stability and increasing the flexibility of the tribe. Indeed, it was central to our excellent ability to adapt to changing conditions.

But the ballast of the whole process, one which lies at the heart of the tribe's strength and cohesion, is the differentiation of man and woman into separate psychological entities and the resultant emotional interplay between them.

The males, through their inquisitiveness, courage, and rationality, open up the possibilities of great change, but it is woman who ensures that all change be kept to a minimum and that which she does allow be kept firmly towards the "common good". Man is by nature wild and adventurous. In him lie the possibilities of great creativity, but also the possibilities of great havoc and discord within the tribe. Hence, woman evolved with the power needed to restrain him.

Women often complain bitterly about the dreaded "patriarchal society" and their oppression under it, but I cannot believe that they are completely ignorant of the vast power they actually possess in society. Indeed, they play an enormous role in the historical process. The role of woman is not only one of reproduction and the rearing of offspring. Equally important is the *emotional power* the females possess over the males. Women are the preservers of the social organism, and the men are tools to this end. Thus history is as much a woman's story, even though it is true that as an individual she was very much out of the limelight.

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Let us be quite clear here. Woman's emotional power over man does not come from the individual woman herself, but from the social fiction she embodies - WOMAN! It is this abstract, ethereal entity which we all worship, not the bags of blood and guts themselves. Of course, one look at the modern specimen with its lipstick, earrings, dresses and bubbly personalities is enough to make this statement seem unnecessary.

WOMAN is a cultural fiction to which all females are drawn, yet it is difficult to state exactly what it is. It appears intangible and out of this world, yet everybody knows its existence and feels its power. It fuses together into one seamless package the elements of purity, authority, other-worldliness, innocence, delicacy, erotica, playfulness, mystery, excitement, and power - and yet it transcends all these elements to form a vague yet potent something-or-other. Its effect is to transfix men and women alike, causing them to believe it the very heart and soul of life itself.

WOMAN is what humanity values most, for in it lie the greatest emotional happiness and comfort. It provides the irresistible illusion of purity and rock-like security. Above all, it promises, or seems to promise, refuge in which humans can attain what they believe to be the highest good - the freedom from all conscience. It is no wonder then that all human purpose, though it be multifarious in appearance, is constantly directed towards it. In truth, humanity stands united under the banner of WOMAN, and the person who rejects WOMAN faces rejection by humanity.

The biological females of our species embody WOMAN to a high degree, while the males are left out in the cold. Look carefully into this and you will uncover the essence of all male and female psychology. Women, to the degree they conform to WOMAN, need not do anything at all. They are secure and passive. They need not think, struggle, strive, and despair after this profound psychological peace. But for men it is a matter of life or death!

It is for this reason that the woman's mind is highly undeveloped compared with the man's. For no matter where she is or what she is doing in the world, a woman knows first and foremost that she is in fact - *a woman*. She lives and breathes in the knowledge that her prime asset in life lies precisely in her being this magical creature. Anything else is almost superfluous, a luxury, an added bonus to an otherwise perfect state of affairs.

Man, on the other hand, is completely bereft of such a magnificent power. He must fend for himself, relying upon his wits to etch his way in the world. Thus, out of necessity, man is continually looking at the broader picture, assessing the implications of each situation, thinking out the consequences of his actions, developing a consistent philosophy, and reflecting

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upon what is actually true. Out of his deluded struggle for acceptance into WOMAN, the priceless treasure of *conscience* is born. Though he begins by seeking WOMAN, he ends by rejecting HER, and it is here that his relationship to Truth begins.

LOOKING BENEATH HER MAKE-UP

It is necessary to dispel a few myths about woman. She is wonderful at giving the appearance of possessing qualities she does not in fact have. Many a man has lost his soul to her, only to find later, when it too late, that he had been duped. The illusion is incredibly powerful and requires the utmost sincerity of purpose to see completely through it.

Just observing the way women present themselves is enough to convince one that something's afoot. Their otherworldliness positively reeks out of the light frilly dresses, the lipstick and eyeshadow, the diamonds and ornaments, the flowing movements, the happiness on tap. They seem to have no place in Nature's realm of blood and guts and faeces. The closest they come to tangibility is by way of abstraction - thought-stuff is what they are made of and nothing more. Yet how on earth did the relentless unforgiving process of natural selection produce such daintiness?

It was the males who formed a buffer between the females and the dangerous world outside. It was their role to deal with the life threatening situations that regularly cropped up. So while men evolved the necessary courage and strength to succeed in this role, the females were left free to develop the delicate charms of femininity.

The tribe, and later, civilization, became islands of security, relatively free of the forces of natural selection. Female evolution went off at a tangent thereby; she became weaker, more fragile, less equipped to deal with physical threats. At the same time, she evolved a more subtle kind of power, one whose evolutionary purpose was to enchant man and place him under her power.

And to this very day, woman continues to weave her magic spell in the safety of her cocoon. Man provides her with this cocoon because he loves her so, and a woman instinctively knows that it is her primary task in life to preserve this state of affairs by ensuring he remains satisfied with her. That is, she must remain *feminine*.

Now, femininity is not something which springs spontaneously into existence with the birth of a female. No, it is the result of long years of training in which the female must shed vast tracts of her mind in order to be able to submit, defer, acquiesce, giggle, flirt, cajole, stroke, pamper – and remain happy about the whole thing. What else can this be called but a long drawn out labotomy in which the mind dies a slow death? One can only feel for those few spirited females who must go through torture in this process.

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What little there is left of her mind must be employed with great cunning. Her feminine skills must be used discriminately to ensure maximum reward, for she has little else to call upon should they fail. Her years as a teenager are ones of constant endeavour in the perfecting of this art. Appearances, gossip, and boys are the lifeblood of her existence. It is vital she thoroughly learn the art of influencing the male world to her own ends. Failure here can only mean one thing: to endure the most horrible of all punishments - that of being unwanted.

Seduction forms the frontline of her being. With skill and confidence it can prove a most effective weapon. Yet it is fragile, and works only in a narrow range of conditions. Woman needs a role and a stage in order to function, and so it is lucky for her that *theatre* actually rules the world and there is little else in our culture apart from seduction.

Outside of these necessary conditions, the bubble of woman is easily burst. Yet, paradoxically, she is always infinitely secure. She possesses an impregnable line of defense which can be called upon at any time, under any circumstance: that of caving-in completely. By thrusting her mind into the chaos of her emotions she can escape into a realm in which nothing exists. Deep in her heart, woman knows this; indeed, it almost seems a source of inspiration to her. "Smug" is the adjective that first comes to mind when one observes woman, albeit the it is a smugness born of unconsciousness rather than arrogance. The most determined of feminists and the most pathetic of waifs are both equally - smug.

Behind the glitter and dazzle of woman lies an emptiness which goes nowhere. The great skill of woman - her art *par excellence!* - is her ability to point beyond herself. All her movements suggest a source hidden deep within her. Man looks and looks - but finds nothing. He exclaims, "Woman is a mystery!" And no wonder! Nothing exists there to be found! Woman is purely the superficial, whose superficiality so skilfully persuades to the contrary. For she has no depth - there is not one bit, not one tiniest fraction, not even one slither of this fraction of anything other than the superficial.

Her powers of deception here ultimately originate in her not actually possessing a self, for woman is completely selfless. This is not the selflessness of the fully enlightened sage, but that of a child or an animal - that is, of a being who has not yet formed reflective consciousness to any significant degree. Having no self, she is able to respond spontaneously to her circumstances without the all the baggage that comes with *existing*. She never experiences the need to conform her actions to ethical principles, and this gives her a confidence and an inner glow that is looked upon enviously by men.

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Given the limited range of options open to her, and the necessity for success within them, it should be clear that the notion of woman being somehow less competitive and selfish than man is completely false. She is as every bit as egotistical as man, and her competitive nature would do any man proud. It is just that her egotism is shaped differently to man's. Indeed, part of her egotism consists precisely of giving the impression that she possesses little or no egotism.

A woman is continually locked into fierce struggle with other women. It is easy to be fooled into thinking otherwise, that women are above such petty activity, but if you look closely enough you will see it. Their one and only concern is *status*. Their one true happiness lies in being seen to be superior to other women.

Marriage, children, houses, looks, clothes, lovers, ornaments, wealth, politics, social and artistic activities - these are just some of the things she can call upon as visible signs of success in the great game of womanhood.

At the same time, she is always scrutinizing other women for the presence or absence of these same visible signs. When two women meet, embrace, smile and have a chat, you can be sure they spend their time in conversation secretly analyzing one another. The man perched on the other's arm is scrutinized for his looks and wealth; children are examined and compared as to whose is brighter, cleaner, happier; there is the crucial matter of clothes, hair, wrinkles, and fat - the list is endless. It all involves looking for a sign that the other woman might have something over her.

However, it is love which is dear to a woman's heart, and in love she has the security of *knowing* that her position occupies the highest rungs of femininity. In this rarified atmosphere, the world is transformed, she has transcended the game, and there is nothing above her. She no longer has any need to look out to the world and anxiously check her current standing. Instead, her whole being reeks of the knowledge of her own superiority.

Her lover is mostly unaware of these processes occurring in her mind. He is just flattered that a woman of her beauty and virtue is devoting herself to him. He wouldn't like to think he is little more than a tool for her feminine aims. Although she lavishes all her attention upon him and dotes on him constantly, never wearying of observing him in all kinds of intimate detail, her happiness ultimately lies not in him but in being in love itself. The man himself is of secondary importance, a means to a higher end.

Alas, the charm of love soon fades, and the woman is forced back into the dog-eat-dog world of womanhood. She cajoles her husband into making more money, obtaining new promotions, providing a better standard living, being a better father, and anything else she can think of to improve her status.

It would be easy to conclude from these writings that I regard women as single-minded scheming creatures who spend all their time conjuring up

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ways to improve their esteem in the world. Not at all. For this would be to endow them with masculine traits, which they do not in fact have. No, rather, their *entire being* is structured for the fulfillment of this aim. Their "schemes" are therefore inevitable and effortless. There is no need to suppose they are products of conscious activity. Women are as innocent and pure as children.

Because they are fully absorbed in the status game, women are very much prone to envy. The annals of psychology are littered with examples of her terrifying sense of injustice. Her morals and concerns are but tools for the status game, and if they prove a hindrance she will discard them as easily as she took them up in the first place - without batting an eyelash.

Woman is an habitual worrier. She feels that her world is continually on the verge of falling apart. Her hair tends to keep falling out from the desired shape. Her clothes always seem crooked, her house untidy, her children hungry. There are a thousand little things for her to attend to. Accordingly, she has an eye for detail that the man does not. And because her brain has to incorporate this continual flux of detail and process it into a manageable shape, the woman's mind generally thinks at a much faster rate than the man's. Behind her composure, her mind is alight with thousands of tiny flashes of thought. In contrast, the male mind entertains fewer thoughts that come through less quickly and less urgently, but are capable of *penetration* as a result.

Her skill, as woman, is in manipulating the countless details of existence to her own ends. She is an expert in subtlety. Tinkering and prodding, using an apparent minimum of effort, is her art. She specializes in the subtlest of facial expressions and bodily movements, and the shaded nuances of emotion underlying her speech - so subtle, so natural, so effective at manipulating others. Man, by comparison, is a clumsy and cloddish brute who attempts everything with a sledge-hammer.

Woman is brought up to exist in the world of human relationships. She tends to consider the non-human world as being utterly trivial. Man, however, is brought up to delve into science, engineering, philosophy, sports, and so on - all of which take him outside the human world and into the abstract realms of idealism, triumphs and conquests. Although he depends very much on the human world, part of him exists outside of it. Consequently, he is nearer the Truth.

Or to put it another way, woman is nearer to WOMAN. Her whole being moulds itself around it. And yet it is a fiction. WOMAN exists only within the human mind, albeit deeply so. When women dedicate their lives to success in the status game, what they are actually doing is preserving the existence of this all important fiction. This in turn preserves the vital conditions for the herd mentality to thrive unabated. While women mould them-

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selves around WOMAN, men wrap themselves around women. This is the human race in a nutshell.

It is a terrible thing to have to say it, and yet it must be said over and over again: there is no possibility of a woman ever coming to understand the Infinite. She simply lacks what it takes to attain it.

If, however, she were to be reborn as a man that would be another matter. In other words, if she could develop the masculine within herself and at the same time eliminate the feminine, then she has a chance. Then some good might actually come into the world.

But such devotion to reason inevitably leads one away from all that which is called human. This is difficult enough for a man, but for a woman it represents the worst nightmare imaginable.

In fact, both sexes hate truth more than they hate death itself. Just the very existence of men and women is proof enough that human evolution did not depend on thinking truthfully.

Our culture could be described as a process which converts the physical elements of nature into the many lies and dreams in which humans live and prosper. In this, the sexes work so well together. As a team, they excel in the noble art of avoiding reality altogether. Really, they can never thank each other enough.

A PSYCHOLOGICAL INTERLUDE

Whoever it was that said humans spend their lives attempting to crawl back to the womb was not too far from the truth. More accurately though, the ego is fundamentally motivated to find the supreme happiness and security of infancy and early childhood. The infant bliss - a timeless, aimless sea of joy - is perhaps felt most acutely between the time when the conceptual faculty becomes developed enough to give consciousness any meaning and the time when we begin to fully appreciate the terrifying vastness of the world we live in. Once driven out into the whirling chaos of the outside world, we rarely experience such dream-like bliss again.

Initially, the infant's attachment to the mother is primarily a physiological one based on familiar sounds, odours, and visual patterns. But as the child develops intellectually, and its awareness of the world increases, the infant begins to suffer the contrast between cold hard reality and the dream-like bliss of its former existence. The latter comes to be increasingly rekindled only through the mother's secure presence, which causes the infant to become increasingly attached to her. In the infant's eyes, the mother becomes a supreme, all-powerful God, the embodiment of all goodness and perfection.

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Through her, the infant/child can re-experience the heavenly realms of infancy and thus comes to view the mother as being the guardian of this realm. She is the "gatekeeper", as it were, the gate being the entrance to supreme happiness; a gate through which the young child may be able to enter, if it so pleases the mother.

This process forms the core and soul of the egotistical mind. It forms the basis of the thought-patterning and emotional make-up which will persist throughout life, and will express itself as the search for permanent happiness. It is indeed the essence of WOMAN.

As the child grows, the mind hardens under a storm of adult conceptions and it soon forgets the infant bliss it had once so loved. This leaves a strange void in the child's mind. Driven by hungry infantile emotions, the child will spend the rest of his life chasing something it knows not what.

He will necessarily come to see Nature as the enemy to be conquered and destroyed. An unflinching faith will spring forth in the belief that worldly skills and success will surely beat a path back to the heavens. Innocently accepting society for what it is not, the ego will throw itself into love, business, friendship and status in an effort to fulfill its hidden agenda. Or else it will be forced away into the fantasies of religion and mysticism, believing that its Holy Grail lies elsewhere, in some other world or dimension. Or else it will simply give up in cynicism and while away its time in the forgetfulness of chemicals, television, books, music and sex.

And so it goes on and on, and all the while Wisdom sits forgotten in the corner, waiting patiently for some madman to follow his reason and to experience the supreme truth of this world.

We have seen that the young child, be it male or female, comes to regard his mother as the supreme God, protector, and provider of eternal happiness. A point is reached, however, when the paths of the young male and female diverge and go their separate ways.

The male child gets rejected from his mother, as it were. He is made to realize that he cannot grow up to be a mother, but must become like that altogether shadowy and complex figure in the background, the father. Indeed, the mother herself encourages him in this, rewarding him if he performs the conventional "manly" acts. Thus, he is pushed firmly, gradually, further and further out into the cold, away from her warmth of old. A process gradual enough to continually reaffirm his addiction to her, yet strong enough to shatter forever his complete trust in woman.

He will never again be entirely comfortable in her presence. Even when in later life he becomes intimately involved with a woman, he remains uneasy - unless she continually displays her unflinching devotion to him. The

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smallest of signs that she is not wholeheartedly interested in him is enough to cause a man fear. Rejection is but a whisker away!

Now, it is at this tender age that the boy is expected to perform acts of independence. His uncertainty with regard to his mother leads him to value the male world more highly than her - it becomes a substitute mother, *a more certain mother*. Success and fame become her embrace, male comradeship her affection.

To put it another way, the young boy ceases to see his mother as being perfection, the gatekeeper to eternal happiness, but comes to regard this divinity as being somewhere else - somewhere out in the world. He is made to strive, conquer, and succeed in the world, to succeed enough to be deemed "worthy" by this hidden divinity. Perfection has rejected him - and he spends the rest of his life seeking its favour and acceptance.

At a very young age a boy comes to know the suffering of solitude. He learns to depend on himself, his mind, his wit, and his reason. He learns to introspect in an effort to understand what crime he has committed to deserve such a fate. *Perfection has rejected him!* Does this therefore mean he is evil? Or worse, *uninteresting*?

Little girls go through no such trauma - they are far too busy happily being mothers themselves. "Girls mature faster than boys", and they are brought up steadfast in the belief that they are perfect in their own purity.

The young girl also comes to associate the idea of perfection with mother. She too comes to see her mother as being the gatekeeper to eternal happiness. Realizing that she herself will become such an entity, the little girl begins to formulate an ideal based on the concept. She creates the Dream - the ideal of the perfect woman - to which she will even now begin to conform herself, only to develop it later into an earnest pursuit.

Here we can see an essential difference in the psychology of the two sexes. The female is brought up to believe that she herself will become the divine gatekeeper, whereas the male will see his task as one of conquering her. The female creates the image of the ideal woman, *after which* she creates a dream-man to compliment this ideal. The male, on the other hand, must learn to manipulate himself so as to resemble *her* image of the dream-man. Not having the benefit of a concrete clear ideal as she has, he is to all intents and purposes a lost soul.

The female is constantly in close involvement with her ideal. It is essentially a static image and it is merely a matter of growing in conformity with it. The highest expression of the Dream lies deep within her and sub-consciously motivates all her actions. It involves her being the very embodiment of perfection, innocence, and love - with the entire Universe

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worshipping her as such. It is an ideal she unquestioningly believes to be utterly right. Her deepest desire is for it to be actualized and thus for her to be able to submit to it entirely.

The Dream begins to take on a structure and shape through the various influences of her childhood. She reads fairytales and stories, studies her elders, and practices with her peers. By the time she reaches her teens she will have become thoroughly obsessed with the Dream and with the art of making it real. Here now is a time of trauma for her, as she is subjected to real pressures for the first time in her life. The pleasant dreams of childhood no longer suffice and she must now master all the tricks of the trade.

During this period the young girl will come to reject her mother as being the embodiment of the ideal. The "later" mother is no longer seen to be the "early" one. Her mother has fallen from grace, as it were, and becomes for the young girl an object of pity or disgust. The ideal is detached and placed elsewhere, on to other women.

Now, the Dream inevitably involves a man, and it becomes imperative for the female to find one who somewhat resembles her dream-man. It need not be a particularly close fit. If she can find a man that has some semblance of the right characteristics she can use her skills as a woman to craft him into an even better likeness. Failing that, she can make up the shortfall with fantasy. The more the man comes to resemble her dreamman, in her eyes at least, the more she is able to submit to the Dream.

All men feel, deep down, that they are failures. From an early age perfection has cast them aside, and from an early age they are made to feel responsible for this. They feel they must now prove their worth and are thus driven out into the world to try to assuage the pain.

What man fears most is to have his failure, as a human, *exposed* - either to himself or to others. He fears having his deepest belief about himself confirmed. And as the man grows older this is compounded by the possibility that his entire past life, a life spent in trying to redress the whole situation, is also one of failure. Hence, a man does his best to conceal such matters.

Like the female, the man comes to create an ideal of perfection in his mind, but at a much later age. Whereas the female's ideal is inexorably directed to the common fiction, WOMAN, and hence is static, the male ideal is far more flexible and open to change. All he knows is that he must conquer and succeed in something.

The man creates an image of himself succeeding in a particular activity and fantasizes about the subsequent fame and adulation. If this image gains credibility through some success in the external world then, egotistically

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speaking, so much the better for him. His joy in conquest lies in this: the distancing of himself from his feeling of failure.

It is not true that man fears "re-engulfment in the mother", or that he fears to lose his individuality in submission. No, indeed, it is in fact deepest desire - to dissolve himself in a sea of absolute happiness and security. Nor is it strictly true that he fears the feminine. What he does fear is WOMAN'S judgement and her rejection of him.

In the mind of every person, and consequently reinforced in social myth, is the belief that woman is closer to perfection than man. This is no mere accident, for such a belief forms the very base upon which our society is built.

Man is given the faculty of will, but the price he pays for it is guilt. The more woman is regarded as the embodiment of perfection, the more a man will appear lost, despicable, and worthless. That is to say, woman's perfection is emphasized *in order to* magnify the male's sense of worthlessness. Thus he spends his energies in an effort to gain her approval, and in a most effective way, the wilder, more independent nature of the male is restrained in conformity with the "common good".

A RELIGIOUS INTERLUDE

It will be plainly obvious to anyone with an ounce of intelligence that in the formation of WOMAN we also have the formation of the Christian God. The essence of the Christian God is literally made of the stuff of WOMAN, which in turn is a psychological fiction created out of early relationship between infant and mother. Indeed, what else is Christianity but an infant crying out for its mother?

Both infant and Christian worship an all-powerful God standing high above them, who smiles compassionately down upon her/His creation. Both infant and Christian believe the maternal values to be the highest good. Both infant and Christian crave the presence of their respective Gods, both submit willingly to their authority, and both expect their Gods to punish or reward their behaviour. Both are seeking permanence, comfort and security in an everchanging world.

In other words, both are trying to preserve their own egos.

THE FEMININE MIND AT PLAY

If the art of winning lies in the ability to conceal one's tactics and intentions, then it is no wonder that woman is so good at conquering man. She has honed to perfection the skilled use of contradiction and disguise.

Just look at how she presents herself, for example, with her elaborate attire, make-up, ornaments, shapely dresses, tight-fitting clothes, together with her childlike personality - what is the meaning of all this? Is it simply

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a desire to be attractive? Yes indeed, but the purpose is always to conquer and control man.

Firstly, her manner must *advertise* her sexuality. Whatever form this may take - from the subtle shapes to the more revealing, from the raunchy to the sophisticated, from ornamentation to facial expression - whatever form this may take, she must be able to grab man's attention and provoke his arousal. Men must come to desire her, to want to get involved with her.

But wait! The interested man immediately stumbles into a contradiction. Where he sees sexuality, he also sees innocence. Where he sees assertiveness, he also sees helplessness. Her childlike manner, her spontaneous laughter, her naivety, naturalness and unaffectedness - this seems to both heighten and diminish her sexuality, causing the man to be thrown head first into confusion.

Here is woman in perfect stride. She has deliberately presented herself sexually, indeed has spent many hours planning and pruning herself thus - and all for the purpose of manipulating the man. But at the same time, it is vitally important for this intention to be disguised. She acts to ensure that what man sees is nothing short of pure loveliness - a beautiful creature innocent, carefree, spontaneous, and submissive.

The male is now at the end of his wits wondering how to approach her, and woman exploits this to the full. She is cast into the position of power, to use the authoritative Yes or No. But this is not all, for a third factor immediately comes into play, one that provides real bite to her authority - the factor of otherworldliness.

Essentially, the otherworldliness of woman is related to mother. In appearance woman does not resemble mother, nor does she need to. Rather, she gains her transcendental power by analogy. Herein lies the true purpose of make-up and ornamentation: to enable the female to appear utterly distinct from man's own earthiness. This distinction, this barrier between her and all things of the earth, along with the physical triggers of odour and soft curves, is enough to revive the old infant emotions associated with mother. The man is by now aroused, confused, and cautious. He aches for her with all his being, but now it is up to her to judge him worthy or not. If he should make as much as one false move, she can persuade him into thinking he is nothing more than a horrible monster! Or, in an instant, she can cause him to soar into the heavens with her glance, her smile, her touch!

These three factors - sexuality, innocence, and otherworldliness - comprise the arsenal which the female unhesitatingly utilizes in her attempts to bring man under her control. Her body is her hidden treasure, a gift reserved for the most select; from her innocence pour forth movements of pure clean melodies unsullied by cares and concerns; her otherworldliness bathes her in a sea of mystery, of mysteries eternally elusive to us mere

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mortals. Combine the three and you have the powerful illusion of *completeness*.

The plethora of contradictions which surrounds the female emanates from the complex interplay between these three factors. Being in full control of this interplay is the woman's art. This is femininity.

If the whole of gender psychology could be summed up in one sentence, it would be this: men look to the future for their happiness, while women find it in the present.

In everything he does, man performs with an eye towards how history will judge him. Achievement and fame are what is dear to his heart. This is no mere vanity, but is a deep psychological drive rooted in the male condition.

For women, it is the Now that counts. She believes the present reality is all that matters and it is our right to find as much happiness as we can out of it. She simply cannot understand why men do not see this and accept it. As far as she is concerned, the only reason we should look to the future is to ensure the happiness is there when the future finally becomes the present. To them, anything more is merely men's foolishness.

Woman lives more directly than man. While man continually distances himself from each situation by way of reflection, woman absorbs herself easily into the world around her. As a result, circumstances affect her more easily than they do a man. She is prone to extreme emotional states, and generally finds herself being flung from one state to another.

The very thought of this would cause a man to tremble. He would be repulsed by the seeming lack of control over one's affairs. It is therefore curious that women themselves do not harbour the slightest unease over their plight. On the contrary, their capacity for enjoyment is plain for all to see.

Woman has the tremendous ability to find enjoyment in every situation she finds herself. No matter where she is or what her circumstances are, woman is happy. In love, she is happy; in grief, she is happy. Through long years of feminine upbringing, her mind has learnt how to instantaneously transform itself as the circumstances demand. One minute, she is joyfully experiencing life like a child; the next, she is wringing her hands in self-pity; the next, she is busying herself with the pleasures of flirtation; the next, she gives herself over to anger - there are thousands of ways for her to extract enjoyment. This is a reality far removed from man, to whom all things tend to cause pain.

It is clear then why women have no principles, or at least principles which last two consecutive moments. Consistency and changeability must

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remain mutually exclusive. The only thing consistent in women is her lack of consistency. She can believe one thing today, its complete opposite tomorrow, and not bat an eyelid. How could she be doing wrong when she had succeeded each time in enjoying herself immensely?

Paradoxically, although circumstances affect a woman more easily than they do a man, they nevertheless make more of an *impression* in man. At a particular moment, a woman may be deeply impressed by something, but the moment passes and she moves onto something else, which - lo and behold! - also impresses her deeply. Indeed, woman is deeply impressed with each experience she has. As a result, nothing impresses her.

Man is a substance which circumstances can act upon and alter, while woman changes form with every passing moment.

Just the fact that women are regarded as objects of beauty stifles any potential for philosophical development. They come to learn very early on in life that their prime asset in the world is their desirability as women. To ensure a constant flow of benefits, all that is required of them is to know how to please and manipulate men. And women know this is a skill easily learnt.

Even when very young, a woman understands what buttons to push in a man in order to get her way. She knows the value of coquetry, flirtation, ego-stroking and other such feminine charms. Her very own father is prone to become putty in her hands. Through trial and error she learns that feminine behaviour rewards while masculine traits are barely tolerated.

This acts to shrink her mind to minimal proportions. Woman is one-dimensional. She knows nothing other than the steadily flowing stream of emotions. Anything other than this is inconceivable to her. In her heart of hearts, she finds reason and the dialectical process empty and meaningless.

Woman has tremendous difficulty in holding within her mind two or more abstract ideas. She finds it difficult to stand back and assess the logical relationship between them. Hence she is ill-equipped to expose inconsistencies in her thinking. Whatever idea she happens to be entertaining at a particular moment absorbs her more or less completely, sealing her off from other ideas.

It is easy to see, then, why the concept of truth has little meaning for her. She can only judge an idea in terms of how much happiness it gives her. Her subconscious mind processes such factors as how many other people hold the same view, the question of who it is exactly that hold the view and their value to her, the reaction she would get if she were to articulate this view to her friends, and so on. In short, her concern is what effect the idea will have on her place in the herd.

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Thus we come to the key ingredient of female psychology. What she hates most is any form of personal responsibility. To stand up and be accounted is anathema to her whole being, which only desires to merge in with the crowd. The only way she will adopt a position in life is when she is absolutely certain that there are significant others who hold the same position.

What she wants from man is not necessarily a sound ethic, but for him to simply carry the burden of responsibility for her. He may be an honest businessman or a serial killer, it matters not, as long he has the power to carry her away and make her happy. This is the core of her gullibility, for which she is famous.

Women cannot be blamed for such behaviour. For many thousands of years, in the course of our evolution, cultural selection has seen to it that the female become more lovely and delicate, and at the same time less intelligent and assertive. The strongest males who reached the top demanded beautiful females who were submissive and worshipful. Thus, over time, any unfeminine characteristics that happen to exist in the female population would be all but eliminated.

A PEEK AT SEXUAL INTERCOURSE

“Woman looks for the appearance of a foothold; man looks to create one. Behold the interplay between woman and man!”

Lovers may believe that they become one in a unity of love, but they would be deceiving themselves to think so. They might experience emotional highs and altered states of consciousness in each other's company, but the woman's bliss is firmly rooted in a different soil to the man's. For the male and female have had entirely different upbringings, have dreamt different dreams, and thought different thoughts.

For the woman, falling in love is the start of *real life*. Her whole past life has been nought but a preparation for this. Like the person who strives to imitate his favourite fictional character, the woman in love blissfully performs the expected actions and experiences the expected emotions. She knows the plot inside and out - her joy is to live it out.

Here she is in her natural element. Just like the stage performer, who, having rehearsed long and hard so as to become highly skilled, and come performance night rises to the occasion, intoxicated, revelling in the power of his coordination and spontaneity, so too the woman in love never has to say: I do not know how to act here.

Similarly, the man in love feels he has entered a higher realm of being, but his joy is different in kind to the woman's. In flirtation and sex it is obvious that his joy lies in conquering her - most obviously in the latter when his emotions often approach hate and destructiveness. However, I

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strongly submit that in *every* type of interaction with a woman his sole pleasure lies in conquering her. I include here every type of relationship imaginable, from the rawest to the most tender and innocent. In all matters pertaining to woman, the man's joy is that of conquest.

What are the traditional roles of marriage but expressions of this? What greater pleasure is there for the man, knowing that he can come home from work and there will be his slave, whore, and mother patiently waiting to lick his wounds and revitalize him for his next day's adventure?

Far more subtle though, and consequently harder to detect, are the pleasures of conquest in the so-called modern open relationship - I mean that relationship possessed by the artist, poet, and intellectual; a relationship much sought after by the liberated woman, where equality claims to be reigning. This type of relationship involves the more fragile, the introverted, the wounded - where the male, skilled in the art of *holding back*, in subtle manoeuvrings, in prolonging the conquest, gains his pleasures in exploring emotional territories, in deepening her acceptance of him, in "overcoming his inhibitions" through an increasing openness towards her - all forms of conquering. Spiritualized sex, as it were.

The highest form of love between a man and a woman is both extremely childlike and very mature. It involves notions of vulnerability and empathy combined with an awareness of the impermanence of all things. It occurs when both partners give up their romantic ideas of one another and of themselves, and when each is prepared to accept the other as he or she really is. Here the man looks lovingly upon his partner as a "soul mate". Or, should I say, as a duplication of his own ego? Ah, ha! *Complete conquest!*

OBSERVATIONS ON THE MODERN SITUATION

-1-

Am I dissatisfied with the way male values are being expressed in the world today?

Yes.

Am I then in favour of the women's movement in its attempt to change the situation?

No, because the woman's movement is based upon, and is in its entirety, a pack of lies.

-2-

The history of the sexes has been one of mutual tyranny. The evolution of patriarchal institutions was the male response to the oppression he suffered under woman. An equilibrium was reached, with power being spread evenly between the sexes.

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Now, woman has no intention of giving up her own power but is requiring man to shed his. The end result of this will be a tyranny so complete it would have Stalin turning in his grave, cursing that he had been born both a male and a century too soon.

-3-

It is a common view of our age that the male characteristics of reason, logic, and love of conquest are primarily responsible for the sad state of the world today. I will ignore the fact that these very same characteristics also provided the world with a civilization, complete with thousands of luxuries and other assorted painkilling devices, and I will instead concentrate on the essential error of its argument.

Surely it is obvious that *emotional attachment* is the prime cause of harm in this world. Reason and logic are but tools available for our use. It is not their fault if they be directed towards deluded ends. Emotions are responsible for all the damage.

Yet, as one to a chorus, women and holy men spend their time extolling the virtues of emotion. I am struck dumb by their belief that Western society is a product of too much reason! Are they serious? I assure you that it is a product of *too little reason*. As yet, Western society has no conception of what it means to live rationally - that is, without attachment.

Likewise, the conquering spirit of man does not of itself produce the world's ills. Only when it is directed towards the promotion of false ideals that it causes trouble. Why do men wage war? To promote or protect wealth - a thing which, curiously enough, women value highly. Man may pull the trigger but behind him stands woman, nodding in approval. He has not allowed himself to apply his magnificent spirit to rational ends, to Truth, but has always been persuaded to squander it in petty ideals.

At root, the cause of all war, violence, hatred, and injustice is not nationalism, economics, religion, racism, or male aggression, but *egotism*. To be sure, egotism is in man, but it is also in woman. Male egotism is obvious for all to see, whereas female egotism is disguised, concealed, hard to perceive - but then, the art of concealment is part and parcel of a woman's egotism.

Now because male and female egotism compliment one another, and have evolved together, the valuing of the one automatically means the valuing of the other. Male egotism, as traditionally expressed in the world, is dependent upon female egotism, and vice versa. If women were really concerned with the state of the world, if they were in the least bit serious about the task of eliminating the causes of our problems, if they were to possess even the merest speck of genuineness in their "movement", then they would be attacking their own egotism at least as much as they so enthusiastically attack the male's.

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But women are as far from this as they can possibly be. Their only concern is to increase the satisfaction and pleasure of their own egotism.

-4-

Modern Spiritual Wisdom preaches: trust your emotions, allow them to be expressed spontaneously; free yourself from the rigidity of logic; listen to your deeper feelings and desires; reach out to somebody and make contact; let yourself go.

Modern Neo-Nazis preach: trust your emotions, allow them to be expressed spontaneously; free yourself from the rigidity of logic; listen to your deeper feelings and desires; reach out to somebody and make contact; let yourself go.

-5-

The inherent *ungratefulness* of woman is most obvious in her "movement". Acknowledge, if you will, that the world we live in is, and always has been, a woman's world.

Women have amazingly short memories. They are like children who are so taken in by what is happening at each moment they completely forget what life was like yesterday. They forget that the only thing which stands between them and the untamed forces of nature is *man*. They forget that the whole system of buildings, labour-saving machines, entertainments, and luxuries which give women so much pleasure and security was created by *man*. They forget that their whole lives are spent entirely within man's embrace, and that without this their world would completely fall apart.

If man was to be criticized, it would be for doing too good a job. He has made woman too happy and secure, so that nowadays, with her infinite capacity towards forgetfulness, she has come to hold the value of man in contempt.

It is due to the very success of the male created world, that most men no longer have to deal with life and death situations on a regular basis. But also, because of this, the value of masculinity is being called into question by these forgetful men and women. The rise of the woman's movement is greatly fueled by this aspect alone.

But how quickly things can change! Watch what happens when Nature rears its ugly head and physical danger arises! Feminine dogma falls by the wayside and even the most hardened of feminists miraculously find men to be of significant value.

-6-

What does the modern woman want? An egalitarian society? A society of individuals, each of unique worth, where gender is irrelevant? I, for one,

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would whole-heartedly welcome such a society. But - and this is no mere trifle - it would need *individuals* to comprise it.

-7-

Women do not want to be individuals, they want to be - women! In fact, the role of woman has evolved precisely to minimize any genuine individuality. Conflict, a something fundamentally different from the norm, an intense and sustained suffering, a conquering and striving for lofty impersonal ideals - these are the qualities of an individual, qualities which woman regards as aberrations of character. She hates the individual, who necessarily undermines her world. She strives to make everyone like herself - open-minded, happy, tolerant, caring, sensitive to others, cooperative - that is, a non-entity.

-8-

Woman claims to desire real substance, yet the values she holds dear - her "living for others" - necessarily implies her lack of it. She desires substance, but it is impossible for her to create something out of nothing. Instead, she must continually strive to weaken others, to reduce them to her own level of nothingness. In this way, she can gain a feeling of substance.

-9-

If a woman truly desired substance, then she would do well to throw off all that which makes her appear more substantial than she really is: the relinquishing of the roles of seducer and mother; a ceasing to be the actor; a refusal to use illusions to emotionally manipulate others to her own ends.

Can a woman do this? Does a woman want to do this? I fear she does not desire genuine substance, but only an imitation of it. I fear she only desires the increased status involved in appearing substantial. I fear she finds femininity all too pleasurable to give any honest consideration to such matters.

-10-

And so, the "new woman" strives to appear more substantial. How does she go about this, remembering that she is first and foremost an actor? By way of increasing her own complexity! By becoming more adept at muddying her own waters. By becoming more unpredictable. A revamping of her old teenage brashness and precociousness. In short, she aims to inspire confusion in all who dare look at her.

-11-

Of what use is independence to a woman if she is - all alone? I suspect that what she means by independence is not emotional non-attachment, but

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being in the position of having more options for the fulfillment of her dreams. Her independence is the freedom to become dependent upon another man.

-12-

In the end, the great difference between man and woman is the quality of self-reflection. Woman claims to be self aware, but deceives herself. Or rather she *is* very aware of herself - *as woman!* Rarely, if ever, does she reflect enough to see beneath woman. She hasn't the courage and strength to make such movements. O, how far she is from discovering her True Nature!

Her mind is made for the purpose of succeeding in the game of womanhood. She is thus self-conscious, not self-reflective. Of what use is Truth to a woman if it doesn't give her status?

-13-

Things have certainly changed. In the past, women had at least some respect for the male mind. She was perceptive enough to see that there was something more to it than meets the eye. She could feel his power of thought and knew not to get in his way. Her role, she knew, was to support him when required.

Things have certainly changed. Now, she plunges into the male mind with a childlike abandon, only to grasp superficially at its contents. Her own lack of depth blinds her to the existence of all depth. She gaily concludes that men worry about nothing at all. Men are lost fools who stupidly think about nothing. She then goes further to say that *she herself is the pro-found one*. Oh supreme irony!

Without doubt, the most terrifying thing about the modern woman is her total lack of awareness of true profundity. With her ever-increasing influence, she is even able to persuade the male that such depth does not exist, that he merely mental masturbates, that he should instead return to the immediacy of his own femininity. Consequently, men are being robbed of their very souls!

-14-

She thinks the Universe was created especially for her. To her, the feminine is the be all and end all of existence, and things should act solely with this purpose in mind. The world is thus divided into two neat categories - femininity, and the rest of reality.

It is the latter category to which man belongs. He more than anything represents the baseness of existence which must be conquered if she is to fulfill her feminine destiny.

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Alas! Her goal can never be realised. Nature is not made in this way. It is too complex, things are too impermanent, for her dream to ever survive. Reality, that is, man, cannot help but act against her.

But her dream is what counts. If it is shattered or remains unfulfilled then reality/man is to blame. The woman's movement represents an effort to give her dream victory, a victory over reality. Or rather, it is a type of revenge on reality - reality being man - because it has the effrontery to shatter her dream.

Her goal is supreme power over reality. Woman deserves victory, her femininity should flourish unimpeded, precisely because - she is a woman! Femininity is perfection; reality is the beast, the animal, the obstruction, the enemy. Complete and utter control of reality - this is an ideal of power of which man has yet no conception.

-15-

Woman is now more educated, and increasingly participates in the world of the intellect. Although she likes to pretend she is a serious thinker, her mind actually resembles a fashion shop. She dons an idea as she would a lovely new dress.

What she lacks is true penetration of thought, that is, the ability to think something all the way through. Although it is claimed that she does this, it is simply not true. This is because real penetrative thought would inevitably take her outside the world of womanhood, which she cannot bear. She thinks about a problem only until an answer pops up to her egotistical satisfaction. That is, her criterion for truth is based on the amount of happiness received and not on whether something is true or not.

That is why woman never attempts to discover *the principle which explains all*. For it would amount to questioning the validity of femininity. It would taint her perfection and make her sad. To seek ultimates would be to drag womanhood from the realms of divinity down to the mundane sphere of natural causes.

Hence, her intellectual activity is confined to merely *responding* to existing theories and ideas. More specifically, she seeks to uncover that which represses her femininity. Hence her obsession with "patriarchal domination" and the like.

-16-

Given the banality of femininity, there will always be a few intelligent, strong-willed women who will find little satisfaction in it. The potential for genius no doubt occurs as frequently in women as it does in men. Unfortunately femininity only acts to stifle genius, so that even these rare women are unlikely to develop to their full potential. Female geniuses find it extremely difficult to shake off the feminine image of themselves. Instead,

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they are usually forced to take hold of the feminine dream and to push it into rarified heights where it can never be satisfied, and they end up being crushed by the meaninglessness of their lives.

A step down from genius lie the leaders of the feminist movement. Worshipped and revered by the masses, these few women, unencumbered by genius, are clever and strong enough to manipulate femininity to their own ends. The entire feminist movement is just this: strong-willed energetic women claiming the highest status of womanhood by virtue of changing and extending the very definition of femininity.

Yet they could never have done this alone. Had they not gained the support of at least a few women, they would have merely been dismissed as ratbags. They managed to gain this support by skilfully manipulating the emotional dissatisfactions of the common woman.

At any given moment a significant number of women will be dissatisfied with their lives. However, this dissatisfaction is only temporary; woman's basic belief in femininity remains intact. In the meantime, women express their dissatisfaction in the form of *revenge*, which is moulded by those few strong-minded feminist leaders into a woman's movement. Like sheep, the masses of women swallow whatever their gurus tell them, reveling in indignation. Yet when this becomes boring, as it must, or when a new dream (i.e. a man) offers more appeal, then these women drift away to become ordinary women again.

Thus the feminist movement has an extremely high turnover. It has the appearance of stability, a steady voice for women, but is no more than the noise of an extreme minority in constant flux.

These few strong feminist leaders are never in short supply of admirers. Supremely happy are they, intoxicated with power and status. They force the concept of femininity to be extended to so high as to make gods of themselves. This severely wounds the common woman, who has her own status reduced and her feminine happiness tainted by feelings of failure.

-17-

If one needed no other proof that the feminist movement is *not* concerned with equality with men, nor even with so-called oppression by men, but that it is nothing other than a process performed by a few women in search of feminine happiness, then one need only look at the fundamental assumption of their philosophy. Women, they argue, are oppressed and restricted into a feminine ideal designed by men. This implies that woman is the powerless victim. This serves to relieve women of all responsibility and to perpetuate the belief that femininity itself is blameless and pure. Such a belief only preserves the submissive/dominant emotional interplay between woman and man, and consequently creates the conditions for all the things that women profess to hate.

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If women really do want to become the equal of men, then they do their cause no good at all by presenting themselves as "powerless victims" of an oppressive male society. For there are only two alternative conclusions that can be drawn from this assertion, if it be true, and neither of them is flattering to women. Either it is the case that women really *are* powerless victims of male domination, in which case they are *by definition* inferior to men; or else they are the equal of men but have *allowed* themselves to be subordinated, in which case their character could only be regarded as highly suspect.

There is no way around this. There are no other alternatives. Women paint themselves into a corner by fostering this "we are powerless victims" line, however good it is in making men feel guilty. No, it is better to accept the situation as it really is, that women have never lacked for power in this world and have always obtained immense enjoyment in using it. It is better if women acknowledge that they gain their power through submission and take great delight in this state of affairs. Only by recognising the truth of a situation can something be done to rectify it.

In my observations, however, woman is not the slightest bit interested in changing the situation. In her heart of hearts, she simply adores herself as she is - and she certainly loves man the way he is. The philosophy of the "powerless victim" articulates this loud and clear. The "woman's movement" is nought but a giant feminine lark and deep down even woman herself is amazed that it has gone on for as long as it has.

-18-

The modern woman is far better off than her predecessors, for now she can explore her fantasies to the full. The feminist movement has dramatically increased her powers to a level previously undreamt of. She is even now in the position to mould the men in her life to her exact specifications, knowing full well the power of rejection lies totally within her own hands.

She creates the "new man" to play with. This is a man sensitive to her needs as a woman but who remains harsh to himself. Above all, he must not display weakness. The last thing the modern woman wants is to have a wimp to tie her down. She could not possibly submit to such an entity.

The new man, for his part, is bedazzled by this new species of female. She is unpredictable, uncontainable, and wild. His pleasure consists in simply being involved. He regards her as the most desirable of women and is flattered by her acceptance of him - feeling affirmed, like some naive teenager, that he is successfully well-adjusted.

Since the modern woman is a woman of means, a career woman, out and about, mixing with people, she produces anxious feelings in her man's mind over the possibility that she could leave him at any moment. He must

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therefore strive like never before to develop his "new man" skills in order to keep on winning her.

He may be continually on the verge of jealousy, but he must never let this show. Jealousy implies weakness, and his modern woman expects him to be a mature and independent human being. Thus, his skills necessarily include the ability to *transform* his jealousy. He performs to please – he buys flowers, takes her to dinner, indulges in her fantasy for romance, gives her space, allows her to see other men. In short, he continually changes his personality and values so as to keep on winning her.

-19-

The credibility of the woman's movement suffers greatly from the fact that it wants to have its cake and eat it too. Take sexual harassment. Women keep on complaining about it, men keep on feeling guilty about it – but really, there is never any genuine attempt to eradicate it.

For example, it is said that women should have the right to dress as they please and that men should be able to control themselves. This is a classic illustration of feminine logic, designed to avoid all responsibility and consequences. Does not woman dress *in order* to affect the male mind? Of course she does! How she loves to arouse a man's passions! How she loves to transform a robust man into putty with a single glance of her eye. Small wonder when her plans sometimes turn against her!

No indeed, it is far from the case that women want men to control themselves. What she really wants is for her to be in control of man's loss of control. When this is the case then all of the things that are usually labelled "harassment" - the stares, sexual innuendoes, sly touches, and even rape - magically cease to be harassment and instead become the foundations of a passionate new romance.

Hence, woman really does not want the "sexual abuse" to stop. Indeed, what could she despise more than a man who is completely indifferent to her? Rather, her complaint is: "Man should know *when* it is right to harass me, and *when* it is not."

Poor man! Women seem to have no consistency in their intentions and desires. One minute he is an exciting and courageous hero, the next a monster intent on tyranny and abuse. Such power over man delights her no end, and she has no intention of ever giving it up.

-20-

What is sexism? Sexism is to make judgements purely on the basis of sex, while ignoring other relevant factors.

Woman is sexist. Her whole manner of life says: "Man, you are so despicably low that even just a little thing like my appearance causes your mind to wilt." She dismantles man, not by reason, but by seduction.

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It is out of the depths of contempt that woman approaches man.

She sees man only in terms of his relationship to her. She is like the child who thinks the sun exists only to keep us warm. She lives purely in the domains of emotions and sex; consequently, she thinks man does also. She finds him incomprehensible when he acts to the contrary. "Man is stupid", she says at one time; "Man is lost", she says at another ... and smirks.

In truth, man is never seen by her at all! Instead, she interacts with a construction of her own desires. "Why else does man exist, if not for me?", thinks every woman. Thus, woman is sexist.

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It cannot be denied that some good has come from the woman's movement. The challenging of traditional modes of thought is always a worthy enterprise, and women are quite capable of this - at least on a social level. Today's world provides men with great freedom, but restricts women to a support role. Women are fully justified in questioning and challenging this state of affairs. But it must be emphasized that whatever the value of the woman's movement, it is still nevertheless a corrective *and not a solution*. It is like a medicine which may cure one form of sickness (and not necessarily others), but which produces the need for further treatment of its many side-effects. Feminine philosophy never be a solution but, at best, only a response.

The woman's movement only has to go a little distance before encountering an impenetrable barrier. This is a barrier created by their lack of the appropriate skill and courage necessary to eliminate the *true causes* of what women perceive to be wrong in the world. Indeed, it is hard to know if women will ever realize that their very dreams and aspirations contribute enormously to the growth of all that they perceive to be wrong with the world. Their utter enjoyment of life will always act to preserve their ignorance in these matters.

-22-

I urge you not to be fooled by women. They will tell you that they are stronger, tougher, more intelligent and more interesting than men. At the same time they will tell you that they have been oppressed by the male society for thousands of years! If this is not a contradiction then I don't know what is.

Woman is a creature designed to play many types of roles in society - wife, mother, daughter, friend, peace-maker, helper, career woman, to name but a few. Man, on the other hand, tends to concentrate his energies on a single purpose to the exclusion of all else. Thus what he loses by way of broadening his character he gains by depth of achievement.

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To be sure, woman is far more complicated than man. She is able to be all things to all people. She is more spontaneous, more unpredictable, more light-hearted, more tolerant, more empathetic, more delightful than man. But she is essentially an aimless soul because of this. She shines brightly in the present but leaves little of worth behind her.

She is a chameleon, capable of the most astonishing transformations in personality. Some people might regard this entertaining, but I myself find it a tremendous bore. Compared to the majesty of God women are as about as interesting as a lump of dirt. They are like cream cakes - capable of giving one great pleasure for a moment but fail to satisfy in any genuine sense.

But beauty is in the eye of the beholder. If you look upon women and find them to be delightful charming creatures, and if you are not disturbed by this rather odd perception, then you can be certain you are not destined for wisdom.

WHO AM I?

It may be that the reader, having reached this point, will have forgotten my warning in the introduction and conclude that I am a misogynist. Need it be said, nothing is further from the truth! Indeed, I regard myself as a true leader of the movement for women's liberation. What could be more important to women than to have someone point out the falseness of their lives? What else does liberation mean, if not the escape from delusion?

There is nothing in me that desires to put women down. Even if I wanted to, I couldn't do it - women are already as low as they can get and cannot be put down any further. My desire, rather, is to help them up.

Women want to be regarded as equal to men, but it cannot be done by simply wishing it. What is usually forgotten by women is that the question of equality has meaning only in relation to a particular purpose. Equality by itself is meaningless. For example, in relation to the purpose of running the fastest mile, men and women are not equal. The question of who is superior to who is always judged in some context. As far as wisdom is concerned, women are inferior to men.

This kind of thinking scares women. It implies judging, discriminating, categorizing, discarding, hurting, and being hurt. They try and escape it by emphasising "equality but diversity". But this, as I said before, is meaningless.

A sure sign of the genuine philosopher is his uncompromising attitude with respect to the feminine. But this does not mean that he hates women. Indeed, he cannot hate women, for that would be to hate Nature itself, and this would be sheer stupidity to say the least. The philosopher is fully aware that all things have causes and that both woman and man are therefore innocent in every aspect of their existence. How could he hate what is blameless?

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What he does hate is *delusion*. For it is delusion which robs us of what we truly are! How can we discover our true nature if we cling to what is false? Spiritual progress is always a process of first exposing what is false and second eliminating it from one's being. The first is *reason*; the second is *faith*.

I openly admit that I care little for women's typical interests and concerns. At best, I find them banal - at worst, depraved. I realize this view will not make me the most popular person around - but I have a conscience.

Woman is the embodiment of delusion; consequently she is the enemy of Truth. When the sage renounces the world, he does not go off to live on a mountain top, but rather stays within the world - *and renounces woman*. More specifically he seeks to eliminate the feminine from himself.

The philosophic path is the most difficult and the most serious: it can be tread only by giving one's life over to it entirely. It is a growing away from the womb in the will to conquer death. It is the dismantling of all false conceptions so as to let one's eternal perfection shine unhindered. This is True Love - open and without reserve.

Those few individuals who partake in this noble task are like explorers who go straight forward, boring into their own minds with unbroken effort, never letting go or retreating. Then the breakthrough suddenly comes, and with that they penetrate their own nature, the nature of others, the nature of consciousness, the nature of evil, emotions and enlightenment, the nature of perception, the nature of non-perception, the nature of time and of change, of desire and suffering, the nature of reality - all of them seamed in a single instant of thought. The great matter of their philosophical quest is completely and utterly resolved. There is nothing left. They are free from birth and death. What a thrilling moment it is!

APPENDIX

The last few decades has seen a significant increase in the worship of the feminine, especially in the areas of philosophy and religion. The male qualities of striving and conquering, of rationality, are being devalued or else are put to use toward feminine ends. Why so? It will be of some benefit to highlight some of the main factors that have contributed to this development.

The growth of the cosmopolitan world. Modern technology has revolutionized communication and travel, resulting in the mixing of previously isolated and distinct cultures, and the subsequent erosion of their cultural identity. The world is gradually becoming one vast homogeneous culture, a

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Western culture. This is giving rise to a form of tolerance whereby those values *shared* by the different cultures are emphasized and the differences ignored. This is unfortunate, for it can only be that the values shared by all cultures are the *basest* - namely the feminine values. Thus we get, for example, the spectacle of theistic Christianity and atheistic Buddhism trying to embrace each other via the shared values of "compassion". Their vast intellectual differences, so vitally important in the realm of the spirit, are being swept away under the homogeneity of emotion.

Such tolerance may in part be a corrective to racism and other forms of inter-cultural friction, and as such is of some benefit. Yet it is enormously harmful if spiritual discrimination is sacrificed to attain it. Such tolerance is superficial and sorely needs a corrective itself.

Also, with the growth of huge metropolises there has been a breakdown of the powerful kinship structures. As a consequence, people are suffering from loneliness and insecurity as never before. In an attempt to offset these feelings, people are submitting to the feminine - for by so doing, one transforms the entire species into one's "family".

Science. It is ironic that the male-dominated pursuit of science has been a major player in the rise of the feminine.

Science has, for many people, made the belief in a Christian God totally unacceptable. This has had the apparent consequence of destroying ultimate meaning in life. Though this is certainly a better philosophical position than Christianity, it is deluded none the less. Instead of *entering into* the purposelessness of existence and discovering its infinite significance, we turn away from it in despair and seek refuge in the emotions. Purposelessness deeply threatens the ego - it provides no security, no dreams and hopes for the future. In contrast, the ups and downs of emotional life provide a steady stream of rewards and it is here we find our meaning. At bottom, the ego finds meaning only in the growth of its own power and happiness.

Having made the firm decision not to explore what purposelessness really means, we strive like never before to turn the universe into as cold and dark and alien a place as possible - so as to enjoy our cuddling one another all the more.

When philosophic striving ceases, the worship of the feminine begins. The philosophic implications of science are simply unacceptable to our egos, so we worship the pleasant dream of the feminine instead. Then, as if to rationalize this behaviour, we try to find fault with the faculty of reason! We say that science has failed to find ultimate meaning, that it has destroyed all that we previously found meaningful - *therefore* reason is faulty, limited and incomplete. Yet it is not reason, but our lack of courage which is to blame.

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Nor are academic or professional philosophers doing anything to help reason along. People look to them to shed light on their confusions, but find cold sterile arguments which weave all about in an enormously complex manner, only to finish in a confession of ignorance. People naturally conclude that reason is useless, and the only alternative they see is the emotions.

Science has brought about the technological revolution. Life is now softer, easier, warmer, less painful, more pampered. We have lost that ability to bear up under hardship. We are thoroughly addicted to both physical and mental comfort, and because femininity is the most pleasant of all things we want it most of all.

Technology has flooded us with entertainment for distraction. Now more than ever, there is no end of ways to immerse ourselves in superficiality. This has the consequence of destroying all the conditions necessary for the growth of real thought. And femininity flourishes superbly in the soil of no-thought.

Television deserves a special mention. I am told that Australians watch an average of five hours a day. This is five hours of feminine indoctrination passing freely each day into the subconscious minds of our fellow humans. The chief pleasure in watching television is the effortlessness of sitting vacantly and absorbing oneself in fantasy. As we all know, the television networks are interested in ratings and thus to put on programs which draw the biggest audiences. They do this by appeal to what is basest and most common in our society - emotional dreams. And dreams are what the feminine is made of.

Technology has also given rise to the devastating modern weapons of war. Many people put the blame for this on science, on male reason. This is obviously wrong but it does not stop them from advocating the return to the "civilized" ways of femininity.

Altered states of consciousness. Over the last few decades such experiences have been attracting increasing attention and have underlined the growth of interest in Eastern thought. By altered states I mean those blissful realms which seem to pulsate of profundity - the so-called religious experience. This is a very unusual experience, qualitatively different to what we call normal consciousness. Indeed, it seems so much more real than the everyday world. Blissful, timeless, sublime, holy, deep - one feels that one has come upon something of eternal significance. When we turn our attention outwards, everything appears different. Normal everyday things now seem to exude the sacred. God! It is God! Tears well up as one contemplates this mystery. The ultimate answer appears as equally mysterious as the question, and yet it satisfies the mind. Or does it? It is difficult to say, nothing can be grasped. The psyche oscillates with feelings of familiarity, anxiety, clarity, mystery, fulfillment and alienation.

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Note well, these experiences are not related to wisdom. People experience these "heavenly realms" and naturally, but erroneously, interpret them to be God or Nirvana. They then busy themselves seeking a belief-system to support this view.

These experiences awaken the deep-seated emotions of the ego. They powerfully revive the old infant yearnings for supreme egotistical happiness. Sometimes, these experiences are accompanied by vivid memories of childhood, especially of long-forgotten mental outlooks on life. All this persuades people to the view that spirituality is in the direction of the womb, which consequently strengthens the belief in the feminine. For the feminine is firmly rooted in childhood.

If the mind which experiences these powerful and blissful altered states lacks *discrimination*, then there is grave danger. If one has a poor understanding of the way delusion builds up the ego, then one will take these "glimpses" for what they are not. If one is not committed to rational consistency, to the desire to fully understand ultimate truth, then there will be no stopping the imagination from constructing the most fantastic interpretations of the world. If one's reason is not grounded in the concept of cause and effect, then all altered states of consciousness are worthless. Indeed, if your mind lacks all these qualities, and if you speak out on the virtues of compassion often enough, then you can be sure the world will hail you as a man of great wisdom.

Altered states *can* be of benefit in that they powerfully bring home to one that there is definitely something more to life than meets the eye. These experiences *can* be an excellent progressive stage on the way towards the beginning of spirituality. These experiences themselves do not relate to spirituality, but can help send one to its gates.

This stage of development can properly be called the aesthetic stage. Upon experiencing a deep altered state, the ego naturally becomes extremely interested in exploring the matter further, and does so through books, art, music, drugs, meditation, etc. However, the mind which is *developing* will soon see the stagnant nature of this path. It will say farewell to the aesthetic stage, perhaps painfully, and will embark earnestly on the true spiritual path, the path of reason.

The one obstacle preventing people from entering into the beginnings of genuine spirituality is the lack of intellectual discernment. Absolutely vital is a good intellectual understanding of what Truth is, combined with a deep understanding of what the ego is. If this does not exist, then a person will travel down all paths except the true one. He will think that he is developing spiritually when in fact he is merely developing egotistically. Clarity as to what the path is is necessary before one can travel along it. It is impossible to stumble along it by virtue of blind chance.

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Altered states are but the tip of the iceberg. If one touches them without the sharp sword of discrimination, then an infinite chasm will immediately arise between oneself and Truth. Just look at how one person converts to Buddhism, another to Christianity, and yet another to atheism - all on the strength of an altered state! This farce alone should give one pause for thought. Clearly, at least two of these converts have absolutely no idea of what they have experienced! Yet all three will swan about the place, certain they know the truth and, God forbid, even go out and preach it to others!

This is the great danger of altered states. Being so seductive, they can empower the mind to believe in the most narrow-minded and irrational of concepts. They so easily capture the soul and place it in a cosy little room situated in an impregnable fortress. Such a soul is safe and happy, and lost forever. "I know." - this is all it can say for itself.

Dishonesty. This underlines the above factors and forms the very substance of the feminine. The ego has no trouble snuggling up to a few thousand lies in the great bed of pleasure. Indeed, dishonesty has always been of paramount importance. Mankind cannot stand an individual taking honesty to extremes. Even in the supposedly male-oriented rational society of ancient Greece, Socrates was put to death for having a well-developed conscience.

These are just some of the factors which have given rise to the increasing stature of the feminine in the world of thought. There are others, such as the rise of modern democracy, with its large middle-class, and the increase in the number of women participating in activities of the intellect. These many factors have served to create perfect conditions for the rise of the feminine in world affairs, just as certain atmospheric conditions give rise to the formation of clouds.

Having said all this, all is not lost. The above developments have also contributed to the rise of the wide variety of conflicting beliefs, opinions and philosophies now existing in our awareness. Today, more than ever, a person looks to the world for guidance and a never-ending stream of contradictions come back at him. Out of this confusion can grow the beginnings of real thought.¹⁸

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WOMAN: ALL IT IS UNWISE TO KNOW ABOUT HER (1995)

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"This is absolutely the bravest compilation of writings about women¹⁹ there has ever been. And I owe them to many brave souls. To say these writings are dangerous would be an understatement. For the first time, read from the experiences of the masters, and learn all it is unwise to know about women. This compilation includes works of Kierkegaard, Nietzsche, Schopenhauer, and Freud. There are also memorable writings from the Buddhist and Hindu philosophers, and more."

- Kevin Solway

ASSORTED QUOTES ON WOMAN

1. "It takes a man a lifetime to find out about one particular woman; but if he puts in, say ten years, industrious and curious, he can acquire the general rudiments of the sex."
2. "For a man to pretend to understand women is bad manners; for him really to understand them is bad morals."
3. "Men dislike women who don't understand them, and women dislike men who do."
4. "Even when a man understands a woman, he can't believe it."
5. "Woman wishes to wish away the differences between the sexes. - but then, that is the nature of woman."
6. "Men commit actions; women commit gestures." - Phyllis Chesler
7. "Men and women are two different species, descended from different animals."
8. "Mankind, woman unkind."
9. "Women are adorable and men are admirable."
10. "Men work; women shop."
11. "A man has only one aim in life. A woman has three, all contradictory."
12. "Some men are different. All women are alike."
13. "In Men, we various Ruling Passions find; In Women, two almost divide the kind; Those, only fixed, they first or last obey, 'The Love of Pleasure, and the Love of Sway.'"
14. "Men are not troubled to hear a man dispraised, because they know, though he be naught, there's worth in others; but women are mightily troubled to hear any of them spoken against, as if the sex itself were guilty of some unworthiness."
15. "For story and experience tell us, That man grows old and women jealous; Both would their little ends secure: He sighs for freedom, she for power. His wishes tend abroad to roam. And hers, to domineer at home."
16. "There are two kinds of women: those who want power in the world, and those who want power in bed." - Jacqueline Onassis
17. "A woman who will not feign submission can never make a man happy."
18. "Women are neither equal nor different to men - they are inferior. Women rarely if ever organize themselves effectively because they are unable to think logically."
19. "The greatest problem with women is how to contrive that they should seem our equals."
20. "Woman's equality to man is not a claim ... rather a concession."
21. "But, perhaps, someone will ask, whether women are under men's authority by nature or institution? For if it has been by mere institution, then we had no reason compelling us to exclude women from government. But if we consult ex-

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perience itself, we shall find that the origin of it is in their weakness. For there has never been a case of men and women reigning together, but wherever on the earth men are found, there we see that men rule, and women are ruled, and that on this plan, both sexes live in harmony. But on the other hand, the Amazons, who are reported to have held rule of old, did not suffer men to stop in their country, but reared only their female children, killing the males to whom they gave birth. But if by nature women were equal to men, and were equally distinguished by force of character and ability, in which human power and therefore human right chiefly consist; surely among nations so many and different some would be found, where both sexes rule alike, and others, where men are ruled by women, and so brought up, that they can make less use of their abilities. And since this is nowhere the case, one may assert with perfect propriety, that women have not by nature equal right with men: but that they necessarily give way to men, and that thus it cannot happen, that both sexes should rule alike, much less that men should be ruled by women." - From *Tractatus Politicus* by Baruch Spinoza

22. "Men, some to business, some to pleasure take; But every woman is at heart a rake."

23. "Women never have young minds. They are born three thousand years old."

24. "Girls we love for what they are: Young men for what they promise to be."

25. "It is only rarely that one can see in a little boy the promise of a man, but one can almost always see in a little girl the threat of a woman."

26. "She is like a stone on the hilltop, difficult to be moved. Yet when she is once started she goeth fast and far; no man knoweth her end. She believeth that ALL men are vain and easy to be flattered. Her heart is older than her head; yea, her emotion is the mother of her reason. She desireth many things, and she is happy till she getteth them. TWO things she holdeth dear, mystery and mastery."

27. "A man gets what he wants by acting smart; a woman, by playing dumb."

28. "Why is it we never hear of a self-made woman?"

29. "Woman submits to her fate; man makes his."

30. "Fathers compete with their sons, but mothers devour their daughters."

31. "Because she is conscious of her weakness she destroys what is weak. After coition she enchains man and treats him like a child; after procreation she enslaves her children and maintains them in a condition of absolute dependence."

32. "The main difference between men and women is that men are lunatics and women are idiots."

33. "God made woman beautiful and foolish; beautiful, that man might love her; and foolish, that she might love him."

34. "There are two kinds of women: those who wish to marry, and those who haven't the slightest intention not to."

35. "To a single woman men are either dates, potential dates, or date substitutes."

36. "It is still the case that women believe a caress to be better than a career."

37. "The best couturiers, hairdressers, home designers and cooks are men. I suspect that were it biologically possible men would make better mothers." - Ida Alexa Ross Wylie

38. "What they love to yield they would often rather have stolen. Rough seduction delights them; the boldness of near rape is a compliment."

39. "She whom a sudden assault has taken by storm is pleased, and counts the audacity as a compliment. But she who, when she might have been compelled, departs untouched, though her looks feign joy, will yet be sad."

40. "Some girls are like horses, very independent. They have never been controlled by anybody. But if you can break them in, they are very grateful, as all women are."

41. "Woman is the same as horses: two wills act in opposition inside her. With one will, she wants to subject herself utterly. With the other, she wants to bolt, and pitch her rider to perdition."

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42. "In truth, women of today, like the Val-
kyries of old, want anything but to win
their fight for independence: the harder
they fight, the more desperately they
yearn for a man to be strong enough - for
their man to be strong enough to limit
them and to keep them from venting
their destructiveness."
43. "Love is the victim's response to the
rapist." - An American Feminist.
44. "Any woman will marry any man that
bothers her enough."
45. "A wise woman never yields by ap-
pointment. It should always be an un-
foreseen happiness."
46. "The difference between rape and seduc-
tion is salesmanship."
47. "Women sometimes forgive a man who
presses an opportunity, but never a man
who misses one."
48. "Sexual shyness in a man excites the
desire of dissolute women, but arouses
contempt in decent ones."
49. "There are women who offer their bod-
ies as though they were bestowing some
inestimable gift upon you."
50. "A woman never forgets her sex. She
would rather talk with a man than an an-
gel, any day."
51. "If men knew all that women think,
they'd be twenty times more daring."
52. "The soul of a woman lives in love."
53. "Where love is absent there can be no
woman."
54. "Love makes *intelligent* beings de-
pressed and flat. Only women, ostriches
and monkeys are made happy by love." -
Eeva-Lisa Manner
55. "Love makes the wisest man a fool, and
the most foolish woman, a sage."
56. "By 'woman' is meant sensuality itself,
which is well signified by woman, since
in woman this naturally prevails."
57. "I like them fluffy - I know it's bad taste
- With fluffy soft looks and a flower at
the waist, With golden hair flying, like
mist round the moon; And lips that seem
sighing, 'You must kiss me soon,' Not
huffy, or stuffy, not tiny or tall, But
fluffy, just fluffy, with no brains at all."
58. "I've got a girlfriend with ribbons in her
hair. Now what could be better than
that?" - From "Stop making sense" by
Talking Heads
59. "I for one venerate a petticoat." - Lord
Byron
60. "If God had not created woman, he
would not have created flowers."
61. "What most men desire is a virgin who
is a whore."
62. "O woman, you are not merely the hand-
iwork of God, but also of men; these are
ever endowing you with beauty from
their own hearts. ... You are one-half
woman and one-half dream."
63. "A man at his desk in a room with a
closed door is a man at work. A woman
at a desk in any room is available." -
Betty Rollin
64. "There's only one way to get on for a
woman, and that's to please men. That is
what women think men are for."
65. "She gets her living by getting a hus-
band. He gets his wife by getting a liv-
ing."
66. "Women believe that all the money in
the world would have no meaning with-
out women."
67. "No woman ever found a rich man ug-
ly."
68. "Little girls are won with dolls; big girls
with dollars."
69. "Every man's lament: so many women ...
so little cash."
70. "Americans worship two gods - dollars
and dames - and the dollars are for the
dames. The statue of Liberty is a wom-
an."
71. "Sexually, woman is nature's contriv-
ance for perpetuating its highest
achievement. Sexually, man is woman's
contrivance for fulfilling nature's behest
in the most economical way."
72. "Nature intended women to be our
slaves; ... they are our property, we are
not theirs. They belong to us, just as a
tree that bears fruit belongs to the gar-
dener. What a mad idea to demand
equality for women! ... Women are noth-
ing but machines for producing chil-
dren." - Napoleon Bonaparte
73. "Biologically and temperamentally, I
believe women were made to be con-
cerned first and foremost with child care,
husband care and home care." - Benja-
min Spock
74. "A woman's place is in the mall."

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75. "The only time a woman has a true orgasm is when she's shopping. Every other time she's faking it. It's common courtesy."
76. "Women: an infinity of cosmetics."
77. "Men say knowledge is power; women think dress is power."
78. "It takes two to make a woman into a sex object."
79. "Women who are not vain about their clothes are often vain about not being vain about their clothes."
80. "Women are the decorative sex. They never have anything to say, but they say it charmingly."
81. "Woman's first duty is to her dressmaker. What the second duty is no one has yet discovered."
82. "There are few women whose worth lasts longer than their beauty."
83. "One of the fathers, if I am rightly informed, has defined a woman to be an animal that delights in finery. I have ... observed, that in all ages they have been more careful than men to adorn that part of the head which we generally call the outside."
84. "Woman strives for loveliness, man for dignity."
85. "Beauty is the wisdom of women. Wisdom is the beauty of men."
86. "Men want to be the kind of persons that people look up to. Girls want to be the kind that people look around at."
87. "Many women would swap brains for beauty and think they were getting the best of the bargain."
88. "The average girl would rather have beauty than brains because she knows that the average man can see much better than he can think."
89. "'After men, monkeys have the most intelligence,' says an author. Others will argue that women do."
90. "Smart men are smarter than they look; smart women look smarter than they are."
91. "The heart is the whole of women, who are guided by nothing else: and it has so much to say, even with men ... that it triumphs in every struggle with the understanding."
92. "A young lady who thinks is like a young man who rouges."
93. "To find fault with a woman's intellect you must first find her intellect."
94. "Women have simple tastes. They can get pleasure out of the conversation of children in arms and men in love."
95. "A man, conceivably, could adjust to the knowledge that he was at a higher level than those around him, although no rational man could possibly enjoy that perspective; but to a woman it would be unbearable."
96. "Essentially feminine, she was able to chatter but say nothing, ask questions and require no reply."
97. "Women can write more interestingly than men on the really important topics of civilization: dress, food and furniture."
98. "She wavers, she hesitates; in a word, she is a woman."
99. "Woman's one notable invention: Perpetual emotion."
100. "Women are always eagerly on the lookout for any emotion."
101. "Women: picturesque protests against the mere existence of common sense."
102. "A woman's hopes are woven of sunbeams; a shadow annihilates them."
103. "No wonder women live longer than men - look how long they remain girls."
104. "You bring up your girls to be ornaments and then complain of their frivolity."
105. "She affected to establish the character of a woman, thoughtless through wit, indiscreet through simplicity, but religious on principle."
106. "People who give their letters large bodies but little else live for the present. They enjoy gossip and like being socially involved. They are not over interested in making money. Women tend to write like this." - Jane Paterson "Know Yourself Through Your Handwriting"
107. "The great and almost only comfort about being a woman is that one can always pretend to be more stupid than one is, and no one is surprised."
108. "Of what use is independence to a woman, if she is - all alone?"
109. "If the parasite woman on the couch, the plaything and amusement of men, be the permanent and final manifestation of female human life on the planet, then

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- that couch is also the death-bed of human evolution."
110. "I shrug my shoulders in despair at women who moan at the lack of opportunities and then take two weeks off as a result of falling out with their boy-friends."
111. "Democracy is woman's greatest invention. Indeed, it even reflects her character: purposeless, irrational, subject to public opinion and passing fashions, rambling, confused, underhanded, scheming, in love with its own purity."
112. "To be a woman is something so strange, so confusing and so complicated that only a woman could put up with it and, what is worse, feel happy about it."
113. "Woman: a biped with two hands, two feet, two breasts, two eyes and two faces."
114. "A woman has three reasons for everything she does: the reason she says she has, the reason she thinks she has, and the reason she really has."
115. "Every woman is a committee."
116. "A cat has nine lives and a woman has nine cat's lives."
117. "I will not say that women have no character, rather, they have a new one every day."
118. "I've never met a man of good character who has had anything to do with a woman."
119. "A man of straw is worth a woman of gold."
120. "As with their beauty, so with their spirit; it seems that they allow themselves to be perceived only to be imagined instead. Characters are like colors. There are primary colors, ones that change, an infinitude of shades as you pass from one to another. Women have none other than mixed colors, intermediate or variable, whether upbringing alters their natural shade more than ours or the delicateness of their constitution makes their soul a mirror that accepts everything, reproduces it vividly, but retains nothing."
121. "Between a woman's 'yes' and 'no' there is no room for the point of a needle."
122. "Even a fickle woman is loyal to one man - until she prefers another."
123. "Her husband's funeral; Is often where a widow looks for the next man."
124. "When widows exclaim loudly against second marriages, I would always lay a wager that the man, if not the wedding day, is absolutely fixed on."
125. "There are few virtuous women who do not tire of their role."
126. "Virtue in women is often merely love of their reputation and their peace of mind."
127. "Are there still virgins? One is tempted to answer no. There are only girls who have not yet crossed the line, because they want to preserve their market value ... Call them virgins if you wish, these travellers in transit."
128. "She is chaste whom nobody has asked."
129. "In the absence of men all women are chaste."
130. "Remember, men, we're fighting for this woman's honour; which is probably more than she ever did."
131. "The sad lesson of life is that you treat a girl with respect, and the next guy comes along and he's banging the hell out of her."
132. "A woman without a man is like a garden without a fence."
133. "Woman's virtue is man's greatest invention."
134. "Lady: one who never shows her underwear unintentionally."
135. "Women! There isn't anything so bad that they don't soon start to enjoy it. Even if they lived in a barrel of shit they'd start making a home out of it, with everything nice and cozy."
136. "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where the immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary. That virtue therefore which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not pure; her whiteness is illusory." - John Milton

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137. "Women think it is unfair to judge them lacking in virtues they are not even interested in."
138. "Indiscretion: the guilt of woman."
139. "A woman sometimes feels pity for the sorrows that she causes without remorse."
140. "Woman's dearest delight is to wound man's self-conceit, though man's dearest delight is to gratify hers. There is at least one creature lower than man."
141. "There are some meannesses which are too mean even for man - woman, lovely woman alone, can venture to commit them."
142. "No matter how much a woman loved a man, it would still give her a glow to see him commit suicide for her."
143. "A woman rarely discards one lover until she is sure of another."
144. "Love is the emotion that a woman feels always for a poodle dog and sometimes for a man."
145. "Women have no sympathy ... And my experience of women is almost as large as Europe. And it is so intimate too. Women crave for *being loved*, not for loving. They scream at you for sympathy all day long, they are incapable of giving *any* in return for they cannot remember your affairs long enough to do so." - Florence Nightingdale
146. "Love of flattery, in most men, proceeds from the mean opinion they have of themselves; in women from the contrary."
147. "Women never love; rather they pity a man, mother him, delight in making him love them. Their tenderness is deepened by their remorse for being unable to love him."
148. "Women for the most part do not love us. They do not choose a man because they love him, but because it pleases them to be loved by him."
149. "Where neither love nor hatred is in the game a woman is a mediocre player."
150. "If all men told the truth the tears of women would create another flood."
151. "It is sometimes argued that women have a hard enough time in this world, without telling them the truth."
152. "Talk to me tenderly, tell me lies; I am a woman and time flies."
153. "A man who won't lie to a woman has very little consideration for her feelings."
154. "The formation of a young lady's mind and character usually consists in telling her lies."
155. "All sensible men are of the same opinion about women and no sensible man ever says what his opinion is."
156. "What is conscience to a wife? ... To marry is to domesticate the Recording Angel."
157. "With a man, a lie is a last resort; with women, it's First Aid."
158. "Women are not half as sensitive about their sins as about their follies."
159. "Women always speak the truth, but not the whole truth."
160. "Women think truth to be an irrelevant triviality whose only role in life is as a stumbling block for men."
161. "If it is true that weakness gives rise to timidity, timidity to finesse, finesse to falseness, one must conclude that truthfulness is a virtue to be well admired in women."
162. "Whatever men may think about the study of man, women do really believe the noblest study of womankind to be women."
163. "Womanhood is the great fact in her life; wifehood and motherhood are but incidental relations."
164. "It always puzzles me to hear of professional women - are there any amateurs?"
165. "I told her that women were so foolish they thought giving birth to children was a form of creativity. But she thought it was an act of genius."
166. "I have found one good man in a thousand, But not one good woman among them." - Ecclesiastes 7:28
167. "Better the badness of men than the goodness of women." - Ecclesiasticus 42:14
168. "All wickedness is but little to the wickedness of a woman." - Apocrypha, Ecclesiasticus
169. "Woman is a sick sheass, a hideous tapeworm, the advance post of hell." - John Damascene, 7th Century monk & Saint

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170. "For a woman to study the scriptures indicates confusion in the realm." - The Mahabharata, Hindu Scripture
171. "A child also cannot be made a witness in a court of law, nor a woman ... nor a cheat. ... These persons might give false evidence. A child would speak falsely from ignorance, a woman from want of veracity, an imposter from habitual depravity." - Hindu Scripture
172. "The sacred books should be burned rather than made available to women." - Talmud, Sotah 3:4, Jewish Scripture
173. "Infatuation, aversion, fear, disgust and various kinds of deceit are ineradicable from the minds of women; for women, therefore, there is no nirvana. ... A woman may be pure in faith and even preoccupied with the study of the sutras or the practice of a terrific asceticism: yet in her case there will still be no falling away of karmic matter." - Mahavira, Tatparya-vritti (Jain Scripture)
174. "The god of death, the wind, the underworld, the ever-burning entrance to hell, the knife-edge, poison, serpent, and fire - women are all of these in one." - The Ramayana
175. "It is nature's law that rivers wind, trees grow wood, and, given the opportunity, women work iniquity." - Buddha, Sutta-Pitaka
176. *Ananda*: "How are we to conduct ourselves, Lord, with regard to woman-kind?"
Buddha: "Don't see them Ananda."
Ananda: "But if we should see them, what are we to do?"
Buddha: "Abstain from speech, Ananda."
Ananda: "But if they should speak to us, Lord, what are we to do?"
Buddha: "Keep wide awake, Ananda."
177. "Just, Ananda, as houses in which there are many women and but few men are easily violated by robber burglars; just so, Ananda, under whatever doctrine and discipline women are allowed to live the religious life, that religion will not last long. And just, Ananda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to live the religious life, that religion will not last long." - Buddha, Vinaya-Pitaka
178. "Countless are woman's defects. My elephantine mind has fallen; Into the poisonous swamp of guile. So I must renounce the world." - Naropa, Tibetan mystic poet
179. "Some say that learning seems not to be the business of women. I say that . . . control of the mind is of the utmost importance to women, and it would be a great mistake to say that it is not their business. The outward manner and temper of women is rooted in the negative (yin) power, and so temperamentally women are apt to be sensitive, petty, narrow, and jaundiced. Confinement results in limited vision. Consequently, among women compassion and honesty are rare indeed. That is why Buddhism says that women are particularly sinful and have the greatest difficulty in attaining Buddhahood. Thus women are in special need of mental discipline." - Toju, Zen Master
180. "A woman is a valley, a man is a peak; a man enters the woman, the woman simply allows; a man is an aggression, a woman is a receptivity; a man tries to do, a woman simply waits for things to happen ... Look at a woman. She is balanced. Her needs are small: somebody to love, somebody to be loved by, food, shelter, a little warmth around, a home - finished. And she is not worried about anything: no woman has created any science; no woman has founded any religion."
181. "A man with a bad heart has been sometimes saved by a strong head; but a corrupt woman is lost forever."
182. "The one thing that man never gives to a woman is spiritual help."
183. "The souls of women are so small, that some believe they've none at all."
184. "Is it not better to fall into the hands of a murderer than into the dreams of a lustful woman?"
185. "God created woman. And boredom did indeed cease from that moment - but many other things ceased as well. Woman was God's second mistake."

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186. "Woman has never created anything as beautiful as she has destroyed."
187. "It has often been claimed that God is a woman, but to my knowledge no-one has ever claimed that the Devil is a woman and really meant it. So I will.
188. "Women believe that the concept of evil is evil."
189. "The overwhelming pain of loneliness; a mother smiles at her baby - watch out for the Devil!"
190. "Wouldst thou define or know what a woman is? She is glittering mud, a stinking rose, sweet poison, ever leaning toward that which is forbidden her. Woman is adamant, pitch, buckthorn, a rough thistle, a clinging burr, a stinging wasp, a burning nettle. Lo, woman is the head of sin, a weapon of the devil, expulsion from paradise, mother of guilt, corruption of the ancient law." - Salimbene, 13th C.
191. "What else is a woman but a foe to friendship, a cosmic punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a delectable detriment, a deadly fascination, a painted ill! Therefore, if it be a sin to divorce her when she ought to be kept, it is indeed a necessary torture; for either we commit adultery by divorcing her, or we must endure daily strife."
192. "But wait, you say that it is not her body, but her "finer qualities" that enchant you. I see. By this you mean no doubt, her cunning, conniving character, her relentless treachery, her ceaselessly wagging, nagging tongue, her inane vanity, her meows and purrs and hissings, her whorishness and prudery (for Woman spends her entire life vacillating between these two extremes). Or perhaps you have in mind her spitefulness, her obstinacy, her mindless illogic, her cawling, cawing stupidity. Yes, doubtless these are the "finer qualities" you find to revere in the object of your affections..."
193. "The man who enters his wife's dressing-room is either a philosopher or a fool."
194. "Woman is at once apple and serpent."
195. "Woman is a temple built upon a sewer."
196. "Woman: a promise that cannot be kept."
197. "Women are sweetly smiling angels with pensive looks, innocent faces, and cash-boxes for hearts."
198. "A woman has the form of an angel, the heart of a serpent, and the mind of an ass."
199. "The ingenuity of a guileless woman will undermine nine mountains."
200. "Her dove-like eyes turn'd to coals of fire, Her beautiful nose to a terrible snout, Her hands to paws, with nasty great claws, And her bosom went in and her tail came out."
201. "O the unsounded sea of women's bloods, That when 'tis calmest, is most dangerous! ... Not Cerberus ever saw the damned nooks; Hid with the veils of woman's virtuous looks."
202. "The so-called 'lovely woman' is beautified with the face of a noble lion, yet is blemished with the belly of a reeking kid and is beweaponed with the virulent tail of a viper."
203. "A woman is like a glowworm which is bright in the hedge and black in the hand."
204. "Women are glow wormes bright, that soil our soules, and dampe our reasons light."
205. "Women are like Gods. They have a face for their worshippers, and one for their rivals."
206. "Men are women's playthings; woman is the Devil's."
207. "Women give themselves to God when the Devil wants nothing more to do with them."
208. "Women are not necessarily evil - but evil is necessarily feminine."
209. "God made many women smart, a few clever; and some good."
210. "Woman is generally so bad that the difference between a good and a bad woman scarcely exists."
211. "Where the Devil cannot go himself he sends an old woman."
212. "Woman - last at the cross, earliest at the grave."
213. "Better the devil's, than a woman's slave."
214. "Man is evil because he is conscious of the thought that he is lying; but women

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are worse because they cannot be conscious of that thought."

215. "Women are accustomed to creep into dark places, and when dragged out into the light they will exert their utmost powers of resistance, and be far too much for the legislator. And therefore, as I said before, in most places they will not endure to have the truth spoken without raising a tremendous outcry." - Plato, LAWS VI

216. "Women have no moral sense; they rely for their behaviour upon the men they love."

217. "Women are all bought in the market - from the whore to the Princess. The price alone is different, and the highest price, in money or rank, obtains the woman."

218. "Maidens, like moths, are ever caught by glare; And Mammon wins his way where seraphs might despair."

219. "Mothers, wives, and maids; These are the tools wherewith priests manage men."

220. "No mischief but a woman or a priest is at the bottom of it."

221. "Women should not take to religion; they are religion."

222. "Woman: the hand that rules the cradle rocks the world."

223. "Mom is everywhere and everything and damned near everybody. ... Disguised as good old mom, dear old mom, sweet old mom, your loving mom, and so on, she is the bride at every funeral and the corpse at every wedding."

224. "He seldom errs; Who thinks the worst he can of womankind."

225. "Nothing is worse than a woman, even a good one."

226. "So-called decent women differ from whores mainly in that whores are less dishonest."

227. "When a woman is openly bad, then at least she is honest."

228. "There is no such thing as a dangerous woman; there are only susceptible men."

229. "Everything comes from God except women."

230. "Women learn how to hate in the degree that they forget how to charm."

231. "The perfect friendship of two men is the deepest and highest sentiment of

which the finite mind is capable; women miss the best of life."

232. "Friendship among women is but a suspension of hostilities."

233. "Misogynist: a man who hates women as much as women hate one another."

234. "No man is as anti-feminist as the really feminine woman."

235. "Women and people of low birth are very hard to deal with. If you are friendly with them, they get out of hand, and if you keep your distance, they resent it." - Confucius

236. "Water, fire and women will never say, 'Enough!'"

237. "Woman is a domesticated animal; the feminist has returned to the wild. The goddess has gone wandering, collecting a few bruises, developing a few survival traits. She is lost; the bed beckons her. She will soon return."

238. "When men and women agree, it is only in their conclusions; their reasons are always different."

239. "Man's conclusions are reached by toil. Woman arrives at the same by sympathy."

240. "A woman's thoughts are afterthoughts."

241. "The intellect of the generality of women serves more to fortify their folly than their reason."

242. "A woman can believe anything in the world if there's no good reason for it."

243. "Can you recall a woman who ever showed you with pride her library?"

244. "Whether Women are equal to Men in their intellectual Capacity, or not: If the Business of the Mind were nothing more than to contrive a Dress; to invent a new Fashion; to set off a bad Face; to heighten the Charms of a good one; to understand the Economy of a Tea-Table; to manage an Intrigue; to conduct a Game at Quadrille, and to lay out new Plans of Pleasure, Pride and Luxury; then Women must be own'd to have a Capacity not only equal but even superior to us. But as the Understanding of Man has infinitely higher Objects to employ its Speculations on, Objects beyond the very Aim of the ablest Women; their intellectual Faculties are so evidently inferior to his, that I should think it an Impertinence in me to take up any Time to

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prove it. Need we look any farther than their soft, simpering, silly Faces to fathom the perceptible Depth of their Understandings? View the whole Sex round: 'Eternal Smiles their Emptiness betray; As shallow Streams run dimpling all the way.'" – Pope

"A thoughtless Stare, a wild Vivacity, a sleepy Pertness, giddy Gravity, or some such other Sense-defying Look betrays, in all, the narrow Space between the Surface and Centre of their mimic Wit . . .

In Fact, what is all their Discourse but *Froth*? What inspires it but Venom? In what does their Sprightliness appear, but in empty Puns, Conundrums, Rebukes, trifling Politics or mischievous Lies? They who shine most among them, are such as have nothing to entertain you with but Scandal, Indecency, Hypocrisy, or Impiety. What is their Wit but a mere See-Saw from one Inconsistency to another? Their Conversation is ever screw'd up to Bombast, when it should be familiar; or sunk into Meanness, when the Subject they presume to meddle with is sublime. Where they should be silent, they are as forward to prate, as they are remiss in speaking on proper Occasions. How ill-bestow'd then on these fantastic Things is the Beauty we admire in them! And if it was bestow'd on them by Nature to decoy us into a Commerce with them, for the Benefit of Propagation; must it not still shock our Reason when we consider it accompanied only with Parts which we can reap no Benefit from, nor place any Confidence in? And what Assistance can we hope from their false Wit, as groveling as the Pride it inspires them with?" – Anon, "Man Superior to Woman", 1739

"You women employ more thought, memory, and application to be Fools, than would serve to make you wise and useful. When I reflect on this, I cannot conceive you to be Human Creatures, but a sort of Species hardly a degree above a Monkey." – Jonathan Swift, "A letter to a young lady on her marriage"

"The undoubted superiority of the male sex in intellectual and creative achievement is related to their greater endow-

ment of aggression. ... Even when women have been given the opportunity to cultivate the arts and sciences, remarkably few have produced original works of outstanding quality."

"Women never reason, and therefore are (comparatively) seldom wrong."

"But there's wisdom in women of more than they have known, thoughts go blowing through them, are wiser than their own."

"The sagacity of women, like the sagacity of saints, or that of donkeys, is something outside all questions of ordinary cleverness and ambition."

"What do you mean by a woman's better nature? I did not know that a woman had more than one nature, and that is ... nature."

"Woman is considered wise when she apes the behaviour of man."

"Women are only children of a larger growth; they have an entertaining tattle, and sometimes wit, but for solid, reasoning good sense, I never in my life knew one that had it."

"Women get dumber as they grow smarter."

"It is generally admitted that with woman the powers of intuition, of rapid perception, and perhaps of imitation, are more strongly marked than man; but some, at least, of these faculties are characteristic of the lower races, and therefore of a past and lower state of civilization." – Charles Darwin

"Revenge is always the delight of a little weak and petty mind; of which you may straightway draw proof from this, that no one so rejoices in revenge as a woman."

"In general, it can be said that feminine mentality manifests an undeveloped, childlike, or primitive character; instead of the thirst for knowledge, curiosity; instead of judgement, prejudice; instead of thinking, imagination or dreaming; instead of will, wishing." – Emma Jung, "On the Nature of the Animus"

"Intellectually, a certain inferiority of the female sex can hardly be denied. ... Women are intellectually more desultory and volatile than men; they are more occupied with particular instances than with general principles; they judge rather

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- by intuitive perceptions than by deliberate reasoning."
259. "Women will avoid the wicked not because it is unright, but only because it is ugly ... Nothing of duty, nothing of compulsion, nothing of obligation! ... They do something only because it pleases them ... I hardly believe that the fair sex is capable of principles." - Immanuel Kant
260. "There are only three things in the world that women do not understand; and they are Liberty, Equality and Fraternity."
261. "Don't you think that robbing a corpse is indicative of a mean, petty and womanish spirit?" - Socrates
262. "Offend her, and she knows not to forgive; Oblige her, and she'll hate you while you live."
263. "Women are certainly capable of learning, but they are not made for the higher forms of science, such as philosophy and certain types of artistic creativity; these require a universal ingredient. Women may hit on good ideas and they may, of course, have taste and elegance, but they lack the talent for the ideal. Men and women differ much as animals and plants do. Men with animals correspond, as do women and plants, for women develop more placidly and always retain the formless indeterminate unity of feeling and sentiment. When women have control over the government, the state is plunged into peril, for they do not act according to the standards of universality, but are influenced by random inclinations and opinions." - Hegel
264. "Surface is woman's nature, foam tossed to and fro on shallow water. But deep is man's nature; his current flows in subterranean caverns: woman senses his power, but understands it not."
265. "No lady was ever a gentleman."
266. "For even to vice; They are not constant, but are changing still; One vice, but of a minute old, for one; Not half so old as that."
267. "Man is constant in his infidelity and woman puts him to shame because she is, by nature, fickle."
268. "Woman is the lesser man, and all thy passions, match'd with mine are as moonlight unto sunlight, and as water unto wine."
269. "Whoever called women the fair sex didn't know anything about justice."
270. "Man is the will, and woman the sentiment. In this ship of humanity, will is the rudder, and sentiment the sail; when woman affects to steer, the rudder is only a masked sail."
271. "Where woman reigns war rages."
272. "This record will forever stand, 'Woman, thy vows are traced in sand.'"
273. "Woman's love is writ in water, Woman's faith is traced in sand."
274. "Woman, the creature of an hour."
275. "Men's vows are women's traitors."
276. "I change, and so do women too; But I reflect, which women never do."
277. "Do not trust the winter sun or a woman's heart."
278. "Women have one man in their heart, another in their words, and still another in their arms."
279. "The girl who thinks she has broken her heart has only sprained her imagination."
280. "There is no need to waste pity on young girls who are having their moments of disillusionment, for in another moment they will recover their illusion."
281. "Women see through each other, but never look into themselves."
282. "The bosom is the central organ of all female ideas, wishes, and moods."
283. "Women's intuition is the result of millions of years of not thinking."
284. "Women have a wonderful instinct about things. They can discover everything except the obvious."
285. "If women said what they thought they'd be speechless."
286. "No woman, plain or pretty, has any common sense at all. Common sense is the privilege of our sex and we men are so self-sacrificing that we never use it."
287. "Consult women, and do the opposite of what they advise."
288. "It took a million years to develop man's ability to reason, but it takes only a few minutes of feminine logic to destroy it."
289. "There is a tide in the affairs of women, which, taken at the flood, leads - God knows where."

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290. "The great question which I have not been able to answer, despite my 30 years of research into the feminine soul, is 'what does a woman want?'" - Sigmund Freud
291. "If women got a slap round the face more often, they'd be a bit more reasonable." - Charlotte Rampling
292. "She had man sense. It was the sixth sense that most women spent all their lives without ever finding."
293. "Women represent the triumph of matter over mind - just as men represent the triumph of mind over morals."
294. "Women would rather be right than reasonable."
295. "There is no sincerity like a woman telling a lie."
296. "Now what I love in woman is, they won't; Or can't do otherwise than lie, but do it; So well, the very truth seems false."
297. "Women are far too clever to understand anything they do not like."
298. "The best happiness a woman can boast of is that of being most carefully deceived."
299. "Forgetting is woman's first and greatest art."
300. "She had a complete ignorance of everything a woman does not need to know."
301. "Taste: the feminine of genius."
302. "Society is the book of women."
303. "If God considered woman a fit help-mate for man, he must have had a very poor opinion of man."
304. "God created man, and finding him not sufficiently alone, gave him a companion to make him feel his solitude more fully."
305. "Consistency: the only jewel found among more men than women."
306. "Women's words are as light as doomed autumn leaves."
307. "Woman is as false as a feather in the wind."
308. "The easiest way to change a woman's mind is by agreeing, disagreeing, or saying nothing."
309. "Never contradict a woman - if you listen a short while, she will contradict herself."
310. "There is nothing a woman so dislikes as to have her old opinions quoted to her, especially when they confute new ones."
311. "... She's but a woman; As full of frailty as of faith, a poor slight woman; And her best thoughts but weak fortifications."
312. "You sometimes have to answer a woman according to her womanishness, just as you have to answer a fool according to his folly."
313. "Where did you get those big brown eyes and tiny mind?"
314. "The reason women usually win arguments with men is that only dumb men are foolish enough to argue with women."
315. "A woman asks you a question, then answers it for you, and then says you're wrong!"
316. "Like women's anger, impotent and loud."
317. "A man of sense only trifles with them, plays with them, humours and flatters them, as he does with a sprightly and forward child; but he neither consults them about, nor trusts them with, serious matters."
318. On women writers: "As artists they're rot, but as providers they're oil wells: they gush. Norris said she never wrote a story unless it was fun to do. I understand Ferber whistles at her typewriter. And there was that poor sucker Flaubert rolling around on his floor for three days looking for the right word." - Dorothy Parker
319. "Women take up ideas, like clothes, to suit their mood and whim, whereas men only permit themselves one quasi-original idea, (or "ism"), like a neck-tie."
320. "I see the woman with a scarf twisted round her hair and a cigarette in her mouth. She has put the tea tray down upon the file on which my future depends."
321. "Women are just like Communists - if you do exactly what they want all the time you are being realistic and constructive and promoting the cause of peace, and if you ever stand up to them you are resorting to cold-war tactics and pursuing imperialistic designs and interfering in their internal affairs."

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322. "Women rule the world ... no man has ever done anything that a woman either hasn't allowed him to do or encouraged him to do." - Bob Dylan
323. "Men and women no longer have the faintest idea what to do with one another. Each sex looks at the other with suspicion. The slightest gesture (scratching an ear), the most casual remark ("How are your tomatoes?") are seen as hostile acts. Now that women are equal, they feel awful about it and wonder if they should have pushed so hard. Men would like to reach out and help but are afraid they will be smashed in the head."
324. "Society is now influenced, shaped, and even to a large extent controlled by women. This is a far cry from the world of our childhood, when society was controlled by ... Well, as the author recalls, society was controlled by Mom. Christmas dinner for all the relatives, square dancing, the PTA, split-level houses with two and half baths - surely no man thought these up. Feminism seems to be a case of women having won a leg-wrestling match with their own other leg. There is only one thing for men to do in response to this confusing situation, which is the same thing men have always done, which is anything women want."
325. "Cunning: life is a battle of wits, and women have to fight it unarmed."
326. "The wiles of most women are stronger than the wills of most men."
327. "Some women are so clever that you can't talk to them for ten minutes without beginning to realize how brilliant you are."
328. "The phrase 'weaker sex' was probably coined by some woman to disarm some man she was preparing to overwhelm."
329. "One hair of a woman draws more than a team of oxen."
330. "Men are run ragged by female sexuality all their lives. From the beginning of his life to the end, no man ever fully commands any woman. It's an illusion. Men are pussy-whipped. And they know it." - Camille Paglia
331. "There is something about cats and women that is viewed with distrust by mice and men."
332. "On one issue at least, men and women agree; they both distrust women."
333. "When they are going to be flagrantly brutally selfish, women love to talk of being fair."
334. "The history of woman is the history of the worst form of tyranny the world has ever known. The tyranny of the weak over the strong. It is the only tyranny that lasts."
335. "The weaker sex is the stronger sex because of the weakness of the stronger sex for the weaker sex."
336. "Women now insist on having all the prerogatives of the oak and all the perquisites of the clinging vine."
337. "A woman weeps with one eye and laughs with the other."
338. "A clever man will build a city, a clever woman will lay it low."
339. "A woman of talents, if she be not absolutely ugly, will always obtain great power - raised by the weakness of her sex."
340. "Women want a mediocre man, and men are working hard to be as mediocre as possible."
341. "Woman reduces us to the lowest common denominator."
342. "The world is perfectly packed with good women. To know them is a middle-class education."
343. "We women adore failures. They lean on us."
344. "Women love us for our defects; if we have enough of them they will forgive us everything, even our superior intellects."
345. "There's a great woman behind every idiot."
346. "With women one should never venture to joke."
347. Q: "How many feminists does it take to change a light bulb?"
A: "That's not funny!"
- "Modern feminist humour:
348. Q: "Why is a Swiss Army Knife like a man?"
A: "Because it's cheap, it's everywhere and it's a complete tool."
349. Q: "Why did God invent men?"
A: "Because dogs can't put out the garbage."
350. "To women, men are like big dogs that talk."

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351. "Women like the simpler things in life - like men."
352. "Insult three men a day; it may not change things but it will make you feel better." - Australian feminist Ms. Dale Spender
353. "The male is a domestic animal which, if treated with firmness and kindness, can be trained to do most things." - Jilly Cooper, *Cosmopolitan*
354. "I require only three things of a man; He must be handsome, ruthless, and stupid." - Dorothy Parker
355. "Men are stereotyped by feminists into the types of suppressed rapist or the gentle soul conditioned by society to a toughness that hides a natural disposition to weep and wash up."
356. "Feminists do not like real women nor, of course, real men either."
357. "Nature made us (women) equal to them, and gave us the power to render ourselves superior." - Susanna Haswell Rowson.
358. "Man says what he knows, woman what she pleases."
359. "To be slow in words is a woman's only virtue."
360. "When a man dies, the last thing that moves is his heart, in a woman her tongue."
361. "Mouth: in man, the gateway to the soul, in woman, the outlet of the heart."
362. "He knows little who will tell his wife all he knows."
363. "Nature is in earnest when she makes a woman."
364. "Woman is a species of which every woman is a variety."
365. "A woman's a woman until the day she dies but a man's only a man as long as he can."
366. "I expect that woman will be the last thing civilized by man."
367. "It's a great advantage to women to be regarded as a race apart, an advantage which, as usual, they abuse unscrupulously."
368. "There is only one real tragedy in a woman's life. The fact that her past is always her lover, and her future is invariably her husband."
369. "A boy expands into a man; a girl contracts into a woman."
370. "Women chat and men converse; Women gossip, men freely curse. Women question but men have doubt; Women are masonry, but men are the grout."
371. "Men are worried about how many years they have left, women how many they have had."
372. "Love of flattery, in most men, proceeds from the mean opinion they have of themselves; in women from the contrary."
373. "A man likes you for what he thinks you are; a woman for what you think she is."
374. "Time and circumstance, which enlarge the views of most men, narrow the views of women almost invariably."
375. "A woman's chief asset is man's imagination."
376. "Women's styles may change but their designs remain the same."
377. "If woman's actions are sometimes baffling, her motives are always obvious."
378. "The mystery of women is the product of the romantic imagination of men."
379. "Women: sphinxes without secrets."
380. "A woman is no more mysterious than a race horse."
381. "Men really do understand women - they just make believe they don't because it's cheaper that way."
382. "As a woman's womb fills, her head empties."
383. "There will continue to be a vast gulf between the sexes for as long as men and women are attracted to opposite things - namely each other."
384. "The worst mistake a man can ever make is to presume that a woman thinks like a man."
385. "To prove that women are inferior treat them as equals and see what happens."
386. "The reason I think women are inferior is that I judge them by the same criteria as I judge men."
387. "Women speak of equality (Problems); Men speak of difference (Superiority and inferiority); Difference is dynamic (Equality goes nowhere)"
388. "A woman will only trust a man who lies to her."
389. "Man hates with his mind and body, woman with her heart and soul."

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390. "Sadly, a woman's virtue and depth of character disappears during the third hour spent getting to know her."
391. "When psychologists are asked to list the qualities of a healthy human mind they describe the qualities of the healthy male mind. Then, when asked to list the qualities of the healthy female mind, their list is not the same as that for the healthy human mind."
392. "Women are good at trivial things because women think trivial things are important. Women are bad at important things because women do not realize how much harm they can do to the larger world outside of the small world of their immediate surrounds."
393. "Woman: infinite to see, finite to hear."
394. "Women: from goddesses to grannies."
395. "It is not enough to educate women, they must not be loved."
396. "The best thing a woman can do for a man is to marry somebody else. The best thing a man can do for a woman is to make a man of her, which usually necessitates just leaving her alone."
397. "At the age of six, boys and girls are essentially the same. The difference is that boys tend to remain at the mental age of six throughout life, while girls seem to regress."
398. "Women need to feel compassion for others because weakness in others justifies their own weakness."
399. "Women always have some mental reservations. This is because most of their brains are out of bounds to them."
400. "Women lust to be misunderstood."
401. "A woman's strength is the irresistible might of weakness."
402. "Women are most adorable when they are afraid; that's why they frighten so easily."
403. "A woman wears her tears like jewelry."
404. "She was on the verge of tears, her favourite perch."
405. "You know women - there's always something bothering them."
406. "Self-pity is one of the last things that any woman surrenders."
407. "When he has a thorn in his side, she has to have a sword through her heart."
408. "A woman will always sacrifice herself if you give her the opportunity. It is her favourite form of self-indulgence."
409. "Regret is a woman's natural food - she thrives upon it."
410. "My advice to the women's clubs of America is to raise more hell and fewer dahlias." - William Allen White
411. "Feminists would make great advances if they were not so bothered about sexist men; that is, if they were not so womanish."
412. "The superstitions of women perpetuate their bondage more than all other adverse influences."
413. "Women use children as excuses not to do anything."
414. "Alas for all the women who marry dull men, go into the suburbs, and never come out again."
415. "Homes are invariably built on foundations of crushed women."
416. "To be popular with women, be sure never mention the fact that women as a class are less rational and hence inferior to men."
417. "A man should aim to think as much as a woman feels."
418. "Woman believes man's lies because she cares only about feelings, not future. She cannot realistically appreciate an honest man because honesty is superfluous to feelings."
419. "Many women are convinced that the reason Jesus never got married was that he never met the right girl."
420. "Women hate the man who speaks profoundly and obscurely; for it means that he does not need the company of women, never needs to explain himself, which means that he has not been tamed and therefore probably has a low opinion of women. Women far prefer the man who mistreats them to the one who gets away scot-free. It is for the same reason that we prefer people to do useless work badly than enjoy themselves constructively doing nothing."
421. "Anyone who criticizes women is a misogynist."
422. "Women are mysterious creatures; they sometimes appear superficially deep and at other times deeply superficial."

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423. "The horrifying thing about the mystery of woman is that there isn't one."
424. "A woman thinks a man is unethical if he tries to measure her by ethical standards, for the reason that a woman cannot comprehend ethics."
425. "A woman, like a child, has only the shallowest and most insubstantial of thoughts. If you were to try to paddle your feet in her oceans, you wouldn't even get your feet wet."
426. "A man may become wise, If he really tries. But all women are born wise, In their own eyes."
427. "Even when women serve men, they don't respect them."
428. "Someone asked me for an aphorism about artificial intelligence, so I gave them one about women: 'The way technology is going, we will soon be able to give women artificial intelligence.'"
429. "Women are more in touch with their two feelings (smugness and terror) than men are with their ten thousand."
430. "Women are undoubtedly superior to men, if only men would give them a chance!"
431. "It's a brave man who can overestimate a woman's age, or find a pretty girl to be in error."
432. "No woman can understand this aphorism."
433. "Any generalization is too big for a woman's mind, including this one."
434. "Men never speak the truth in the company of women - no woman can ever know this, not even if it is explained to them."
435. "Man is intelligence longing for sex, and woman is sex longing for financial security."
436. "A woman submits to a man while she has not received all that she wants to get."
437. "Women have virtue in the moment, but over the space of two moments ... femininity."
438. "Women do have a will, insofar as they will to be passengers."
439. "Good times, or bad times, may I never house; With womankind! The courage of a woman; Is insubmissive, rash, not counsellable; And, when she's timid, she's an added plague; To home and fa-
- therland! So is it now! ; Thanks to this hither, thither, to and fro; Coursing of scared feet, the faint-hearted fear; Like to a chill tide, sounding as it goes; Runs through all orders of the Commonweal! ; And - while the foe without are mightily; Advantaged - we ourselves within the gates; Work for our own destruction! Whoso shares; With womankind his fortunes, let him look; For the like issue! Whatso'er he be; Man, woman - or some despicable thing; Halfway betwixt them both - that from henceforth; Fails in most strict obedience to my will; The damning pebble shall his lot decide; And he shall publicly be stoned to death! ; It longeth to a man - let womankind; Keep their own counsel and not mell with ours -; To manage matters in the world outside." - From "Seven Against Thebes" by Aeschylus
440. "Women try their luck; men risk theirs."
441. "Men grin and bear it; women grin and wear it."
442. "A man cannot call a woman his own until he has controlled her shopping habits."
443. "The most difficult intelligence test is the understanding that women have no consciousness."
444. "The consciousness of woman is part of the imagination of man."
445. "You haven't conquered a woman till she's had a thought."
446. "We have emancipated women, but they remain slaves looking for their masters all the same."
447. "Men create the spaces for women to flow."
448. "A woman can be defined as someone who cannot understand what a generalization is."
449. "Women: the maintenance class."
450. "Some women like the title 'Ms.' because they think it means 'Mistress'."
451. "Where there is no love or lying there can be no woman."
452. "Women never do anything wrong because they never do anything."
453. "Women have a low opinion of men because they only meet those who approach them, and these are the lowest kind of men."

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454. "Women: masters at doing things they don't want to do."
455. "A woman needs to find excuses to do the things she wants to do. This is why she will believe absolutely anything at all."
456. "The only decision a woman makes is to let the world make her decisions for her."
457. "Women don't have careers, they have crafts."
458. "If a woman did something she would cease to be a woman."
459. "A woman's individuality is defined by her ability to conform faster than the rest."
460. "Women renounce their sexuality when they enter the cloister, and men renounce their minds."
461. "If you want to know what it feels like to be a woman, take drugs."
462. "I challenged her to name me one book that had depth ... but she said that she couldn't think of a book that wasn't deep."
463. "Women do not burn books, they marry the men who would have written them."
464. "I have never met a woman who was a man of her word."
465. "If a woman develops a taste for the ideal then even a mediocre man seems like a genius to her."
466. "To be unpopular with women, respect their minds."
467. "Women: cows with lipstick."
468. "Nuns: cows without lipstick."
469. "Nun: a refinement of fashion."
470. "Seducer: a cowherd."
471. "Women are blameless because they are sacred cows."
472. "I'll never understand the notion of 'equality of the sexes' - it is obvious that men are superior to cows."
473. "The fact that women are cows is probably the most difficult truth to understand."
474. "What every man should be forced to say at his wedding ceremony to lend it some respectability: 'My Kingdom for a Cow'."
475. "Cows and women have been shaped by the same evolutionary forces - mens' desires."
476. "The reason men never blame women for their stupidity is that men have bred women to be stupid."
477. "For a man to have the stillness of a woman he must be a god. Consequently one mistakes women for gods."
478. "A woman looked down at her baby's hand ... and knew there was a God. I looked at the woman and knew there was a Devil."
479. "When I meet a girl, the last thing I want to talk about is reality, but after five minutes I'm talking about the inferiority of women."
480. "Women feel shame because they cannot see things in perspective. Men feel guilt because they can."
481. "The price a man pays for sex is very often having to keep the company of women."
482. "It is good to condemn the feminine, but beware that in so doing you do not immortalize it in yourself."
483. "If men put from them in fear all that is 'womanish' in them, then long, of course, for that missing part in their natures, so seek to possess it by possessing us; and because they have feared it in their own souls seek, too, to dominate it in us - seek even to slay it - well, we're where we are now, aren't we?" - Barbara Deming
484. "There is not one man, in the million, shall I say? no, not in the hundred million, can rise above the belief that Woman was made *for Man*."
485. "The man who can't understand why women can't be more like men is the same man who will complain if women change their behavior."
486. "Men, indeed, appear to me to act in a very unphilosophical manner, when they try to secure the good conduct of women by attempting to keep them always in a state of childhood."
487. "I have learned valuable information. I have learned that the discussion of the cultural value of history and kindred topics will not get one very far, no matter how clever and apparently serious-minded the gentleman may be. I have learned that one must talk vivaciously, and on such subjects as football. One

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must laugh and talk about trivial and foolish things." - Marion Taylor, age 17.

488. "A woman who strives to be like a man lacks ambition."

489. "The really original woman is the one who first imitates a man."

490. "Not only is it harder to be a man, it is also harder to become one." - Arianna Stassinopoulos

491. "Nature gave me the form of a woman; my actions have raised me to the level of the most valiant of men." - Semiramis, Assyrian Queen

492. "... she was human, as well as being a woman ..."

493. "The chief distinction in the intellectual powers of the two sexes is shown by man attaining to a higher eminence, in whatever he takes up, than woman can attain - whether requiring deep thought, reason, or imagination, or merely the use

of the senses and hands." - Charles Darwin

494. "We are programmed (by biology or conditioning - who cares which?) to respond to social signals and pressures, and so find it almost impossible to be as single-mindedly ruthless as men."

495. "In those rare individual cases where women approach genius they also approach masculinity."

496. "Everyone has talent. What is rare is courage to follow the talent to the dark place where it leads."

497. "Behind every great man there is a woman laughing at him."

498. "Behind every great woman is a man who tried to stop her."

499. "When one knows women one pities men, but when one studies men, one excuses women."

BUDDHIST WRITINGS

"When the Dharma is about to disappear, women will become vigorous and will at all times do deeds of virtue. Men will grow lax and will no longer speak the Dharma."

"When my Dharma disappears it will be just like an oil lamp which flares brightly for an instant just before it goes out. After this time it is difficult to speak with certainty of what will follow."

"Good persons will be hard to find; at most there will be one or two. Men will die younger, and women will live longer."

Sutra:

Buddha: "If there are women who detest the body of a woman, and who full-heartedly make offerings to Earth Store Bodhisattva's image, whether the image be a painting or made of earth, stone, lacquerware, brass, iron, or some other material, and if they do so day after day without fail, using flowers, incense, food, drink, clothing, colored silks, banners, money, jewels, and other items as offerings, when the female retribution body of those good women is exhausted, for hundreds of thousands of aeons they will never again be

born in the worlds where there are women, much less be one, unless it be through the strength of their compassionate vows to liberate living beings. From the power of the meritorious virtues resulting from these offerings to Earth Store Bodhisattva, they will not receive the bodies of women throughout hundreds of thousands of tens of thousands of aeons.[†]

Commentary:

Do not think that being a woman is a good thing, for being a woman involves a great deal of trouble. There are women who do not like it and always wonder why they have to be women; they want to learn what they can do about it. Through worship of Earth Store Bodhisattva these questions can be resolved.

What is the trouble involved in being a woman? Because there are people who might like to investigate this further, I will go into a bit more detail. You should not think of this as an attempt to cause women to dislike their state and leave home. If that occurred then there might be even more problems for me to deal with.

[†] From the Buddha's little known "Ultimate Extinction of the Dharma Sutra"

[†] From "The sutra of the past vows of earth store bodhisattva" (Commentary by Tripitaka Master Hsuan Hua - in America)

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There are Five Obstructions and Ten Evils encountered by women. First we will discuss the Five Obstructions. The first is that women are not able to become the Great Brahma Lord because that position is accomplished through purity, and the body of a woman has a great many impurities. Second, women cannot become Sakra. An astute student may object that earlier we discussed the thirty-three women who became lords of the heavens. This objection is a valid one, but it should be realized that upon reaching the heavens their bodies became male, because only males can be lords of the heavens. Although Sakra has some desire remaining, that desire is quite light; women, on the other hand, are extremely libidinous and consequently cannot become Sakra.

Third, women cannot become demon kings. This is not too bad. They cannot attain this position because demons are extremely hard, solid, and firm, while women are extremely soft and weak. As soon as anything unusual comes up they are at a loss and have to seek help. Fourth, beings cannot be wise wheel-turning kings - the gold, silver, copper, and iron wheel-turning kings - as long as they have female bodies. Wise kings have hearts of great compassion and kindness; they teach people to maintain the Five Precepts and the Ten Good Deeds. Whenever women see something good occur to others, they become jealous, and this keeps them from having great compassion. Because of this basic problem, they cannot become Buddhas. Buddhas have ten thousand virtues; women have many evils. They are jealous and obstructive, and their hearts are about the size of a sesame seed.

If, however, women are able to rid themselves of jealousy, desire, weakness, defilement, and of all evils, they may become men, and so theirs is not a hopeless plight. There is, for example, the case of the dragon king's daughter. When Sariputra said that she could not become a Buddha, she took a precious gem, her most valuable and cherished possession, and offered it to the Buddha, who accepted it. She then asked Sariputra if the Buddha's acceptance of her offering was fast, and he replied that, indeed, it had been quick. "I shall become a Buddha that quickly," she said and then she became a Buddha. This is proof that women's lot is not hope-

less. All they must do is resolve to cultivate courageously and they too can become Buddhas.

There are also Ten Evils that pertain to women. First, at their birth their parents are displeased. Although it is not always the case that parents are displeased at the birth of a daughter, in most societies this is the case, and a daughter starts out life by making a bad impression on her parents.

The second evil is that raising daughters is not a very interesting task. The third is that women are always afraid of people. Boys are not usually afraid, but girls almost always are. The fourth evil connected with women is that their parents undergo a great deal of worry about their daughters' marriage. In America this is not a major matter, but in most other countries parents have to give a great deal of consideration to finding good husbands for their daughters.

Once girls grow up, the fifth of the Ten Evils occurs, when they have to leave their parents alone. The sixth comes after they have been married and are in constant fear of their husbands. When a husband likes something, they are pleased, and when he is angry, they cower in terror. The seventh evil of women is the difficulty and fear of giving birth.

The eighth difficulty is that no matter what they do or say, the report gets back to their parents that they are not good. Although the good remains, it is a goodness that does not influence their parents. The ninth is that they are always controlled by their husbands and are subject to many restrictions, which, if broken, can lead to divorce.

The above nine evils apply to women in their youth. They are old when the tenth arrives and their own children and grandchildren slight them. As the proverb says, "To be old and not yet dead is to be a thief." These are only a few of the many problems involved with being a woman. To explain all of them in detail would be an unending task.

From "Selected writings of Nichiren"

Women are messengers from hell. They cut off the seeds of Buddhahood. They have the faces of bodhisattvas, but their hearts are like demons. Women can no more attain Buddhahood than can a dried up seed sprout.

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The course of a river and a woman's mind both wander. Water is malleable, it turns here and there when rocks and mountains block its path. Women are like this. They are inconstant as water. Although they know what is right, when they run into the strong will of a man, they are checked and turn in bad directions. The right fades like a line drawn on the water. Women's nature is unsteady: though they see what they should be, they soon become what they should not be. Buddhahood is founded on integrity. Therefore, women, who are easily swayed, cannot become Buddhas. Women have the "five obstacles" (inability to become anything great) and the "three followings" (follows

first the father, then the husband, then the son). Thus in one sutra it is written: "Even should the eyes of all the buddhas of the three worlds fall to the earth, women cannot become Buddha." Another text says: "Even if you can capture the clear wind, you can never capture the mind of a woman."

The passions of all the men of the three thousand worlds and the hindrances to the salvation of one woman are comparably immeasurable.

Among the three pleasures of Yung Ch'i-ch'i (in "Tales of Chuang Tzu") was the pleasure of not being born as a woman. He also named the pleasure of not being reborn in heaven as a woman.

FROM NEW INTRODUCTORY LECTURES ON PSYCHO-ANALYSIS

- By Sigmund Freud -

One might make an attempt to characterize femininity psychologically by saying that it involves a preference for passive aims. That is naturally not the same as passivity; it may require a good deal of activity to achieve a passive end. It may be that the part played by women in the sexual function leads them to incline towards passive behaviour and passive aims, and that this inclination extends into their ordinary life to a greater or less degree, according to whether the influence of her sexual life as a model is limited or far-reaching. But we must take care not to underestimate the influence of social conventions, which also force women into passive situations. The whole thing is still very obscure. We must not overlook one particularly constant relation between femininity and instinctual life. The repression of their aggressiveness, which is imposed upon women by their constitutions and by society, favours the development of strong masochistic impulses, which have the effect of binding erotically the destructive tendencies which have been turned inwards. Masochism is, then, as they say, truly feminine. But when, as so often happens, you meet with masochism in men, what else can you do but say that these men display obvious feminine traits?

The only thing that brings a mother undiluted satisfaction is her relation to a son; it is

quite the most complete relationship between human beings, and the one that is the most free from ambivalence. The mother can transfer to her son all the ambition which she has had to suppress in herself, and she can hope to get from him the satisfaction of all that has remained to her of her masculinity complex. Even a marriage is not firmly assured until the woman has succeeded in making her husband into her child and in acting the part of a mother towards him.

It must be admitted that women have but little sense of justice, and this is no doubt connected with the preponderance of envy in their mental life; for the demands of justice are a modification of envy; they lay down the conditions under which one is willing to part with it. We say also of women that their social interests are weaker than those of men, and that their capacity for the sublimation of their instincts is less. The former is no doubt derived from the unsocial character which undoubtedly attaches to all sexual relationships. Lovers find complete satisfaction in each other, and even the family resists absorption into wider organization. The capacity for sublimation is subject to the greatest individual variations.

In spite of this I cannot refrain from mentioning an impression which one receives over and over again in analytic work. A man of about thirty seems a youthful, and, in a

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sense, an incompletely developed individual, of whom we expect that he will be able to make good use of the possibilities of development, which analysis lays open to him. But a woman of about the same age frequently staggers us by her psychological rigidity and unchangeability. Her libido has taken up its final positions and seems powerless to leave them for others. There are no paths open to her for further development; it is as

though the whole process had been gone through and remained inaccessible to influence for the future; as though, in fact, the difficult development which leads to femininity had exhausted all the possibilities of the individual. As therapists, we deplore this state of affairs, even when we are successful in removing her sufferings by solving her neurotic conflict.

FROM "PRINCIPLES OF PSYCHOLOGY"

- *By William James* -

We observe an identical difference between men as a whole and women as a whole. A young woman of twenty reacts with intuitive promptitude and security in all the usual circumstances in which she may be placed. Her likes and dislikes are formed; her opinions, to a great extent, the same that they will be through life. Her character is, in fact, finished in its essentials. How inferior to her is a boy of twenty in all these respects! His character is still gelatinous, uncertain what shape to assume, "trying it on" in every direction. Feeling his power, yet ignorant of the manner in which he shall express it, he is, when compared with his sister, a being of no definite contour. But this absence of prompt tendency in his brain to set into particular modes is the very condition which insures that it shall ultimately become so much more efficient than the woman's. The very lack of preappointed trains of thought is the ground on which general principles and heads of

classification grow up; and the masculine brain deals with new and complex matter indirectly by means of these, in a manner which the feminine method of direct intuition, admirably and rapidly as it performs within its limits, can vainly hope to cope with.

Women take offense and get angry, if anything, more easily than men, but their anger is inhibited by fear and other principles of their nature from expressing itself in blows.

The consciousness of how one stands with other people occupies a relatively larger and larger part of the mind, the lower one goes on the scale of culture. Woman's intuition, so fine in the sphere of personal relations, is seldom first-rate in the way of mechanics. Hence Dr. Whately's jest, "Woman is the unreasoning animal, and pokes the fire from the top."

FROM "THE GOSPEL OF THOMAS"

Simon Peter said to them, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven."

FROM "MEN, WOMEN, AND GOD"

- *By Carl Jung** -

A woman is at her best only when she loves a man. Personal relationship is her basic need, and when that falters she grows dissatisfied and argumentative in a way that often leads to divorce. But this certainly doesn't mean that men and women should remain placid. On the

* (From "Jung speaking" 1977)

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contrary, some tension must prevail in their daily lives, for otherwise there cannot be the ideal relationship in sex - and this is a "must" between husband and wife.

Mentally, morally, physically - in all these ways Nature has created an extreme difference between man and woman, so that he finds his opposite in her and she in him. That creates tension.

IN VINO VERITAS (OR THE BANQUET)

- By Soren Kierkegaard -*

It was on one of the last days in July, at ten o'clock in the evening, when the participants in that banquet assembled together. Date and year I have forgotten; indeed, this would be interesting only to one's memory of details, and not to one's recollection of the contents of that experience. The "spirit of the occasion," and whatever impressions are recorded in one's mind under that heading, concerns only one's recollections; and just as generous wine gains in flavor by passing the Equator, because of the evaporation of its watery particles, likewise does recollection gain by getting rid of the watery particles of memory; and yet recollection becomes as little a mere figment of the imagination by this process as does the generous wine.

The participants were five in number: John, called the Seducer, Victor Erenita, Constantine Constantius, and yet two others whose names I have not exactly forgotten - which would be a matter of small importance - but whose names I did not learn. It was as if these two had no proper names, for they were constantly addressed by some epithet. The one was called the Young Person. Nor was he more than twenty and some years, of slender and delicate build, and of a very dark complexion. His face was thoughtful; but more pleasing even was its lovable and engaging expression which betokened a purity of soul harmonizing perfectly with the soft charm, almost feminine, and the transparency of his whole presence. This external beauty of appearance was lost sight of, however, in one's next impression of him; or, one kept it only in mind whilst regarding a youth nurtured or - to use a still tenderer expression - petted into being, by thought, and nourished by the contents of his own soul - a youth who as yet had had nothing to do with the world, had been neither aroused and fired, nor dis-

quieted and disturbed. Like a sleepwalker he bore the law of his actions within himself, and the amiable, kindly expression of his countenance concerned no one, but only mirrored the disposition of his soul.

The other person they called the Dress-maker, and that was his occupation. . . .

. . . They were seated. In the same moment the little company were launched into the very middle of the infinite sea of enjoyment - as if with a single bound. Each one had addressed all his thoughts and all his desires to the banquet, had prepared his soul for the enjoyment which was offered to overflowing and in which their souls overflowed. . . .

. . . Thus they banqueted. Soon, conversation had woven its beautiful wreaths about the banqueters, so that they sat garlanded. Now, it was enamored of the food, now of the wine, and now again of itself; now, it seemed to develop into significance, and then again it was altogether slight. . . .

. . . After a couple of courses had been served Constantine proposed that the banquet should conclude with each one's making a speech, but that precautions should be taken against the speakers' divagating too much. He was for making two conditions, viz., there were to be no speeches until after the meal; and no one was to speak before having drunk sufficiently to feel the power of the wine - or else he was to be in that condition in which one says much which under other circumstances one would leave unsaid - without necessarily having the connection of speech and thought constantly interrupted by hiccoughs. Before speaking, then, each one was to declare solemnly that he was in that condition. No definite quantity of wine was specified, capacities differed so widely. Against this proposal, John entered protest. He could never become intoxicated, he averred, and

* From his book "Stages on Life's Way"

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when he had come to a certain point he grew the soberer the more he drank. . . .

. . . As to the contents of the speeches, Constantine proposed that they should deal with love, that is, the relation between man and woman. No love stories were to be told though they might furnish the text of one's remarks.

The conditions were accepted. All reasonable and just demands a host may make on his guests were fulfilled: they ate and drank, and "drank and were filled with drink," as the Bible has it; that is, they drank stoutly.

The desert was served. Even if Victor had not, as yet, had his desire gratified to hear the splashing of a fountain - which, for that matter, he had luckily forgotten since that former conversation - now champagne flowed profusely. The clock struck twelve. Thereupon Constantine commanded silence, saluted the Young Person with a goblet and the words "May it be fortunate and favorable," and bade him to speak first.

The Young Person's Speech

The Young Person arose and declared that he felt the power of the wine, which was indeed apparent to some degree; for the blood pulsed strongly in his temples, and his appearance was not as beautiful as before the meal. He spoke as follows: . . .*

. . . No, love anyone I will not, before I have fathomed what love is; but this I cannot, but have, rather, come to the conclusion that it is comical. Hence I will not love - but alas! I have not thereby avoided the danger, for, since I do not know what the lovable is and how it seizes me, or how it seizes a woman with reference to me, I cannot make sure whether I have avoided the danger. . .

. . . Look you, for this reason have I forsworn all love, for my thought is to me the most essential consideration. So even if love be the most exquisite joy, I renounce it, without wishing to either offend or to envy anyone; and even if love be the condition for conferring the greatest benefit imaginable I deny myself the opportunity therefor - but my

thought I have not prostituted. By no means do I lack an eye for what is beautiful, by no means does my heart remain unmoved when I read the songs of the poets, by no means is my soul without sadness when it yields to the beautiful conceptions of love; but I do not wish to become unfaithful to my thought. And of what avail were it to be, for there is no happiness possible for me except my thought have free sway, for it is my immortal part and, hence, of more importance than a wife. Well do I comprehend that if anything is sacred it is love; that if faithlessness in any relation is base, it is doubly so in love; that if any deceit is detestable, it is tenfold more detestable in love. But my soul is innocent of blame. I have never looked at any woman to desire her; neither have I fluttered about aimlessly before blindly plunging, or lapsing, into the most decisive of all relations. If I knew what the lovable were I would know with certainty whether I had offended by tempting anyone; but since I do not know, I am certain only of never having had the conscious desire to do so.

Supposing I should yield to love and be made to laugh; or supposing I should be cast down by terror, since I cannot find the narrow path which lovers travel as easily as if it were a broad highway, undisturbed by any doubts, which they surely have bestowed thought on (seeing our times have, indeed, reflected about everything and consequently will comprehend me when I assert that to act unreflectingly is *nonsense*, as one ought to have gone through all possible reflections before acting) - supposing, I say, I should yield to love! Would I not insult past redress my beloved one if I laughed, or irrevocably plunge her into despair if I were overwhelmed by terror? For I understand well enough that a woman cannot be expected to have thought as profoundly about these matters; and a woman who found love comical (as but gods and men can, for which reason woman is a temptation luring them to become ridiculous) would both betray a suspicious amount of previous experience and understand me least. But a woman who comprehended the terror of love would have lost her loveliness and still fail to understand me - she would be annihilated, which is in nowise my case, so long as my thought saves me.

* (Editors note: The Young Person began his speech by speaking about the comical and contradictory nature of love. I have chosen to exclude the early part of his speech insofar as it does not relate immediately to the subject of woman. - KS)

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... If there be no one who laughs at my speech - well, then laugh a little at me, dear fellow banqueters, and I shall not wonder; for I do not understand what I have occasionally heard you say about love. Very probably, though, you are among the initiated as I am not.

... Thereupon the Young Person seated himself. He had become more beautiful, almost, than before the meal. Now he sat quietly, looking down before him, unconcerned about the others. John the Seducer desired at once to urge some objections against the Young Person's speech but was interrupted by Constantine who warned against discussions and ruled that on this occasion only speeches were in order. John said if that was the case, he would stipulate that he should be allowed to be the last speaker. This again gave rise to a discussion as to the order in which they were to speak, which Constantine closed by offering to speak forthwith, against their recognizing his authority to appoint the speakers in their turn.

Constantine's Speech

Constantine spoke as follows:

There is a time to keep silence, and a time to speak, and now it seems to be the time to speak briefly, for our young friend has spoken much and very strangely. His comical power has made us struggle in uncertain battle because his speech was full of doubts, as he himself is, sitting there now - a perplexed man who knows not whether to laugh, or weep, or fall in love. In fact, had I had foreknowledge of his speech, such as he demands one should have of love, I should have forbidden him to speak; but now it is too late. I shall bid you then, dear fellow banqueters, "gladsome and merry be," and even if I cannot enforce this I shall ask you to forget each speech so soon as it is made and to wash it down with a single draught.

And now as to woman, about whom I shall speak. I too have pondered about her, and I have finally discovered the category to which she belongs. I too have sought, but I have found, too, and I have made a matchless discovery which I shall now communicate to you. Woman is understood correctly only when placed in the category of "the joke."

It is a man's function to be absolute, act in an absolute fashion, or to give expression to

the absolute. Woman's sphere lies in her relativity. Between beings so radically different, no true reciprocal relation can exist. Precisely in this incommensurability lies the joke. And with woman the joke was born into the world. It is to be understood, however, that man must know how to stick to his role of being absolute; for else nothing is seen - that is to say, something exceedingly common is seen, viz., that man and woman fit each other, he as half man and she as half man.

The joke is not an aesthetic, but an abortive ethical, category. Its effect on thought is about the same as the impression we receive if a man were solemnly to be making a speech, recite a comma or two with his pronouncement, then say "hm!" - "dash" - and then stop. Thus with woman. One tries to cover her with the ethical category, one thinks of human nature, one opens one's eyes, one fastens one's glances on the most excellent maiden in question; an effort is made to redeem the claims of the ethical demand; and then one grows ill at ease and says to one's self: ah, this is undoubtedly a joke! The joke lies, indeed, in applying that category to her and measuring her by it, because it would be idle to expect serious results from her; but just that is the joke. Because if one could demand it of her it would not be a joke at all. A mighty poor joke indeed it would be to place her under the air pump and draw the air out of her - indeed it were a shame; but to blow her up to supernatural size and let her imagine herself to have attained all the ideality which a little maiden of sixteen imagines she has, that is the beginning of the game and, indeed, the beginning of a highly entertaining performance. No youth has half so much imaginary ideality as a young girl, but: "We shall soon be even" as says the tailor in the proverb; for her ideality is but an illusion.

If one fails to consider woman from this point of view, she may cause irreparable harm; but through my conception of her she becomes harmless and amusing. For a man there is nothing more shocking than to catch himself twaddling. It destroys all true ideality; for one may repent of having been a rascal and one may feel sorry for not having meant a word of what one said; but to have talked nonsense, sheer nonsense, to have meant all one said and behold! it was all nonsense - that

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is too disgusting for repentance incarnate to put up with. But this is not the case with woman. She has a prescriptive right to transfigure herself - in less than twenty-four hours - into the most innocent and pardonable nonsense; for far is it from her ingenuous soul to wish to deceive one! Indeed, she meant all she said, and now she says the precise opposite, but with the same amiable frankness, for now she is willing to stake everything on what she said last. Now in case a man in all seriousness surrenders to love he may be called fortunate indeed if he succeeds in obtaining an insurance - if, indeed, he is able to obtain it anywhere; for so inflammable a material as woman is most likely to arouse the suspicions of an insurance agent. Just consider for a moment what he has done in thus identifying himself with her! If, some fine New Year's night she goes off like some fireworks he will promptly follow suit; and even if this should not happen he will have many a close call. And what may he not lose! He may lose his all; for there is but one absolute antithesis to the absolute, and that is nonsense. Therefore, let him not seek refuge in some society for morally tainted individuals, for he is not morally tainted - far from it; only, he has been reduced in *absurdum* and beatified in nonsense; that is, has been made a fool of.

This will never happen among men. If a man should sputter off in this fashion I would scorn him. If he should fool me by his cleverness I need but apply the ethical category to him, and the danger is trifling. If things go too far I shall put a bullet through his brain; but to challenge a woman - what is that, if you please? Who does not see that it is a joke, just as when Xerxes had the sea whipped? When Othello murders Desdemona, granting she really had been guilty, he has gained nothing, for he has been duped, and a dupe he remains; for even by his murdering her he only makes a concession with regard to a consequence which originally made him ridiculous; whereas Elvira (in Mozart's "Don Giovanni") may be an altogether pathetic figure when she arms herself with a dagger to obtain revenge. The fact that Shakespeare has conceived Othello as a tragic figure (even disregarding the calamity that Desdemona is innocent) is to be explained and, indeed, to perfect satisfaction, by the hero being a col-

ored person. For a colored person, dear fellow banqueters, who cannot be assumed to represent spiritual qualities - a colored person, I say, who therefore becomes green in the face when his ire is aroused (which is a physiological fact), a colored man may, indeed, become tragic if he is deceived by a woman; just as a woman has all the pathos of tragedy on her side when she is betrayed by a man. A man who flies into a rage may perhaps become tragic; but a man of whom one may expect a developed mentality, he will either not become jealous or he will become ridiculous if he does, and most of all when he comes running with a dagger in his hand.

A pity that Shakespeare has not presented us with a comedy of this description in which the claim raised by a woman's infidelity is turned down by irony; for not everyone who is able to see the comical element in this situation and is capable also of developing the thought can give it dramatic embodiment. Let one but imagine Socrates surprising Xanthippe in the act - for it would be unsocratic even to think of Socrates being particularly concerned about his wife's fidelity, or still worse, spying on her - imagine it, and I believe that the fine smile which transformed the ugliest man in Athens into the handsomest would for the first time have turned into a roar of laughter. It is incomprehensible why it never occurred to Aristophanes, who so frequently made Socrates the butt of his ridicule, to have him come running on the stage, shouting: "Where is she, where is she, so that I may kill her, ie., my unfaithful Xanthippe." For really it does not matter greatly whether or not Socrates was made a cuckold, and all that Xanthippe may do in this regard is wasted labor, like snapping one's fingers in one's pocket; for Socrates remains the same intellectual hero, even if he is cuckolded. But if he had in fact become jealous and had wanted to kill Xanthippe - alas! then would Xanthippe have exerted a power over him such as the entire Greek nation and his sentence of death could not - to make him ridiculous.

A cuckold is comical, then, with respect to his wife; but he may be regarded as becoming tragical with respect to other men. In this fact we may find an explanation of the Spanish conception of honor. But the tragic element resides chiefly in his not being able to

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obtain redress, and the anguish of his suffering consists really in its being devoid of meaning - which is terrible enough. To shoot the woman, to challenge her, to despise her, all this would only serve to render the poor man still more ridiculous; for woman is the weaker sex. This consideration enters in everywhere and confuses all. If she performs a great deed she is admired more than man, because it is more than was expected of her. If she is betrayed, all the pathos is on her side; but if a man is deceived one has scant sympathy and little patience while he is present - and laughs at him when his back is turned.

Look you, therefore is it advisable betimes to consider woman as a joke. The entertainment she affords is simply incomparable. Let one consider her a fixed quantity and one's self a relative one; let one by no means contradict her, for that would simply be helping her; let one never doubt what she says but, rather, believe her every word; let one gallivant about her, with eyes rendered unsteady by unspeakable admiration and blissful intoxication and with the mincing steps of a worshiper; let one languishingly fall on one's knees, then lift one's eyes up to her languishingly and heave a breath again; let one do all she bids one, like an obedient slave. And now comes the cream of the joke. We need no proof that woman can speak, i.e., use words. Unfortunately, however, she does not possess sufficient reflection for making sure against her in the long run - which is, at most, eight days - contradicting herself, unless, indeed, man, by contradicting her, exerts a regulative influence. So the consequence is that within a short time confusion will reign supreme. If one had not done what she told one to, the confusion would pass unnoticed; for she forgets again as quickly as she talks. But since her admirer has done all and has been at her beck and call in every instance, the confusion is only too glaring.

The more gifted the woman, the more amusing the situation. For the more gifted she is, the more imagination she will possess. Now, the more imagination she possesses, the greater airs she will give herself and the greater the confusion which is bound to become evident in the next instant. In life, such entertainment is rarely had, because this blind obedience to a woman's whims occurs

but seldom. And if it does, in some languishing swain, most likely he is not qualified to see the fun. The fact is, the ideality a little maiden assumes in moments when her imagination is at work is encountered nowhere else, whether in gods or man; but it is all the more entertaining to believe her and to add fuel to the fire.

As I remarked, the fun is simply incomparable - indeed, I know it for a fact because I have at times not been able to sleep at night with the mere thought of what new confusions I should live to see, through the agency of my sweetheart and my humble zeal to please her. Indeed, no one who gambles in a lottery will meet with more remarkable combinations than he who has a passion for this game. For this is sure, that every woman without exception possesses the same qualifications for being resolved and transfigured in nonsense with a gracefulness, a nonchalance, an assurance such as befits the weaker sex.

Being a right-minded lover one naturally discovers every possible charm in one's beloved. Now, when discovering genius in the above sense, one ought not to let it remain a mere possibility but ought, rather, to develop it into virtuosity. I do not need to be more specific, and more cannot be said in a general way, yet everyone will understand me. Just as one may find entertainment in balancing a cane on one's nose, in swinging a tumbler in a circle without spilling a drop, in dancing between eggs, and in other games as amusing and profitable, likewise, and not otherwise, in living with his beloved the lover will have a source of incomparable entertainment and food for the most interesting study. In matters pertaining to love, let one have absolute belief, not only in her protestations of fidelity - one soon tires of that game - but in all those explosions of inviolable Romanticism by which she would probably perish if one did not contrive a safety valve through which the sighs and the smoke, and "the aria of Romanticism" may escape and make her worshiper happy. Let one compare her admiringly to Juliet, the difference being only that no person ever as much as thought of touching a hair on her Romeo's head. With regard to intellectual matters, let one hold her capable of all and, if one has been lucky enough to find the right woman, in a trice one will have a cantankerous authoress, whilst wonderingly

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shading one's eyes with one's hand and duly admiring what the little black hen may yield besides. It is altogether incomprehensible why Socrates did not choose this course of action instead of bickering with Xanthippe - oh, well! to be sure he wished to acquire practice, like the riding master who, even though he has the best trained horse, yet knows how to tease him in such fashion that there is good reason for breaking him in again.

Let me be a little more concrete in order to illustrate a particular and highly interesting phenomenon. A great deal has been said about feminine fidelity, but rarely with any discretion. From a purely aesthetic point of view this fidelity is to be regarded as a piece of poetic fiction which steps on the stage to find her lover - a fiction which sits by the spinning wheel and waits for her lover to come; but when she has found him, or he has come, why, then aesthetics is at a loss. Her infidelity, on the other hand, as contrasted with her previous fidelity, is to be judged chiefly with regard to its ethical import, when jealousy will appear as a tragic passion. There are three possibilities, then, and so the situation is favorable for woman; for there are two cases of fidelity, as against one of infidelity. Inconceivably great is her fidelity when she is not altogether sure of her cavalier; and ever so inconceivably great is it when he repels her fidelity. The third case would be her infidelity. Now granted one has sufficient intellect and objectivity to make reflections, one will find sufficient justification, in what has been said, for my category of "the joke." Our young friend whose beginning in a manner which deceived me seemed to be on the point of entering into this matter, but backed out again, dismayed at the difficulty. And yet the explanation is not difficult, providing one really sets about it seriously, to make unrequited love and death correspond to one another, and providing one is serious enough to stick to his thoughts - and so much seriousness one ought to have - for the sake of the joke.

Of course, this phrase of unrequited love being death originated either with a woman or a womanish male. Its origin is easily made out, seeing that it is one of those categorical outbursts which, spoken with great bravado on the spur of the moment, may count on a

great and immediate applause; for although this business is said to be a matter of life and death, yet the phrase is meant for immediate consumption - like cream puffs. Although referring to daily experience, it is by no means binding on him who is to die, but only obliges the listener to rush posthaste to the assistance of the dying lover. If a man should take to using such phrases, it would not be amusing at all, for he would be too despicable to laugh at. Woman, however, possesses genius, is lovable in the measure she possesses it, and is amusing at all times. Well, then, the languishing lady dies of love - why certainly, for did she not say so herself? In this matter she is pathetic, for woman has enough courage to say what no man would have the courage to do - so then she dies! In saying so, I have measured her by ethical standards. Do ye likewise, dear fellow banqueters, and understand your Aristotle aright, now! He observes very correctly that woman cannot be used in tragedy. And very certainly her proper sphere is the pathetic and serious divertissement, the half-hour farce, not the five-act drama. So then she dies. But should she for that reason not be able to love again? Why not? - that is, if it be possible to restore her to life. Now, having been restored to life, she is of course a new being - another person, that is, and begins afresh and falls in love for the first time: nothing remarkable in that! Ah, death, great is thy power; not the most violent emetic and not the most powerful laxative could ever have the same purging effect!

The resulting confusion is capital, if one but is attentive and does not forget. A dead man is one of the most amusing characters to be met with in life. Strange that more use is not made of him on the stage, for in life he is seen now and then. When you come to think of it, even one who has only been seemingly dead is a comical figure; but one who was really dead certainly contributes to our entertainment all one can reasonably expect of a man. All depends on whether one is attentive. I myself had my attention called to it one day as I was walking with one of my acquaintances. A couple passed us. I judged from the expression on his face that he knew them and asked whether that was the case. "Why, yes" he answered, "I know them very well, and especially the lady, for she is my departed one." - "What departed one?" I

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asked - "Why, my departed first love," he answered. "Indeed, this is a strange affair. She said: I shall die. And that very same moment she departed, naturally enough, by death - else one might have insured her beforehand in the widow's insurance. Too late! Dead she was and dead she remained; and now I wander about, as says the poet, vainly seeking the grave of my ladylove that I may shed my tears thereon." Thus this broken-hearted man who remained alone in the world, though it consoled him to find her pretty far along, if not by, yet with another man.

It is a good thing for the girls, thought I, that they don't have to be buried every time they die; for if parents have hitherto considered a boy child to be the more expensive, the girls might become even more so!

A simple case of infidelity is not as amusing, by far. I mean, if a girl should fall in love with someone else and should say to her husband: "I cannot help it, save me from myself!" But to die from sorrow because she cannot endure being separated from her lover by his journey to the West Indies, to have put up with his departure, however - and then, at his return, be not only not dead but attached to someone else for all time - that certainly is a strange fate for a lover to undergo. No wonder, then, that the heartbroken man at times consoled himself with the burthen of an old song which runs: "Hurrah for you and me, I say, we never shall forget that day!"

Now forgive me, dear fellow banqueters, if I have spoken at too great length; and empty a glass to love and to woman. Beautiful she is and lovely, if she be considered aesthetically. That is undeniable. But, as has often been said, and as I shall say also: one ought not to remain standing here, but should go on. Consider her, then, ethically and you will hardly have begun to do so before the humor of it will become apparent. Even Plato and Aristotle assume that woman is an imperfect form, an irrational quantity, that is, one which might some time, in a better world, be transformed into a man. In this life one must take her as she is. And what this is becomes apparent very soon; for she will not be content with the aesthetic sphere, but goes on, she wants to become emancipated, and she has the courage to say so. Let her wish be ful-

filled and the amusement will be simply incomparable.

When Constantine had finished speaking, he forthwith ruled Victor Eremita to begin. He spoke as follows:

Victor Eremita's Speech

As you know, Plato offered thanks to the gods for four things. In the fourth place he is grateful for having been permitted to be a contemporary of Socrates. For the three other boons mentioned by him (that he had been made a man and not an animal, a man and not a woman, a Greek and not a barbarian), an earlier Greek philosopher had already thanked the gods, and so I conclude that they are worthy of our gratitude. But alas! - even if I wanted to express my gratitude like these Greeks, I would not be able to do so for what was denied me. Let me then collect my soul in gratitude for the one good which was conferred on me also - that I was made a man and not a woman.

To be a woman is something so curious, so heterogeneous and composite that no predicate will fully express these qualities; and if I should use many predicates they would contradict one another in such fashion that only a woman would be able to tolerate the result and, what is worse, feel happy about it. The fact that she really signifies less than man - that is not her misfortune, and still less so if she got to know it, for it might be borne with fortitude. No, her misfortune consists in her life's having become devoid of fixed meaning through a romantic conception of things, by virtue of which now she signifies all, and now, nothing at all, without ever finding out what she really does signify - and even that is not her misfortune but, rather, the fact that, being a woman, she never will be able to found out. As for myself, if I were a woman, I should prefer to be one in the Orient and as a slave, for to be a slave, neither more nor less, is at any rate something, in comparison with being now heyday, now nothing.

Even if a woman's life did not contain such contrasts, the distinction she enjoys, and which is rightly assumed to be hers as a woman - a distinction she does not share with man - would by itself point to the meaninglessness of her life. The distinction I refer to is that of gallantry. To be gallant to woman is becoming in men. Now gallantry consists

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very simply in conceiving in fantastic categories that person to whom one is gallant. To be gallant to a man is, therefore, an insult, for he begs to be excused from the application of fantastic categories to him. For the fair sex, however, gallantry signifies a tribute, a distinction, which is essentially its privilege. Ah me, if only a single cavalier were gallant to them the case would not be so serious. But far from it! At bottom every man is gallant; he is unconsciously so. This signifies, therefore, that it is life itself which has bestowed this perquisite on the fair sex. Woman on her part unconsciously accepts it. Here we have the same trouble again; for if only a single woman did so, another explanation would be necessary. This is life's characteristic irony.

Now if gallantry contained the truth, it ought to be reciprocal, i.e., gallantry would be the accepted quotation for the stated difference between beauty on the one hand, and power, astuteness, and strength on the other. But this is not the case. Gallantry is essentially woman's due, and the fact that she unconsciously accepts it may be explained through the solicitude of nature for the weak and those treated in a stepmotherly fashion by her, who feel more than recompensed by an illusion. But precisely this illusion is her misfortune. It is not seldom the case that nature comes to the assistance of an afflicted creature by consoling him with the notion that he is the most beautiful. If that is so, why, then we may say that nature made good the deficiency since now the creature is endowed with even more than could be reasonably demanded. But to be beautiful only in one's imagination, and not to be overcome, indeed, by sadness, but to be fooled into an illusion - why, that is still worse mockery. Now, as to being afflicted, woman certainly is far from having been treated in a stepmotherly fashion by nature; still she is so in another sense inasmuch as she never can free herself from the illusion with which life has consoled her.

Gathering together one's impressions of a woman's existence, in order to point out its essential features, one is struck by the fact that every woman's life gives one an entirely fantastic impression. In a far more decisive sense than man she may be said to have turning points in her career; for her turning points turn everything upside down. In one of

Tieck's Romantic dramas there occurs a person who, having once been king of Mesopotamia, now is a greengrocer in Copenhagen. Exactly as fantastic is every feminine existence. If the girl's name is Juliana, her life is as follows: erstwhile empress in the wide domains of love and titular queen of all the exaggerations of tomfoolery; now, Mrs. Petersen, corner Bathhouse Street.

When a child, a girl is less highly esteemed than a boy. When a little older, one does not know exactly what to make of her. At last she enters that decisive period in which she holds absolute sway. Worshipfully, man approaches her as a suitor. Worshipfully, for so does every suitor, it is not the scheme of a crafty deceiver. Even the executioner, when laying down his *fascies* to go a-wooing, even he bends his knee, although he is willing to offer himself up, within a short time, to domestic executions which he finds so natural that he is far from seeking any excuse for them in the fact that public executions have grown so few. The cultured person behaves in the very same manner. He kneels, he worships, he conceives his ladylove in the most fantastic categories; and then he very quickly forgets his kneeling position - in fact, he knew full well the while he knelt that it was fantastic to do so.

If I were a woman I would prefer to be sold by my father to the highest bidder, as is the custom in the Orient; for there is at least some sense in such a deal. What misfortune to have been born a woman! Yet her misfortune really consists in her not being able to comprehend it, being a woman. If she does complain, she complains rather about her Oriental, than her Occidental, status. But if I were a woman I would first of all refuse to be wooed and resign myself to belong to the weaker sex, if such is the case, and be careful - which is most important if one is proud - of not going beyond the truth. However, that is of but little concern to her. Juliana is in the seventh heaven, and Mrs. Petersen submits to her fate.

Let me, then, thank the gods that I was born a man and not a woman. And still, how much do I forego! For is not all poetry, from the drinking song to the tragedy, a deification of woman? All the worse for her and for him who admires her; for if he does not look out he will, all of a sudden, have to pull a long

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face. The beautiful, the excellent, all of man's achievement, owes its origin to woman, for she inspires him. Woman is, indeed, the inspiring element in life. How many a lovelorn shepherd has played on this theme, and how many a shepherdess has listened to it! Verily, my soul is without envy and feels only gratitude to the gods; for I would rather be a man, though in humble station, but really so, than be a woman and an indeterminate quantity, rendered happy by a delusion - I would rather be a concrete thing, with a small but definite meaning, than an abstraction which is to mean all.

As I have said, it is through woman that ideality is born into the world and - what were man without her! There is many a man who has become a genius through a woman, many a one a hero, many a one a poet, many a one even a saint; but he did not become a genius through the woman he married, for through her he only became a privy councillor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married, for he did not marry, and would have married but one - the one whom he did not marry; just as the others became a genius, became a hero, became a poet through the help of the woman they did not marry. If woman's ideality were in itself inspiring, why, then the inspiring woman would be the one to whom a man is united for life. But life tells a different story. It is only by a negative relation to her that man is rendered productive in his ideal endeavors. In this sense she is inspiring; to say that she is inspiring, without qualifying one's statement, is to be guilty of a paralogism which one must be a woman to overlook. Or has anyone ever heard of any man having become a poet through his wife? So long as man does not possess her, she inspires him. It is this truth which gives rise to the illusions entertained in poetry and by women. The fact that he does not possess her signifies, either, that he is still fighting for her - thus has woman inspired many a one and rendered him a knight; but has anyone ever heard of any man having been rendered a knight valiant through his wife? Or, the fact that he does not possess her signifies that he cannot

obtain her by any manner of means - thus has woman inspired many a one and roused his ideality; that is, if there is anything in him worth-while. But a wife, who has things ever so much worth-while for her husband, will hardly arouse any ideal strivings in him. Or, again, the fact that he does not possess her signifies that he is pursuing an ideal. Perchance he loves many, but loving many is also a kind of unrequited love; and yet the ideality of his soul is to be seen in this striving and yearning and not in the small bits of loveliness which make up the sum total of the contributions of all those he loves.

The highest ideality a woman can arouse in a man consists, in fact, in the awakening within him of the consciousness of immortality. The point of this proof lies in what one might call the necessity of a reply. Just as one may remark about some play that it cannot end without this or that person getting in his say, likewise (says ideality) our existence cannot be all over with death: I demand a reply! This proof is frequently furnished, in a positive fashion, in the public advertiser. I hold that to be entirely proper, for if proof is to be made in the public advertiser it must be made in a positive fashion. Thus: Mrs. Petersen, we learn, has lived a number of years, until in the night of the 24th it pleased Providence, etc. This produces in Mr. Petersen an attack of reminiscences from his courting days, or, to express it quite plainly, nothing but seeing her again will ever console him. For this blissful meeting he prepares himself, in the meanwhile, by taking unto himself another wife; for, to be sure, this marriage is by no means as poetic as the first - still it is a good imitation. This is the proof positive. Mr. Petersen is not satisfied with demanding a reply, no, he wants a meeting again in the hereafter.

As is well known, a base metal will often show the gleam of precious metal. This is the brief silver gleam. With respect to the base metal this is a tragic moment, for it must once for all resign itself to being a base metal. Not so with Mr. Petersen. The possession of ideality is by rights inherent in every person - and now, if I laugh at Mr. Petersen, it is not because he, being in reality of base metal, had but a single silver gleam, but, rather, because just this silver gleam betrays his having become a base metal. Thus does the

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Philistine look most ridiculous when, arrayed in ideality, he affords fitting occasion to say, with Holberg: "What! if that cow doesn't wear a fine dress, too!"

The case is this: whenever a woman arouses ideality in man, and thereby the consciousness of immortality, she always does so negatively. He who really became a genius, a hero, a poet, a saint through a woman, he has by that very fact seized on the essence of immortality. Now if the inspiring element were positively present in woman, why, then a man's wife, and only his wife, ought to awaken in him the consciousness of immortality. But the reverse holds true. That is, if she is really to awaken ideality in her husband she must die. Mr. Petersen, to be sure, is not affected, for all that. But if woman, by her death, does awaken man's ideality, then is she indeed the cause of all the great things poetry attributes to her; but note well: that which she did in a positive fashion for him in no wise roused his ideality. In fact, her significance in this regard becomes the more doubtful the longer she lives, because she will at length really begin to wish to signify something positive. However, the more positive the proof the less it proves; for then Mr. Petersen's longing will be for some past common experiences whose content was, to all intents and purposes, exhausted when they were had. Most positive of all the proof becomes if the object of his longing concerns their marital spooning - that time when they visited the Deer Park together! In the same way one might suddenly feel a longing for the old pair of slippers one used to be so comfortable in; but that proof is not exactly a proof for the immortality of the soul. On the other hand, the more negative the proof, the better it is; for the negative is higher than the positive, inasmuch as it concerns our immortality and is thus the only positive value.

Woman's main significance lies in her negative contribution, whereas her positive contributions are as nothing in comparison but, on the contrary, pernicious. It is this truth which life keeps from her, consoling her with an illusion which surpasses all that might arise in any man's brain, and with parental care ordering life in such fashion that both language and everything else confirm her in her illusion. For even if she be conceived as the very opposite of inspiring, and rather as

the wellspring of all corruption; whether now we imagine that with her, sin came into the world, or that it is her infidelity which ruined all - our conception of her is always gallant. That is, when hearing such opinions one might readily assume that woman were really able to become infinitely more culpable than man, which would, indeed, amount to an immense acknowledgment of her powers. Alas, alas! the case is entirely different. There is a secret reading of this text which woman cannot comprehend; for, the very next moment, all life owns to the same conception as the state, which makes man responsible for his wife. One condemns her as man never is condemned (for only a real sentence is passed on him, and there the matter ends), not with her receiving a milder sentence; for in that case not all of her life would be an illusion, but with the case against her being dismissed and the public, i.e., life, having to defray the costs. One moment, woman is supposed to be possessed of all possible wiles; the next moment, one laughs at him whom she deceived, which surely is a contradiction. Even such a case as that of Potiphar's wife does not preclude the possibility of her having really been seduced. Thus has woman an enormous possibility, such as no man has - an enormous possibility; but her reality is in proportion. And most terrible of all is the magic of illusion in which she feels herself happy.

Let Plato then thank the gods for having been born a contemporary of Socrates: I envy him; let him offer thanks for being a Greek: I envy him; but when he is grateful for having been born a man and not a woman I join him with all my heart. If I had been born a woman and could understand what now I can understand - it were terrible! But if I had been born a woman and therefore could not understand it - that were still more terrible!

But if the case is as I stated it, then it follows that one had better refrain from any positive relation with woman. Wherever she is concerned one has to reckon with that inevitable hiatus which renders her happy as she does not detect the illusion, but which would be a man's undoing if he detected it.

A negative relation to a woman may arouse the highest ideality in a man. Let that be said once for all, and let it be said in honor of woman; and it may be said without reserva-

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tion. For it depends not on the particular quality of the woman concerned, her loveliness, or the persistence of her loveliness. Rather does it depend on her appearing at the right moment, when ideality is glimpsed. That is but a short moment, and then she had better disappear again, because a positive relation to a woman renders man finite to the highest degree. Therefore, the greatest service a woman can do a man is to make her appearance at the right moment. But that she cannot do by herself but only through the benevolence of fate. And now comes the greatest thing she can do for a man, and that is, to be unfaithful to him, the sooner the better. The first ideality will assist him to attain a still higher degree of ideality - and then he is helped in an absolute sense. This second ideality is, to be sure, purchased with the sharpest pain, but it is also his greatest bliss. And though he may in no wise desire it before it comes to pass, yet he will thank her when it has come. And as, humanly speaking, he has no very good reason to thank her, why, then everything is as it should be. But woe to him if she remains faithful to him!

I thank the gods, then, that I was born a man and not a woman; and I thank them, furthermore, that no woman by some lifelong attachment compels me to be constantly reflecting that it ought not to have been.

Indeed, what a passing strange device is marriage! And what makes it all the stranger is the suggestion that it is to be a step taken without thought. And yet no step is more decisive, for nothing in life is as inexorable and masterful as the marriage tie. And now so important a step as marriage ought, so we are told, to be taken without reflection! Yet marriage is not something simple but something immensely complex and ambiguous. Just as the meat of the turtle smacks of all kinds of meat, so likewise does marriage have a taste of all manner of things; and just as the turtle is a sluggish animal, likewise is marriage a sluggish thing. Falling in love is, at least, a simple thing, but marriage-! Is it something heathen or something Christian, something spiritual or something profane, or something civil, or something of all things? Is it an expression of an inexplicable love, the elective affinity of souls in delicate accord with one another; or is it a duty, or a partnership, or a mere convenience, or the custom of

certain countries - or is it a little of all these? Is one to order the music for it from the town musician or the church organist, or is one to have a little from both? Is it the minister or the police inspector who is to make the speech and enroll the names in the book of life - or in the town register? Does marriage blow a tune on a comb, or does it listen to the whisperings "like to those of the fairies from the grottoes of a summer night"?

And now every Darby imagines he performed such a potpourri, such incomparably complex music, in getting married - and imagines that he is still performing it while living a married life! My dear fellow banqueters, ought we not, in default of a wedding present and congratulations, give each of the conjugal partners, and marriage itself, demerits for repeated inattentiveness? It is taxing enough to express a single idea in one's life, but to think something so complicated as marriage and, consequently, bring it under one head, to think something so complicated and yet to do justice to each and every element in it, and have everything present at the same time - verily, he is a great man who can accomplish all this! And still every Benedict accomplished it - so he does, no doubt, for does he not say that he does it unconsciously? But if this is to be done unconsciously it must be through some higher form of unconsciousness permeating all one's reflective powers. But not a word is said about this! And to ask any married man about it means just wasting one's time.

He who has once committed a piece of folly will constantly be pursued by its consequences. In the case of marriage the folly consists in one's having gotten into a mess, and the punishment, in recognizing, when it is too late, what one has done. So you will find that the married man now becomes chesty, with a bit of pathos, thinking he has done something remarkable in having entered wedlock; now puts his tail between his legs in dejection, then again, praises marriage in sheer self-defense. But as to a thought unit which might serve to hold together the scattered members of the most heterogeneous conceptions of life contained in marriage - for that we shall wait in vain.

Therefore, to be a mere Benedict is humbug, and to be a seducer is humbug, and to wish to experiment with woman for the sake

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of "the joke" is also humbug. In fact, the two last-mentioned methods will be seen to involve concessions to woman on the part of man quite as large as those found in marriage. The seducer wishes to rise in his own estimation by deceiving her; but this very fact that he deceives and wishes to deceive - that he cares to deceive - is also a demonstration of his dependence on woman. And the same holds true of him who wishes to experiment with her.

If I were to imagine any possible relation with woman it would be one so saturated with reflection that it would, for that very reason, no longer be any relation with her at all. To be an excellent husband and yet on the sly seduce every girl, to seem a seducer and yet harbor within one all the ardor of Romanticism - there would be something to that, for the concession in the first instance were then annihilated in the second. Certain it is that man finds his true ideality only in such a reduplication. All merely unconscious existence must be obliterated, and its obliteration ever cunningly guarded by some sham expression. Such a reduplication is incomprehensible to woman, for it removes from her the possibility of expressing man's true nature in one term. If it were possible for woman to exist in such a reduplication, no erotic relation with her were thinkable. But, her nature being such as we all know it to be, any disturbance of the erotic relation is brought about by man's true nature which ever consists precisely in the annihilation of that in which she has her being.

Am I then preaching the monastic life and rightly called Eremita? By no means. You may as well eliminate the cloister, for after all it is only a direct expression of spirituality and as such but a vain endeavor to express it in direct terms. It makes small difference whether you use gold, or silver, or paper money; but he who does not spend a farthing but is counterfeit, he will comprehend me. He to whom every direct expression is but a fraud, he and he only is safeguarded better than if he lived in a cloister cell - he will be a hermit even if he travelled in an omnibus day and night.

Scarcely had Victor finished when the Dressmaker jumped to his feet and threw over a bottle of wine standing before him; then he spoke as follows:

The Dressmaker's Speech

Well spoken, dear fellow banqueters, well spoken! The longer I hear you speak the more I grow convinced that you are fellow conspirators - I greet you as such, I understand you as such; for fellow conspirators one can make out from afar. And yet, what know you? What does your bit of theory to which you wish to give the appearance of experience, your bit of experience which you make over into a theory - what does it all amount to? For every now and then you believe her for a moment and - are caught in a moment! No, I know woman - from her weak side, that is to say, I know her. I shrink from no terror, I shrink from no means to make sure about what I have learned; for I am a madman, a madman one must be to understand her, and if one has not been one before, one will become a madman once one understands her. The robber has his hiding place by the noisy highroad, and the ant lion has his funnel in the loose sand, and the pirate his haunts by the roaring sea; likewise have I my fashion shop in the very midst of the teeming streets, seductive, irresistible to woman as is the Venusberg to men. There, in a fashion shop, one learns to know woman in a practical way and without any theoretical ado.

Now, if fashion meant nothing than that woman in the heat of her desire threw off all her clothing - why, that would at least mean something. But this is not the case, fashion is not plain sensuality, not tolerated debauchery, but an illicit trade in indecency authorized as proper. And, just as in heathen Prussia the marriageable girl wore a bell whose ringing served as a signal to the men, likewise is a woman's existence in fashion a continual bell ringing, not for debauchees but for lickerish voluptuaries. People hold Fortune to be a woman - ah, yes it is, to be sure, fickle; still, it is fickle in something, as it may also give much; and insofar it is not a woman. No; but fashion is a woman, for fashion is fickleness in nonsense and is consistent only in its becoming ever more crazy.

One hour in my shop is worth more than days and years without, if it really be one's desire to learn to know woman; in my shop, for it is the only one in the capital; there is no thought of competition. Who, forsooth, would dare to enter into competition with one

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who has entirely devoted himself, and is still devoting himself, as high priest in this idol worship? No, there is not a distinguished assemblage which does not mention my name first and last; and there is not a middle-class gathering where my name, whenever mentioned, does not inspire sacred awe, like that of the king; and there is no dress so idiotic but is accompanied by whispers of admiration when its owner proceeds down the hall - provided it bears my name; and there is not the lady of gentle birth who dares pass my shop by, nor the girl of humble origin but passes it sighing and thinking: if only I could afford it! Well, neither was she deceived. I deceive no one; I furnish the finest goods and the most costly, and at the lowest price; indeed, I sell below cost. The fact is, I do not wish to make a profit. On the contrary, every year I sacrifice large sums. And yet do I mean to win. I mean to, I shall spend my last farthing in order to corrupt, in order to bribe the tools of fashion so that I may win the game. To me it is a delight beyond compare to unroll the most precious stuffs, to cut them out, to clip pieces from genuine Brussels lace in order to make a fool's costume - I sell at the lowest prices, genuine goods and in style.

You believe, perhaps, that woman wants to be dressed fashionably only at certain times? No such thing, she wants to be so all the time and that is her only thought. For a woman does have a mind, only it is employed about as well as is the Prodigal Son's substance; and woman does possess the power of reflection in an incredibly high degree, for there is nothing so holy but she will in no time discover it to be reconcilable with her finery - and the chiefest expression of finery is fashion. What wonder if she does discover it to be reconcilable; for is not fashion holy to her? And there is nothing so insignificant but she certainly will know how to make it count in her finery - and the most fatuous expression of finery is fashion. And there is nothing, nothing in all her attire, not the least ribbon, of whose relation to fashion she has not a definite conception and concerning which she is not immediately aware whether the lady who just passed by noticed it, because for whose benefit does she dress if not for other ladies!

Even in my shop where she comes to be fitted out *a la mode*, even there she is in

fashion. Just as there is a special bathing costume and a special riding habit, likewise there is a particular kind of dress which it is the fashion to wear to the dressmaker's shop. That costume is not *insouciant* in the same sense as is the negligee a lady is pleased to be surprised in, earlier in the forenoon, where the point is her belonging to the fair sex and the coquetry lies in her letting herself be surprised. The dressmaker costume, on the other hand, is calculated to be nonchalant and a bit careless without her being embarrassed thereby, because a dressmaker stands in a different relation to her from a cavalier. The coquetry here consists in thus showing herself to a man who, by reason of his station, does not presume to ask for the lady's womanly recognition, but must be content with the perquisites which fall abundantly to his share, without her ever thinking of it, or without it even so much as entering her mind to play the lady before a dressmaker. The point is, therefore, that her being of the opposite sex is, in a certain sense, left out of consideration, and her coquetry invalidated, by the superciliousness of the noble lady who would smile if anyone alluded to any relation existing between her and her dressmaker. When visited in her negligee, she conceals herself, thus displaying her charms by this very concealment. In my shop she exposes her charms with the utmost nonchalance, for he is only a dressmaker - and she is a woman. Now, her shawl slips down and bares some part of her body, and if I did not know what that means and what she expects, my reputation would be gone to the winds. Now, she draws herself up, *a priori* fashion; now she gesticulates *a posteriori*; now, she sways to and fro in her hips; now, she looks at herself in the mirror and sees my admiring phiz behind her in the glass; now, she minces her words; now, she trips along with short steps; now, she hovers; now, she draws her foot after her in slovenly fashion; now, she lets herself sink softly into an armchair, whilst I with humble demeanor offer her a flask of smelling salts and with my adoration assuage her agitation; now, she strikes after me playfully; now, she drops her handkerchief and, without as much as a single motion, lets her relaxed arm remain in its pendant position whilst I bend down low to pick it up and return it to her, receiving a little patronizing nod as a reward.

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These are the ways of a lady of fashion when in my shop. Whether Diogenes made any impression on the woman who was praying in a somewhat unbecoming posture when he asked her whether she did not believe the gods could see her from behind - that I do not know; but this I do know, that if I should say to her ladyship kneeling down in church: "The folds of your gown do not fall according to fashion," she would be more alarmed than if she had given offense to the gods. Woe to the outcast, the male Cinderella, who has not comprehended this! By the immortal gods, what pray, is a woman who is not in fashion; I adjure you by the gods, and what when she is in fashion!

Whether all this is true? Well, make trial of it: let the swain, his beloved one sinks rapturously on his breast, whispering unintelligibly: "Thine forever," and hides her head on his bosom - let him but say to her: "My sweet Kitty, your coiffure is not at all in fashion." - Possibly, men don't give thought to this, but he who knows it, and has the reputation of knowing it, he is the most dangerous man in the kingdom. What blissful hours the lover passes with his sweetheart before marriage I do not know; but of the blissful hours she spends in my shop he hasn't the slightest inkling either. Without my special license and sanction a marriage is null and void, anyway - or else an entirely plebeian affair. Let it be the very moment when they are to meet before the altar, let her step forward with the very best conscience in the world that everything was bought in my shop and tried on there - and now, if I were to rush up and exclaim: "But mercy! gracious lady, your myrtle wreath is all awry" - why, the whole ceremony might be postponed, for aught I know. But men do not suspect these things; one must be a dressmaker to know.

So immense is the power of reflection needed to fathom a woman's thought that only a man who dedicates himself wholly to the task will succeed, and even then only if gifted to start with. Happy therefore the man who does not associate with any woman, for she is not his, anyway, even if she be no other man's; for she is possessed by that phantom born of the unnatural intercourse of woman's reflection with itself, fashion. Do you see, for this reason should woman always swear by fashion - then were there some force in her

oath; for, after all, fashion is the thing she is always thinking of, the only thing she can think together with, and into, everything. For instance, the glad message has gone forth from my shop to all fashionable ladies that fashion decrees the use of a particular kind of headdress to be worn in church, and that this headdress, again, must be somewhat different for High Mass and for the afternoon service. Now when the bells are ringing, the carriage stops in front of my door. Her ladyship descends (for also this has been decreed that no one can adjust that headdress save I, the fashion dealer), I rush out, making low bows, and lead her into my cabinet. And whilst she languishingly reposes, I put everything in order. Now she is ready and has looked at herself in the mirror; quick as any messenger of the gods I hasten in advance, open the door of my cabinet with a bow, then hasten to the door of my shop, and lay my arm on my breast like some Oriental slave, but, encouraged by my gracious courtesy, I even dare to throw her an adoring and admiring kiss - now she is seated in her carriage - oh dear! she left her hymn book behind. I hasten out again and hand it to her through the carriage window. I permit myself once more to remind her to hold her head a trifle more to the right and herself to arrange things, should her headdress become a bit disordered when descending. She drives away and is edified.

You believe, perhaps, that it is only great ladies who worship fashion, but far from it! Look at my seamstresses for whose dress I spare no expense, so that the dictates of fashion shall be proclaimed most emphatically from my shop. They form a chorus of half-witted creatures, and I myself lead them on as high priest, as a shining example, squandering all, solely in order to make all woman-kind ridiculous. For when a seducer makes the boast that every woman's virtue has its price, I do not believe him; but I do believe that every woman at an early time will be crazed by the maddening and defiling introspection taught her by fashion, which will corrupt her more thoroughly than being seduced. I have made trial more than once. If not able to corrupt her myself, I set on her a few of fashion's slaves of her own station; for just as one may train rats to bite rats, likewise is the crazed woman's sting like that of the

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tarantula. And most especially dangerous is it when some man lends his help.

Whether I serve the Devil or God I do not know; but I am right, I shall be right, I will be, so long as I possess a single farthing, I will be until the blood spurts out of my fingers. The physiologist pictures the shape of woman to show the dreadful effects of wearing a corset, and beside it he draws a picture of her normal figure. That is all very well, but only one of the drawings has the validity of truth: they all wear corsets. Describe, therefore, the miserable, stunted perversity of the fashion-mad woman, describe the insidious introspection devouring her, and then describe the womanly modesty which least of all knows about itself - do so and you have judged woman, have in very truth passed terrible sentence on her. If ever I discover such a girl who is contented and demure and not yet corrupted by indecent intercourse with woman - she shall fall nevertheless. I shall catch her in my toils; already she stands at the sacrificial altar, that is to say, in my shop. With the most scornful glance a haughty nonchalance can assume I scrutinize her appearance; she perishes with fright; a peal of laughter from the adjoining room where sit my trained accomplices annihilates her. And afterward, when I have gotten her rigged up *a la mode* and she looks crazier than a lunatic, as crazy as one who would not be accepted even to a lunatic asylum, then she leaves me in a state of bliss - no man, not even a god, were able to inspire fear in her; for is she not dressed in fashion?

Do you comprehend me now, do you comprehend why I call you fellow conspirators, even though in a distant way? Do you now comprehend my conception of woman? Everything in life is a matter of fashion, and so are love, and hoop skirts, and a ring through the nose. To the utmost of my ability will I therefore come to the support of the exalted genius who wishes to laugh at the most ridiculous of all animals. If woman has reduced everything to a matter of fashion, then will I, with the help of fashion, prostitute her, as she deserves to be; I have no peace, I the dressmaker, my soul rages when I think of my task - she will yet be made to wear a ring through her nose. Seek therefore no sweetheart, abandon love as you would the most dangerous neighborhood; for the one

whom you love would also be made to go with a ring through her nose.

Thereupon John, called the Seducer, spoke as follows:

The Speech of John the Seducer

My dear boon companions, is Satan plaguing you? For, indeed, you speak like so many hired mourners; your eyes are red with tears and not with wine. You almost move me to tears also, for an unhappy lover does have a miserable time of it in life. Therefore those tears. I, however, am a happy lover, and my only wish is to remain so. Very possibly that is one of the concessions to woman which Victor is so afraid of. Why not? Let it be a concession! Loosening the lead foil on this bottle of champagne also is a concession; letting its foaming contents flow into my glass also is a concession; and so is raising it to my lips - now I drain it - *concedo*. Now, however, it is empty, hence I need no more concessions. Just the same with girls. If some unhappy lover has bought his kiss too dearly, this proves to me only that he does not know either how to take what is coming to him or how to do it. I never pay too much for this sort of thing - that is a matter for the girls to decide. What this signifies? To me it signifies the most beautiful, the most delicious, and well-nigh the most persuasive, *argumentum ad hominem*; but since every woman, at least once in her life, possesses this argumentative freshness I do not see any reason why I should not let myself be persuaded. Our young friend wishes to make this experience in his thought. Why not buy a cream puff and be content with looking at it? I mean to enjoy. No mere talk for me! Just as an old song has it about a kiss: *it can hardly be seen; it is but for lips which understand each other exactly* - understand each other so perfectly that any reflection about the matter is but impertinence and folly. He who is twenty and does not grasp the existence of the categorical imperative, "Enjoy thyself" - he is a fool; and he who does not seize the opportunity is and remains a Christiansfelder (a Herrnhutian Pietist).

However, you are all unhappy lovers, and that is why you are not satisfied with woman as she is. The gods forbid! As she is, she pleases me, just as she is. Even Constantine's category of "the joke" seems to contain a

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secret desire. I, on the other hand, I am gallant. And why not? Gallantry costs one nothing and gives one all and is the condition for all erotic pleasure. Gallantry is the Masonic language of the senses and of voluptuousness, between man and woman. It is a natural language, as love's language in general is. It consists not of sounds but of desires disguised and of ever-changing wishes. That an unhappy lover may be ungallant enough to wish to convert his deficit into a draught payable in immortality - that I understand well enough. That is to say, I for my part do not understand it; for to me a woman has sufficient intrinsic value. I assure every woman of this, it is the truth; and at the same time it is certain that I am the only one who is not deceived by this truth. As to whether a despoiled woman is worth less than man - about that I find no information in my price list. I do not pick flowers already broken; I leave them to the married men to use for Shrove-tide decoration. Whether e.g. Edward wishes to consider the matter again, and again fall in love with Cordelia, or simply repeat the affair in his reflection - that is his own business. Why should I concern myself with other peoples' affairs! I explained to her at an earlier time what I thought of her; and, in truth, she convinced me, convinced me to my absolute satisfaction, that my gallantry was well applied.

I concede, I have conceded. If I should meet with another Cordelia, why then I shall enact a comedy "Ring number 2." (A comedy which employed a moderate popularity in Copenhagen) But you are unhappy lovers and have conspired together and are worse deceived than the girls, notwithstanding that you are richly endowed by nature. But decisiveness - the decisiveness of desire - is the most essential thing in life. Our young friend will always remain an onlooker. Victor is an unpractical enthusiast, Constantine has acquired his good sense at too great a cost; and the fashion dealer is a madman. Stuff and nonsense! With all four of you busy about one girl, nothing would come of it.

Let one have enthusiasm enough to idealize, taste enough to join in the clinking of glasses at the festive board of enjoyment, sense enough to break off - to break off absolutely, as does Death, madness enough to wish to enjoy all over again - if you have all

that you will be the favorite of gods and girls. But of what avail to speak here? I do not intend to make proselytes. Neither is this the place for that. To be sure, I love wine; to be sure, I love the abundance of a banquet - all that is good; but let a girl be my company, and then I shall be eloquent. Let then Constantine have my thanks for the banquet, and the wine, and the excellent appointments - the speeches, however, were but indifferent. But in order that things shall have a better ending I shall now pronounce a eulogy on woman.

Just as he who is to speak in praise of the divinity must be inspired by the divinity to speak worthily, and must therefore be taught by the divinity as to what he shall say, likewise he who would speak of woman. For woman, even less than the divinity, is a mere figment of man's brain, a daydream, or a notion that occurs to one and which one may argue about *pro et contra*. Nay, one learns from woman alone what to say of her. And the more teachers one has had, the better. The first time one is a disciple; the next time one is already over the chief difficulties, just as one learns in formal and learned disputations how to use the last opponent's compliments against a new opponent. Nevertheless, nothing is lost. For as little as a kiss is a mere sample of good things, and as little as an embrace is an exertion, just as little is this experience exhaustive. In fact it is essentially different from the mathematical proof of a theorem, which remains ever the same, even though other letters be substituted. This method is one befitting mathematics and ghosts, but not love and women, because each is a new proof, corroborating the truth of the theorem in a different manner. It is my joy that, far from being less perfect than man, the female sex is, on the contrary, the more perfect. I shall, however, clothe my speech in a myth; and I shall exult, on woman's account whom you have so unjustly maligned, if my speech pronounce judgment on your souls, if the enjoyment of her beckon you only to flee you, as did the fruits from Tantalus; because you have fled, and thereby insulted, woman. Only thus, forsooth, may she be insulted, even though she is far from being ruffled by that, and though punishment instantly falls on him who had the audacity to do so. I, however, insult no one. That is but a notion of married men, and a slander; whereas, in

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reality, I respect her more highly than does the man she is married to.

Originally there was but one sex, so the Greeks relate, and that was man's. Splendidly endowed he was, so he did honor to the gods - so splendidly endowed that the same happened to them as sometimes happens to a poet who has expended all his energy on a poetic invention: they grew jealous of man. Ay, what is worse, they feared that he would not willingly bow under their yoke; they feared, though with small reason, that he might cause their very heaven to totter. Thus they had raised up a power they scarcely held themselves able to curb. Then there was anxiety and alarm in the council of the gods. Much had they lavished in their generosity on the creation of man; but all must be risked now, for reason of bitter necessity; for all was at stake - so the gods believed - and recalled he could not be, as a poet may recall his invention. And by force he could not be subdued, or else the gods themselves could have done so; but precisely of that they despaired. He would have to be caught and subdued, then, by a power weaker than his own and yet stronger - one strong enough to compel him. What a marvelous power this would have to be! However, necessity teaches even the gods to surpass themselves in inventiveness. They sought and they found. That power was woman, the marvel of creation, even in the eyes of the gods a greater marvel than man - a discovery which the gods in their naivete could not help but applaud themselves for. What more can be said in her praise than that she was able to accomplish what even the gods did not believe themselves able to do; and what more can be said in her praise than that she did accomplish it! But how marvelous a creation must be hers to have accomplished this.

It was a ruse of the gods. Cunningly the enchantress was fashioned, for no sooner had she bewitched man than she changed and caught him in all the circumstantialities of existence. It was that the gods had desired. But what, pray, can be more delicious, or more entrancing and bewitching, than what the gods themselves contrived, when battling for their supremacy, as the only means of luring man? And most assuredly it is so, for woman is the only, and the most seductive, power in heaven and on earth. When com-

pared with her, in this sense, man will indeed be found to be exceedingly imperfect.

And the stratagem of the gods was crowned with success, but not always. There have existed at all times some men - a few - who have detected the deception. They perceive well enough woman's loveliness - more keenly, indeed, than the others - but they also suspect the real state of affairs. I call them erotic natures and count myself among them. Men call them seducers; woman has no name for them - such persons are to her unnameable. These erotic natures are the truly fortunate ones. They live more luxuriously than do the very gods, for they regale themselves with food more delectable than ambrosia, and they drink what is more delicious than nectar; they eat the most seductive invention of the gods' most ingenious thought; they are ever eating dainties set for a bait - ah, incomparable delight, ah, blissful fare - they are ever eating but the dainties set for a bait; and they are never caught. All other men greedily seize and devour it, like bumpkins eating their cabbage, and are caught. Only the erotic nature fully appreciates the dainties set out for bait - he prizes them infinitely. Woman divines this, and for that reason there is a secret understanding between him and her. But he knows also that she is a bait, and that secret he keeps to himself.

That nothing more marvelous, nothing more delicious, nothing more seductive than woman can be devised, for that vouch the gods and their pressing need which heightened their powers of invention; for that vouches also the fact they risked all and, in shaping her, moved heaven and earth.

I now forsake the myth. The conception "man" corresponds to his "idea." I can, therefore, if necessary, think of an individual man as existing. The idea of woman, on the other hand, is so general that no one single woman is able to express it completely. She is not contemporaneous with man (and hence of less noble origin), but a later creation, though more perfect than he. Whether now the gods took some part from him whilst he slept, from fear of waking him by taking too much, or whether they bisected him and made woman out of the one half - at any rate it was man who was partitioned. Hence she is the equal of man only after this partition. She is a delusion and a snare, but is so only afterward,

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and for him who is deluded. She is finiteness incarnate; but in her first stage she is finiteness raised to the highest degree in the deceptive infinitude of all divine and human illusions. As yet, there is no deception - one instant longer, and one is deceived.

She is finiteness, and as such she is a collective: one woman represents all women. Only the erotic nature comprehends this and therefore knows how to love many without ever being deceived, sipping the while all the delights the cunning gods were able to prepare. For this reason, as I said, woman cannot be fully expressed by one formula, but is, rather, an infinitude of finalities. He who wishes to think her "idea" will have the same experience as he who gazes on a sea of nebulous shapes which ever form anew, or as he who is dazed by looking over the waves whose foamy crests ever mock one's vision; for her "idea" is but the workshop of possibilities. And to the erotic nature these possibilities are the everlasting reason for his worship.

So the gods created her delicate and ethereal as if out of the mists of the summer night, yet goodly like ripe fruit; light like a bird, though the repository of what attracts all the world - light because the play of the forces is harmoniously balanced in the invisible center of a negative relation; slender in growth, with definite lines, yet her body sinuous with beautiful curves; perfect, yet ever appearing as if completed but now; cool, delicious, and refreshing like new-fallen snow, yet blushing in coy transparency; happy like some pleasantries which makes one forget all one's sorrow; soothing as being the end of desire, and satisfying in herself being the stimulus of desire. And the gods had calculated that man, when first beholding her, would be amazed, as one who sees himself, though familiar with that sight - would stand in amaze as one who sees himself in the splendor of perfection - would stand in amaze as one beholds what he did never dream he would, yet beholds what, it would seem, ought to have occurred to him before - sees what is essential to life and yet gazes on it as being the very mystery of existence. It is precisely this contradiction in his admiration which nurses desire to life, while this same admiration urges him ever nearer, so that he cannot desist from believing himself familiar with the sight, without really daring to ap-

proach, even though he cannot desist from desiring.

When the gods had thus planned her form, they were seized with fear lest they might not have the wherewithal to give it existence; but what they feared even more was herself. For they dared not let her know how beautiful she was, apprehensive of having someone in the secret who might spoil their ruse. Then was the crowning touch given to their wondrous creation: they made her faultless; but they concealed all this from her in the nescience of her innocence and concealed it doubly from her in the impenetrable mystery of her modesty. Now she was perfect, and victory certain. Inviting she had been before, but now doubly so through her shyness, and urging man on through her shrinking from him, and irresistible through herself offering resistance. The gods were jubilant. And no allurements has ever been devised in the world so great as is woman, and no allurements is as compelling as is innocence, and no temptation is as ensnaring as is modesty, and no deception is as matchless as is woman. She is unaware of anything, still her modesty is instinctive divination. She is distinct from man, and the separating wall of modesty parting them is more decisive than Aladdin's sword separating him from Gulnare; and yet, when like Pyramus (in Ovid's "Metamorphoses" IV) he puts his head to this dividing wall of modesty, the erotic nature will perceive all pleasures of desire divined within as from afar.

Thus does woman tempt. Men are wont to set forth the most precious things they possess as a delectation for the gods; nothing less will do. Thus is woman a showbread. The gods knew of naught comparable to her. She exists, she is present, she is with us, close by; and yet she is removed from us to an infinite distance when concealed in her modesty - until she herself betrays her hiding place, she knows not how: it is not she herself, it is life which informs on her. Roguish she is like a child who, in playing peeps forth from his hiding place; yet her roguishness is inexplicable, for she does not know of it herself, she is ever mysterious - mysterious when she casts down her eyes, mysterious when she sends forth the messengers of her glance which no thought, let alone any word, is able to follow. And yet is the eye the "interpreter"

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of the soul! What, then, is the explanation of this mystery if the interpreter too is unintelligible? Calm she is like the hushed stillness of eventide, when not a leaf stirs; calm like a consciousness as yet unaware of aught. Her heartbeats are as regular as if life were not present; and yet the erotic nature, listening with his stethoscopically practiced ear, detects the dithyrambic pulsing of desire sounding along unbeknown. Careless she is like the blowing of the wind, content like the profound ocean, and yet full of longing like a thing biding its explanation. My friends! My mind is softened, indescribably softened. I comprehend that also my life expresses an idea, even if you do not comprehend me. I too have discovered the secret of existence; I too serve a divine idea - and, assuredly, I do not serve it for nothing. If woman is a ruse of the gods, this means that she is to be seduced; and if woman is not an "idea," the true inference is that the erotic nature wishes to love as many of them as possible.

What a luxury it is to relish the ruse without being duped, only the erotic nature comprehends. And how blissful it is to be seduced, woman alone knows. I know that from woman, even though I never yet allowed any one of them time to explain it to me, but re-asserted my independence, serving the idea by a break as sudden as that caused by death; for a bride and a break are to one another like female and male. Only woman is aware of this, and she is aware of it together with her seducer. No married man will ever grasp this. Nor does she ever speak with him about it. She resigns herself to her fate, she knows that it must be so and that she can be seduced only once. For this reason she never really bears malice against the man who seduced her. That is to say, if he really did seduce her and thus expressed the idea. Broken marriage vows and that kind of thing are, of course, nonsense and no seduction. Indeed, it is by no means so great a misfortune for a woman to be seduced. In fact, it is a piece of good fortune for her. An excellently seduced girl may make an excellent wife.

If I myself were not fit to be a seducer - however deeply I feel my inferior qualifications in this respect - if I chose to be a married man, I should always choose a girl already seduced, so that I would not have to begin my marriage by seducing my wife. Marriage, to be sure, also expresses an idea; but in relation to the idea of marriage *that* quality is altogether immaterial which is the absolutely essential condition for *my* idea. Therefore, a marriage ought never to be planned to begin as though it were the beginning of a story of seduction. So much is sure: there is a seducer for every woman. Happy is she whose good fortune it is to meet just him.

Through marriage, on the other hand, the gods win their victory. In it the once seduced maiden walks through life by the side of her husband, looking back at times, full of longing, resigned to her fate, until she reaches the limit of life. She dies; but not in the same sense as man dies. She is volatilized and resolved into that mysterious primal element of which the gods formed her - she disappears like a dream, like an impermanent shape whose hour is past. For what is woman but a dream, and the highest reality withal! Thus does the erotic nature comprehend her, leading her, and being led by her true existence, being an illusion. Through her husband, on the other hand, she becomes a creature of this world, and he through her.

Marvelous nature! If I did not admire thee, a woman would teach me; for truly she is the *venerable* of life. Splendidly didst thou fashion her, but more splendidly still in that thou never didst fashion one woman like another. In man, the essential *is* the essential, and insofar always alike; but in woman the adventitious *is* the essential, and is thus an inexhaustible source of differences. Brief is her splendor; but quickly the pain is forgotten, too, even as though I had never felt it, when the same splendor is proffered me anew. It is true, I too am aware of the unbeautiful which may appear in her thereafter; but she is not thus with her seducer.

FROM KIERKEGAARD'S JOURNALS

- Woman/Man -

The more a body is organically developed, the more dreadful is the decay. When grass

rots, there is a fragrance. When an animal rots, it stinks. A man's perdition is dreadful,

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more dreadful even than a woman's. Is this a proof that man is superior to woman?

... she is more sensate than man; for were she more spiritual she could never have her culmination point in another. Spirit is the true independent.

Of course every religious view, like every more profound philosophical view, sees woman, despite this difference, as essentially identical with man; but it is not foolish enough to forget for that reason the truth of the difference, aesthetically and ethically understood.

The whole plan of "A Thousand and One Nights" is very profound. This battle between masculinity and femininity, the fact that femininity conquers by means of her storytelling, her persuasiveness. In the future the Sultan, who has discovered the basic unfaithfulness of all women, intends to have every woman put to death after one single night. Then Scheherazade offers to save the sex (since the Sultan demands one every night it must end rather soon with the eradication of the women) and she saves the sex by telling stories, which means: go with her and you can never get rid of her. Fundamentally there is a terrible tenacity: No man could go on living this way for three years facing the possibility of death - but a woman can - if only she gets permission to tell stories. A woman does not have the strength for a break or finds it difficult to make such a decision, but she is able to conquer by means of your not being able to get rid of her.

Woman's reflection is almost overpowering to her; this is why it is so dangerous for a woman to reflect. A woman's reflection usually goes like this: if she has won on one point or another, she is so overcome herself that she cannot avoid gazing at her victory - and then she stumbles.

The man is more essentially character; and character consists not so much in winning as in continuing after having won, keeping in character. The woman endures something and counts on the approaching moment when she can take a deep breath. This moment is precisely the danger. Character is essentially continuity.

It was Eve who seduced the man - in compensation there is no undertaking more appealing to a woman than to become loved by someone who has gone astray and who now, in loving her, will let himself be led along the right path. This appeals to a woman so much that she is not infrequently deceived, because such a person puts everything over on her - and she believes everything - perhaps also because the thought of being the man's savior is so very satisfying to her.

For woman the temptation to misuse cunning (for example, to deceive) corresponds to man's temptation to misuse power. The fact that the woman's guilt is always more strongly emphasized than the man's is basically an indirect compliment to the woman, an admission of the degree to which she is the stronger sex in cunning.

In the New Testament the matter is put this way: "Let all those trivialities, those egotistical trivialities with which men generally fill their lives - job, marriage, having children, getting to be somebody in the world - let them all go, break with them completely, and let your life be dedicated to loving God, to being sacrificed for the human race. Be salt!" This is what our Lord Jesus Christ calls Christianity. When a man is intending to get married, the invitation (see the Gospel) comes to him: Let it go - and become a Christian, etc.

Now Christianity has become the very opposite. It has become a divine blessing upon all the trivialities and putterings of finitude and the temporal enjoyment of life. The lovers summon the clergymen - he blesses them - this is Christianity, in spite of Luke 20:34-35 (which is a suitable text for a wedding). If the buyer of the six pairs of oxen were to summon a clergyman and pay him ten dollars to bless him and the oxen before he went out to test them, he would be considered an extraordinary, incomparable Christian worthy of adoration.

Of course it is Protestantism in particular which is total nonsense.

This is why Protestantism has elevated woman so high, more accurately, to first place. Everything revolves around woman. Charming, but then one can also be sure that everything revolves around chatter, triviali-

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ties, and in a refined way, around sexual relations. To some extent woman may be said to have ennobled social life in that we do not fight any more or drink and swear as did the old heroes - but refined lust or a carefully concealed, refined allusion to sexual relations - that is what has ennobled social life - Christianity!!

This is how some of my pseudonyms have portrayed it and which I now also find Schopenhauer rages against in his own way. Woman is not to blame, but she is determined to humble man and to make him mediocre. Existence is also a sovereign and like every sovereign knows very well how to best maintain its regime - specifically by humbling and breaking those over whom they rule.

A woman is proficient along this line when a man gets involved with her too seriously. She contributes the first and the most to his humbling. Generally it can be assumed that every married man is secretly mortified because he feels that he has been made a fool of when all this ravishing talk from the courting days, all this about Julie being the paragon of loveliness and beauty, and getting to possess her is the highest bliss turns out to be - a false alarm. This is the first knock the husband gets, but this in itself is not insignificant, because it is hard for a man to admit that he has been fooled, that both he and Julie must have been crazy. The next undermining is that the husband and Julie (who incidentally has had the same experience on her side) agree to keep a stiff upper lip and to hide things from others; they agree to tell the lie that marriage is the true happiness and that they especially are happy.

When we have settled this, providence knows that this fellow is easy to control, that he is one of those who will make no conquests in the world of ideas. Constantly lying like this is extremely degrading to the man. It is different for a woman; she is once and for all a born virtuoso in lying, is really never happy without a little lying, just as it is *a priori* certain that wherever a woman is there is a little lying. In a sense she is innocent in this; she cannot help it. It is not possible to get angry about it: on the contrary, we find it very attractive. She is in the power of a natural disposition which uses her with extreme cunning to weaken the man.

Thus in the forward march of history - I mean marriage - there come along with woman all the follies of finitude, this puttering around, and an egotism peculiar to woman. As wife, as mother - well, here is an egotism of which the man has no intimation. Society has licensed it under the name of love - good heavens, no, it is the most powerful egotism in which woman most certainly does not love herself foremost but through (egotistically) loving her own she loves herself. From then on ideas, and every higher infinite striving likewise, whistle in vain for the man - yes, even if our Lord and his angels tried to move him, it would do no good, because the egotism of the mother is such an enormous power that she can hold him fast.

Woman has a dangerous rapport with finitude in a way quite different from man. She is, as The Seducer says, a mystification (see "The Banquet"); there is a moment in her life when she deceptively appears to be infinitude itself - and that is when man is captured. And as a wife she is quite simply - finitude.

What the judge in the second part of "Either/Or" says in his way about women is to be expected from a married man who, ethically inspired, champions marriage.

Woman could be called "the lust for life." There is undoubtedly lust for life in man, but essentially he is structured to be spirit, and if he were alone, left all alone to himself, he would not know (here the judge is right) how to begin, and he would never really get around to beginning.

But then "the lust for life," which is within him indefinitely, becomes manifest to him externally in another form, in the form of woman, who is the lust for life: and now the lust for life awakens.

Likewise, what is said by The Seducer (in "The Banquet") about woman being bait is very true. And strange as it may seem, it is nevertheless a fact that the very thing which makes the seducer so demonic and makes it hard for any poet to contrive such a character is that in the form of knowledge he has at his disposal the whole Christian ascetic view of woman - except that he employs it in his own way. He has knowledge in common with the ascetic, the hermit, but they take off from this

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knowledge in a completely different direction.

Woman is personified egotism. Her fervent, burning devotion to man is neither more nor less than her egotism.

But His Honor, Man, has no inkling of this; he considers himself very lucky and feels highly flattered to be the object of such fervent devotion, which always takes the form of submission perhaps because woman has a bad conscience about it, wondering if it is not really egotism; man, however, as mentioned, does not see this but feels enhanced by the devotion of this other I.

Woman herself does not know that it is egotism; she is always a riddle to herself, and by a subtlety of nature the whole mystification of egotism manifesting itself as devotion is concealed from her. If woman could understand what an enormous egotist she is, she would not be that, for in another sense she is too good to be an egotist.

This whole business of man and woman is a very intricate plot or a practical joke intended to destroy man *qua* spirit.

Man is not originally an egotist; not until he is lucky enough to be united with a woman does he become that, and then completely. In contrast to a loose-jointed framework egotism, this union, commonly known as marriage, could be called a stone-wall egotism, egotism's proper enterprise.

Having once entered this company enterprise, egotism really begins to hum - and this is also why there are two, a company, in order to have someone to blame and to share the telling of lies (just as in the practical world it is recommended to have an associate who can be blamed for everything).

And it follows as a matter of course that once man enters this company he is essentially lost for everything higher.

This is the reason that Christianity and all more profound views of life take a dim view of the relation to the other sex, for they assume that getting involved with the other sex is the demotion of man.

And this is precisely why it is said (in the thieves' slang we humans use) that everyone is duty-bound to marry and that marriage is the genuinely ennobling life.

In this context it is distressing to me that an eminent person like Luther came to such an

erroneous position. He should have understood that his marriage was an exceptional act, a corrective; therefore, as I have pointed out somewhere in my journal, he should rather have taken pains to stress the fact: Although I am a monk, I have married - the woman is not at all the important factor here; what was needed was an awakening, and it would have been just as awakening if it had been an ironing board, which naturally would have had to be kept secret. This would have been a way of being salt! But instead Luther became the commander-in-chief of that whole swarm of prolific people or breeders who, inspired by Luther, assume that getting married belongs to true Christianity.

As far as I am concerned, I will not claim to have understood everything at first as I later came to understand it; if I had not once and for all run aground on the exceptional. I too would have been married.

Something very exceptional held me back - and now at long last I see that the exceptional for me is what Christianity would call the universal, the normal, that Christianity insists on the single state and rather makes marriage the exception.

Here again a Governance has been with me. But it really had to be done this way, for how could a man born and brought up in this Danish-Protestant eudaemonism have his eyes opened to what is essentially Christian if a Governance, through exceptional collisions, did not help him by always having him first experience formally the essentially Christian, even though he did not perceive this to be Christianity but believed it to be something quite uncommon - and subsequently let him see that it is in fact the essentially Christian, the truly Christian - which, incidentally, has come to be something very uncommon, particularly in Protestantism, particularly in Denmark.

Intellectually, in the realm of ideas, thought, etc., woman as compared to man is usually pictured as being something of a little goose.

But in the realm of what could be called instinctive sagacity, man is a big clod compared to woman.

In an idle moment as I walked today it occurred to me that if for the sake of curiosity one were to imagine momentarily that the

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man could bear children - I am convinced that the births would be extremely difficult, and why? Among other reasons because he would not scream. He would say to himself: You are a man; it is inappropriate to scream - and would force back the scream. The woman, on the other hand, screams immediately - and it is well known that this screaming assists the birth.

There is something of genius about this instinctive sagacity in every woman; with a stroke of genius she takes a radical shortcut, whereas the man, who is weighed down by a thousand reflections, is also weighed down by an occasional but all too pompous idea of his own dignity in being a man.

The weaker sex can wail and scream etc.; this is perhaps why the woman suffers much less than the silent, enclosed man.

In this context one could be tempted to say that woman is the stronger sex, for if it is strength to defend oneself against suffering, then woman defends herself far better than man.

But the main point is this: it is strength to be able to accept suffering, to be able to enter into suffering, to bear up under it; and it is weakness to ward off suffering by every means possible. Woman's weakness lies in the very fact that she immediately has entreaties, tears, and sighs at her disposal to ward off suffering; her weakness is simply her propensity to wail and scream and thus mitigate her suffering. Man's strength is that he has no means of defense, no way to mitigate suffering; therefore his strength - yes, it is a paradox - his strength makes him suffer more than the weaker sex. It is paradoxical, but no more paradoxical than something equally true, that it takes health to become ill; there are sickly people who lack the health to become ill.

When a youth or young man goes astray in his passions, there are two powers alert to save him: a loving woman - and God in heaven. If he is saved by the former, he will still be finitized. If, however, he is not saved by woman's love, if he does not find a harbor here - but he is saved nevertheless, consequently by God, then his life becomes meaningful.

Woman was taken from the man's side - but Christianly understood, may not man's relation to woman be compared to what is called making a side remark.

Man was structured for eternity; woman leads him into a side remark.

In this world man without woman is weaker; he has a weak side which woman protects, and united they have strength for this life. But Christianly this weakness, the weakness of the solitary, weakness for this life, is a part of being strong for eternity.

Basically it is terrible but true, and it expresses the dreadful extent to which it is true - Christianity simply does not exit.

This is the real situation in Christendom, especially in Protestantism.

The men - and that means the miserable weaklings and clods that are called men these days, compared to the Oriental idea of what it is to be a man - men turn away from religion with a certain pride and egotism and say: Religion (Christianity) is something for women and children.

But the truth of the matter is that Christianity as it is found in the New Testament has such prodigious aims that, strictly speaking, it cannot be a religion for women, at most secondhand, and is impossible for children.

As a psychologist I maintain that no woman can endure a dialectical redoubling, and everything that is essentially Christian is intrinsically dialectical.

The essentially Christian task requires a man, it takes a man's toughness and strength simply to be able to bear the pressure of the task.

A good which is identified by its hurting, a deliverance which is identified by its making me unhappy, a grace which is identified by suffering, etc. - all this, and everything essentially Christian is like this, no woman can bear, she will lose her mind if she is to be put under the tension of this strenuousness.

As far as children are concerned, it is sheer nonsense that they are supposed to be Christians.

A woman and, above all, a child relate to things directly and breathe the air of directness and immediacy. If something is a good, well then it must be recognizable by its doing good; there is no use in forcing a woman (I

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will not even mention the child) into a good that hurts - it would break her.

Just notice why it is that a woman cannot tolerate irony, that as far as her emotions are concerned irony is fatal. Is this not because she cannot bear the dialectical?

In this respect I have really taken the comprehensive philosophy examination. Try it: make a girl unhappy, and then tell her: I did it all out of love for you - and you break her, her mind snaps. Adapt yourself to her and say: I am a thoughtless scoundrel - that she will be able to bear, and she will heartily forgive you. But then she also escapes the dialectical redoubling.

So it is with everything essentially Christian. Only man has from the hand of Government the toughness to be able to endure the dialectical.

Having to endure the dialectical is the most intense agony there is. A child, the little rascal, is completely safeguarded against it; he can never even get close enough to lose his mind over it, even if you were to pour as much of it into him as you can. A woman can come so close that she collapses under it, or her mind, in order to get her out of this, slips away - that is, she loses her mind.

To have to endure the dialectical is the most intense agony possible. It is also easy to see that far more intense than, for example, becoming unhappy, is the suffering of becoming unhappy and in addition having to take this as one's very happiness - and in every respect. Thus anyone who comprehends this (if there is such a person), when he thinks of the figure of speech, a dialectical redoubling, and imagines a woman in such a situation, will (just as when one sees the instruments of torture for the martyrs, he involuntarily hears, as it were, a martyr's shriek) involuntarily hear this scream: O, save me, save my sanity!

What has really happened in Christianity, then, is that this sublimity, which is the essentially Christian position, this sublimity which no man has reached, not even when to be man was an ideal and not even one of those with highest ideality even attempted it or felt its weight without its bringing him to his knees, this sublimity under which (to put it as strongly as possible) even the Savior of the world sinks - that God who is love yet can abandon him and do it out of love - this sub-

limity Christendom has so flatly and heartily jabbered down into the vulgar gossip which is characteristic of the ordinary human mentality, that this sublimity has even become too light and easy for the kind of creatures dressed up to look like and whom we nowadays call men, and it is turned over to women and children, for whom religion really is intended, after all.

The New Testament is aimed at the man, religion is related to the man; woman participates in religion at second hand, through the man; she cannot herself endure a dialectic, but by seeing how the man feels the weight of the task she gets an impression of something more than the immediate pure and simple; the child shifts for himself until his time comes. To want to pour true Christianity into a child (if it were at all possible, for the child's nature makes it impossible to appropriate this) is just as crude as wanting to pour brandy into a child (which happens too often), because the parents themselves drink brandy, and the sweet lassie has to have it as well as her parents. And in the name of Christianity to want to pour something into the child which is not Christianity is, after all, indefensible.

But, as stated, Christendom has gotten everything transposed over into the immediate and direct - and therefore, quite right, "the child" has become the measure of what it is to be Christian! Christendom does not seem to be at all aware that all this about "the child" has raised an ironic problem, a question which has been kindly answered, the problem of what shall we do with the child, can the child become a Christian - a question to which the New Testament gives no answer since it assumed that the Christian does not get married.

Have a third-party relationship to a child, and you will see that everything is just as the New Testament presents it. But then the nice Christians hit upon the very thing Christianity put a stop to, even wanting to start all over afresh - so children got another significance. And thus, quite logically, by means of the child Christianity was turned upside-down, became exactly the opposite of what it is in the New Testament, got to be sugar candy for children, even to the point that the kind of men we have nowadays were right in turning away from it and regarding it as something that was only for women and children, some-

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thing which disgusts a man just like gossip, chit-chat, and the temperature in the nursery.

No, let it become again what it once was, let it bring the man to his knees to pick up and carry the task, let woman shudder to see how heavy it is. And the child? Yes, let it become as it once was, let us be free from this child-begetting by Christians: then it is possible that Christianity may be seen again. Otherwise it is impossible, and I for my part cannot see how it is possible that anyone with an impression of Christ's life and what the evangelists understood it was to be Christian and with an idea of Christ's demand for discipleship and imitation can think of getting married.

To say that Christianity makes man and woman equal, and therefore the woman must relate to Christianity the same way as man, is baseless talk. Christianity does indeed make

man and woman equal, but it still does not change their natural qualifications; otherwise by the same logic one could conclude that Christianity must cause women to grow just as tall and muscular as men, or even (if Christianity normally had this result) have the effect of making the business of childbirth in Christendom so confusing and [indiscriminating] that sometimes it would be the woman, sometimes the man, who bore the child.

To say that women relate to Christianity even more essentially than men is a fraudulent trick to get Christianity redrafted in terms of the immediate and direct. No, on the scale of the immediate and direct women certainly have the advantage both in delicacy and depth and inwardness, but as soon as there is a dialectic, women are in the same situation as people in the southern countries when they have to pronounce a Slavic word with five or six consonants before a vowel.

A COLLECTION OF WRITINGS ON WOMEN

- From Friedrich Nietzsche -

Actio in distans

When a man stands in the midst of his own noise, in the midst of his own surf of plans and projects, then he is apt also to see quiet, magical beings gliding past him and to long for their happiness and seclusion: *women*. He almost thinks that his better self dwells there among the women, and that in these quiet regions even the loudest surf turns into deathly quiet, and life itself into a dream about life. Yet! Yet! Noble enthusiast, even on the most beautiful sailboat there is a lot of noise, and unfortunately much small and petty noise. The magic and the most powerful effect of women is, in philosophical language, action at a distance, *actio in distans*: but this requires first of all and above all - *distance*.

Woman and music

Why is it that warm, rainy winds inspire a musical mood and the inventive pleasure of melodies? Are they not the same winds that fill the churches and arouse thoughts of love in women?

Skeptics

I am afraid that old women are more skeptical in their most secret heart of hearts than

any man: they consider the superficiality of existence its essence, and all virtue and profundity is to them a veil over this "truth," a very welcome veil over a pendulum - in other words, a matter of decency and shame, and no more than that.

The strength of the weak

All women are subtle in exaggerating their weaknesses; they are inventive when it comes to weaknesses in order to appear as utterly fragile ornaments who are hurt even by a speck of dust. Their existence is supposed to make men feel clumsy, and guilty on that score. Thus they defend themselves against the strong and "the law of the jungle."

Simulating – oneself

Now she loves him and looks ahead with quiet confidence - like a cow. Alas, what bewitched him was precisely that she seemed utterly changeable and unfathomable. Of steady weather he found too much in himself. Wouldn't she do well to simulate her old character? To simulate a lack of love? Is this not the counsel of - love? *Vivat comoedia* (Long live comedy!).

On female chastity

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There is something quite amazing and monstrous about the education of upper-class women. What could be more paradoxical? All the world is agreed that they are to be brought up as ignorant as possible of erotic matters, and that one has to imbue their souls with a profound sense of shame in such matters until the merest suggestion of such things triggers the most extreme impatience and flight. The "honor" of women really comes into play only here: what else would one not forgive them? But here they are supposed to remain ignorant even in their hearts; they are supposed to have neither eyes nor ears, nor words, nor thoughts for this - their "evil"; and mere knowledge is considered evil. And then to be hurled, as by a gruesome lightning bolt, into reality and knowledge, by marriage - precisely by the man they love and esteem most! To catch love and shame in a contradiction and to be forced to experience at the same time delight, surrender, duty, pity, terror, and who knows what else, in the face of the unexpected neighborliness of god and beast!

Thus a psychic knot has been tied that may have no equal. Even the compassionate curiosity of the wisest student of humanity is inadequate for guessing how this or that woman manages to accommodate herself to this solution of the riddle, and to the riddle of a solution, and what dreadful, far-reaching suspicions must stir in her poor, unhinged soul - and how the ultimate philosophy and skepticism of woman casts anchor at this point!

Afterward, the same deep silence as before. Often a silence directed at herself, too. She closes her eyes to herself.

Young women try hard to appear superficial and thoughtless. The most refined simulate a kind of impertinence.

Women easily experience their husbands as a question mark concerning their honor, and their children as an apology or atonement. They need children and wish for them in a way that is altogether different from that in which a man may wish for children.

In sum, one cannot be too kind about women.

Mothers

Mothers find in their children satisfaction for their desire to dominate, a possession, an occupation, something that is wholly intelli-

gible to them and can be chattered with: the sum of all this is what mother love is; it is to be compared with an artist's love for his work. Pregnancy has made women kinder, more patient, more timid, more pleased to submit; and just so does spiritual pregnancy produce the character of the contemplative type, which is closely related to the feminine character: it consists of male mothers.

Vita Femina

The Greeks, to be sure, prayed: "Everything beautiful twice and even three times!" They implored the gods with good reason, for ungodly reality gives us the beautiful either not at all or once only. I mean to say that the world is overfull of beautiful things but nevertheless poor, very poor when it comes to beautiful moments and unveilings of these things. But perhaps this is the most powerful magic of life: it is covered by a veil interwoven with gold, a veil of beautiful possibilities, sparkling with promise, resistance, bashfulness, mockery, pity, and seduction. Yes, life is a woman.

Would any link be missing from the whole chain of science and art, if woman, if woman's work, were excluded from it? Let us acknowledge the exception - it proves the rule - that woman is capable of perfection in everything which does not constitute a work: in letters, in memoirs, in the most intricate handiwork - in short, everything which is not a craft; and precisely because in the things mentioned woman perfects herself, because in them she obeys the only artistic impulse in her nature, which is to captivate.

And finally, woman! *One-half of mankind is weak*, chronic-ally sick, changeable, shiftily - woman requires . . . a religion of the weak which glorifies weakness, love and modesty as divine: or better still, she makes the strong weak - she succeeds in overcoming the strong. Woman has always conspired with decadent types - the priests, for instance - against the "mighty," against the "strong," against *men*. Women avail themselves of children for the cult of piety ...

Are you a slave? If so, you cannot be a friend. Are you a tyrant? If so, you cannot have friends. In woman, a slave and a tyrant

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have all too long been concealed. For that reason, woman is not yet capable of friendship: she knows only love. In a woman's love is injustice and blindness towards all that she does not love. And in the enlightened love of a woman, too, there is still the unex-

pected attack and lightning and night, along with the light. Woman is not yet capable of friendship: women are still cats and birds. Or, at best, cows. Woman is not yet capable of friendship. But tell me, you men, which of you is yet capable of friendship?

FROM "THE GOSPEL OF RAMAKRISHNA"

One cannot obtain Knowledge of Brahman unless one is extremely cautious about women. Therefore it is very difficult for those who live in the world to get such Knowledge. However clever you may be, you will stain your body if you live in a sooty room. The company of a young woman evokes lust even in a lustless man. You must not look even at the portrait of a woman. A monk enjoying a woman is like a man swallowing the spittle he has already spat out. A sannyasi must not sit near a woman and talk to her, even if she is intensely pious. No, he must not talk to a woman even though he may have controlled his passion.

Men do not realize how far they are dragged down by women. Once I went to the Fort in a carriage, feeling all the while that I was going along a level road. At last I found that I had gone four storeys down. It was a sloping road.

Woman is the embodiment of maya. In the course of his hymn to Rama, Narada said: "O Rama, all men are parts of Thee. All women are parts of Sita, the personification of Thy maya. Please deign to grant that I may have pure love for Thy Lotus Feet and that I may not be deluded by Thy world-bewitching maya. I do not want any other favour than that."

I forbid the youngsters to spend a long time with women or visit them too frequently. Haripada has fallen into the clutches of a woman of the Goshpara sect. She shows maternal feelings for him; but Haripada is a child and doesn't understand its real meaning. The women of that sect act that way when they see young boys. I understand that Haripada lies on her lap and that she feeds him with her own two hands. I shall tell him that this is not good. This maternal feeling leads to a downfall. The women of that sect

practice spiritual discipline in the company of men; they regard men as Krishna. A teacher of that sect asks a woman devotee, "Have you found your Krishna?" and she says "Yes, I have found my Krishna."

A sannyasi must not look even at the portrait of a woman. I say to them: "Don't sit beside a woman and talk to her, even if she is a devotee. You may say a word or two to her, standing." Even a perfect soul must follow this precept for his own protection and also to set an example to others. When women come to me, I too say to them after a few minutes, "Go and visit the temples." If they don't get up, I myself leave the room. Others will learn from my example.

I am very much afraid of women. When I look at one I feel as if a tigress were coming to devour me. Besides, I find that their bodies, their limbs, and even their pores are very large. This makes me look upon them as she-monsters. I used to be much more afraid of women than I am at present. I wouldn't allow one to come near me. Now I persuade my mind in various ways to look upon women as forms of the Blissful Mother.

If a man lives with a woman, he cannot help coming under her control. Worldly men get up and sit down at the bidding of women. They all speak highly of their wives.

You should keep far away from woman; then you may realize God. It is extremely harmful to have much to do with women who have bad motives. They rob a man of his spirituality.

Those who develop dispassion from early youth, those who roam about yearning for God from boyhood, those who refuse all worldly life, belong to a different class. They belong to an unsullied aristocracy. If they

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develop true renunciation they keep themselves at least fifty cubits away from women lest their spiritual mood should be destroyed. Once falling into the clutches of women, they no longer remain on the level of unsullied aristocracy.

A man must be extremely careful during the early stages of spiritual discipline. Then he must live far away from any woman. He must not go too close to one even if she is a great devotee of God. You see, a man must not sway his body while climbing to the roof; he may fall. Weak people should hold on to a support while going up the stairs. But it is quite different when one reaches perfection. After the realization of God there is not much for a man to fear; he has become to a great extent secure. The important thing is for a man somehow to climb to the roof. After that he can even dance there. But he cannot dance on the steps. Again, after climbing to the roof, you need no longer discard what you discarded before. You find that the stairs are made of the same materials - bricks, lime, and brick-dust - as the roof. The woman you have to be so careful about at the beginning will appear to you, after the realization of

God, as the Divine Mother Herself. Then you will worship her as the Divine Mother.

To sit with a woman or talk to her for a long time has been described as a kind of sexual intercourse. There are eight kinds. To listen to a woman and enjoy her conversation is one kind; to speak about a woman is another kind; to whisper to her privately is a third kind; to keep something belonging to a woman and enjoy it is a fourth kind; to touch her is a fifth.

Just see the bewitching power of women! I mean the women who are the embodiment of avidya, the power of delusion. They fool men, as it were. They take away their inner substance. When I see a man and woman sitting together, I say to myself, "Alas, they are done for!"

If I touch a woman my hand becomes numb; it aches. If in a friendly spirit I approach a woman and begin to talk to her, I feel as if a barrier had been placed between us. It is impossible for me to cross that barrier. If a woman enters my room when I am alone, at once I become like a child and regard her as my mother.

ON WOMEN

- By Schopenhauer -

Better than Schiller's well-meditated poem, "The Dignity of Women," effective though it be by means of antithesis and contrast, these few words of Jouy's express in my opinion, the true praise of women: "Without women, the beginning of our life should be without any help, the middle without pleasure, and the end without solace". Byron expresses the same more pathetically in his "Sardanapalus" (act 1, scene 2) -

*"The very first of human life must
spring from woman's breast;*

*Your first small words are taught
you from her lips,*

*Your first tears quench'd by her, and
your last sighs*

*Too often breathed out in a woman's
hearing,*

*When men have shrunk from the ig-
noble care*

*Of watching the last hour of him
who led them."*

Both indicate the correct point of view as to the value of women.

The very look of the female form teaches us that woman is made neither for great intellectual nor corporeal labours. She bears the guilt of life, not in doing, but in suffering; in the pains of childbirth, the care for the child, subordination to the man, for whom she ought to be a patient and cheerful companion. The severest sorrows, joys, and manifestations of power do not fall to her lot; but her life should flow on more quietly, more insignificantly, and more mildly than that of the man, without its being essentially more happy or more unhappy.

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As nurses and educators of our first childhood, women are suited, precisely in that they are themselves childish, simple, and short-sighted, in a word, are their whole life - grown-up children - a kind of middle step between the child and the man, who is the true human being. Only look at a girl, how for days together she plays with a child, dances and sings with it, and think what a man with the best intentions could accomplish in her place. Nature has destined the girl to produce what in a dramatic sense is called a startling effect, inasmuch as it has furnished her for a few years with superabundant beauty, fascination, and fullness, at the cost of her whole remaining lifetime, in order that during these years she may be able to conquer the imagination of a man to the extent that he shall be so far carried away as to honourably undertake in some form or shape the care of her for life; a step for which mere reasonable deliberation seems to give no adequate security. Nature has accordingly armed the woman, like every other creation of hers, with the weapons and instruments which she requires for the assurance of her subsistence, and at the time she requires it, a course in which she has proceeded with her usual economy. For as the female ant after copulation loses the henceforth superfluous and, indeed, as regards breeding, dangerous wings, so after one or two childbeds does the woman generally lose her beauty, and probably for the same reason.

In accordance with the above, young girls regard their domestic or business avocations in their hearts as a subordinate matter, or even as a mere joke. They deem love, its conquests, and what stands in connection with them, such as toilette, dance, etc, to be their only serious calling.

The nobler and the more perfect a thing is, by so much the later and more slowly does it attain to maturity. The man hardly reaches the maturity of his reason and intellectual powers before his eight-and-twentieth year, the woman with her eighteenth. But she has a reason in accordance, a very circumscribed one. Hence women remain their whole life long, children, never see more than what is nearest them, cling to the present time, take the appearance of things for the reality, and

prefer trivialities to the most important subjects. Reason is that, namely, by virtue of which man does not, like the animal, live merely in the present, but casts an eye over and considers the past and the future, whence arises his foresight, his care, and his frequent depression. The woman, in consequence of her weaker intellect, participates less in the advantages, as in the disadvantages, which this brings with it. She is rather an intellectual myope whose intuitive understanding sees distinctly what is near, but has a narrow range of vision, which does not embrace the distant. Hence all that is absent, past and future, affects women much more feebly than ourselves, whence arises the tendency to extravagance so much more frequent with them, and sometimes approaching insanity. Women think in their hearts the destiny of men to be to earn money, while their own is to get through it, if possible during the lifetime of the man, at all events after his death. That the man gives over to them his earnings for housekeeping, strengthens them in this belief. Notwithstanding the many disadvantages which it brings with it, it has nevertheless the good side, that the woman is more absorbed in the present than ourselves, and therefore enjoys it better, if it is at all endurable, from which circumstance the special cheerfulness of woman proceeds, and makes her suited to the recreation, and, in case of need, consolation, of the man burdened with care.

In difficult crises, to take women into counsel, in the manner of the ancient Germans, is by no means unadvisable; for their way of apprehending things is quite different from ours, more especially in that they like to go the shortest way to the goal, and generally keep in view what lies nearest them, which we, just because it is immediately under our nose, generally overlook, in which case we have need to be led back to it, in order to regain the near and simple view. To this may be added that women are decidedly more objective than we are, and thus see no more in things than is really there; while we, when our passions are excited, easily magnify the existent, or add to it what is imaginary.

We may trace to the same source the fact, that women have more pity, and therefore

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show more human love and sympathy for the unhappy, than men; while in the matter of justice, honesty, and conscientiousness, they are behind them. For in consequence of their weak intellect, the actual, the perceptible, the immediately real, exercises a power over them against which abstract ideas, permanent maxims, firm determinations, consideration for the past and the future, for the absent and the distant, can seldom accomplish much. They have therefore the first and most essential requisite of virtue, but they lack the secondary and often necessary instrument. One might compare them in this respect to an organism which possessed indeed the liver but not the gall-bladder. In accordance with the foregoing we find *injustice* as the fundamental failing of the female character. It arises immediately from the want of reason and reflection above alluded to, and is assisted by the fact that they, as the weaker, are driven by nature to recourse not to force but to cunning; hence their instinctive treachery, and their irremediable tendency to lying. For as nature has armed the lion with claws and teeth, the elephant and the wild boar with tusks, the bull with horns, and the sepia with ink which blackens water, so has nature armed woman with power of deception for her protection, and all the force with which she has endowed the man, in the shape of corporeal strength and reason, has been diverted in the woman into the form of the above gift. *Deception* is therefore born in her, and is almost as much the property of the stupid as of the clever woman. To make use of it on every occasion is hence as natural to her as it is to the animals in question when attacked to employ their weapons, and she feels it, to a certain extent, as making use of her right. For this reason a perfectly true, unsophisticated woman is almost impossible. For the same reason they see through deception in others so easily, that it is not advisable to attempt it as regards them. But from the fundamental failing indicated and its accessories, arises falseness, disloyalty, treachery, ingratitude, etc. Women are much more often guilty of judicial perjury than men, indeed it may be fairly questioned whether they ought to be allowed to take an oath. The case has repeated itself everywhere, from time to time, of ladies who wanted for nothing,

going into a shop and secretly pocketing and stealing something.

Young, strong, and fine men are called by nature for the propagation of the human race, in order that the race may not deteriorate. This is the fixed WILL of nature, and the passions of women are its expression. This law takes the precedence in age and force of every other. Woe therefore to him who so places his rights and interests that they stand in the way of it; no matter what he says and does, they will be mercilessly crushed on the first important occasion. For the secret, unexpressed, and indeed unconscious but inborn morality of women is: "We are justified in deceiving those who, because they barely provide for us, the individual, think that they have acquired a right over the species. The structure and consequently the welfare of the species is placed in our hands by means of generation, which immediately proceeds from us, and is entrusted to our care; we will conscientiously manage it." Women however are by no means conscious of this first principle *in abstracto*, but merely *in concreto*, and have no other expression for it than their mode of action when the opportunity comes, in which their conscience allows them generally more rest than we might suppose, since they feel, in the darkest recesses of their heart, that by the breach of their duty to the individual, they have so much the better fulfilled that toward the species, whose right is infinitely greater.

Because in the last resort, women exist solely for the propagation of the race, in which their destiny is exhausted, they live altogether more in the species than in individuals; in their heart they regard the affairs of the species as more serious than those of the individual. This gives to their whole being and action a certain frivolity, and altogether a fundamentally different direction from that of the man, from which cause arises the so frequent and almost normal want of agreement in marriage.

Between men there is by nature merely indifference, but between women there is enmity even by nature. It comes from the fact that the *odium figulinum*, which with men is limited to their particular guild, with women

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embraces the whole sex, since they have all only one trade. Even when they meet one another in the street, they look at each other like Gueffs and Ghibellines. Two women, moreover, on their first acquaintance, encounter each other with more embarrassment and dissimulation than two men in the like case. Hence the mutual complimenting of two women appears much more ridiculous than that of two men. Further, while the man as a rule speaks with a certain consideration and humanity, even to one who is far beneath him, it is unbearable to see how proudly and brutally, for the most part, an aristocratic woman conducts herself toward one in a lower position, even though not in her service, when she speaks to her. It may arise from the fact that all distinction of rank is much more precarious with them than with us, and can be altered and abolished much more rapidly; since while with us a hundred things come into the scale, with them only one decides, to wit, which man they have pleased; as also from the fact that they, because of the onesidedness of their calling, stand much nearer to one another than men do, and for the same reason seek to exaggerate class distinctions.

Only the male intellect befogged through the sexual impulse could call that undersized, narrow-shouldered, broad-hipped, and short-legged sex, fair; for in the sexual impulse resides its whole beauty. With more justice than the fair sex, one might call the female the *unaesthetic* sex. Neither for music nor for poetry nor for the plastic arts have they really and truly any sense and receptivity, but they merely ape it for the sake of making themselves attractive, when they pretend and affect to have it. For they are capable of no purely objective interest in anything whatever, the reason of which is, as I take it, the following:- The man strives in all for a *direct* mastery over the things, either by understanding them or by compelling them. But the woman is always and everywhere driven to a mere *indirect* mastery, namely, by means of the man, whom alone she has directly to master. It lies therefore in the nature of women to regard everything solely as a means to win the man, their interest in anything else whatever being never more than a simulated one, a mere detour, which ends in

coquetry and aping. Hence Rousseau has truly said: "Women, in general, are not attracted to art at all, nor knowledge, and not at all to genius". Everyone indeed who has got beyond appearances will have long since observed it. One need only notice the direction and manner of their attention at a concert, an opera, and a play; for instance, look at the childish innocence with which during the finest passages of the greatest masterpieces they continue their chatter. If the Greeks in reality did not admit their women to the drama they only did right; one would at least have been able to hear something in their theatres. For our own time one ought to add to the *taceat mulier in ecclesia a taceat mulier in theatro*, or to substitute it and to place it in large letters on the curtain of the theatre. One can expect nothing else from women, when one considers that the most eminent members of the whole sex have never been able to produce a single really great, genuine, and original achievement in the fine arts, and have never once given the world a work of lasting value. This is most striking as regards painting, the technique of which is at least as suited to them as it is to us, and which they pursue industriously enough, but nevertheless have no single great painting to show, for they are wanting in all objectivity of mind, a thing that painting most directly demands; they always remain in the subjective. This accounts for the fact that the general run of them have properly-speaking not even receptivity for it, for *natura non facit saltus*. Huarte in his, for the last three hundred years, celebrated book, "Examen de ingenios para las ciencias," denies to women all higher capacity. Individual and partial exceptions do not alter the fact that women are and remain, taken as a whole, the most inveterate and incurable of Philistines. Hence it is, that owing to the absurd arrangement that they share the position and title of the man, they are the continuous spurs of his ignoble ambition; and what is more, owing to the same quality their domination and influence is the ruination of modern society. In respect of the first, one should take the saying of Napoleon I. as a clue: "Women should not be of rank," and for the rest Chamfort very rightly says: "Women are qualified for dealing with our weaknesses, with our madness, but not with our reason. There is a superfi-

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cial sympathy between men and women, but very small sympathy for spirit, for soul and for character." They are the *sexus sequior*, the, in every respect backward, secondary sex, whose weaknesses we should accordingly spare, but to show honour to which is, to the last degree, ridiculous, and lowers us in their own eyes. When Nature split the human race into two halves she did not make the division quite through the middle. With all polarity, the distinction between the positive and the negative pole is no merely qualitative, but at the same time a quantitative one. It is thus that the ancients and the oriental peoples regarded women, and accordingly recognized much more correctly the place belonging to them than we, with our old French gallantry and tasteless woman-worship, that highest bloom of Germano-Christian stupidity, which has only served to make them arrogant and callous; so much so that one is sometimes reminded of the holy apes in Benares, who, in the consciousness of their holiness and invulnerability, deem that anything and everything is permitted to them.

Woman in the west, especially "the lady," finds herself in a false position. For woman, rightly termed by the ancients the *sexus sequior*, is in no wise suited to be the object of our honour and veneration, to carry her head higher than the man or even to have equal rights with him. The consequences of this false position we sufficiently see. It would be very desirable therefore that even in Europe this number two of the human race should be again referred to her natural place, and that a term should be put to the lady-nonsense, at which not only all Asia laughs, but at which Greece and Rome would also have laughed. The consequence of this in a social, civil, and political connection, would be inconceivably advantageous. The Salic Law as a superfluous truism, ought not to at all necessary. The essentially European "lady" is a being which ought not to exist at all; but there ought to be housewives, and girls who hope to become so, and who are therefore educated, not to arrogance, but to domesticity and subordination. Precisely because there are *ladies* in Europe, the women of the lower classes, that is, the great majority of the sex, are much more unhappy than in the East. Even Lord Byron says: "Thought of the

state of women under the ancient Greeks - convenient enough. Present state, a remnant of the barbarism of the chivalry of the feudal ages - artificial and unnatural. They ought to mind home, and be well fed and clothed, but not mixed in society. Well educated, too, in religion, but to read neither poetry nor politics, nothing but books of piety and cookery. Music, drawing, dancing, also a little gardening and ploughing now and then. I have seen them mending the roads in Epirus with good success. Why not, as well as haymaking and milking?"

The European marriage laws treat the woman as the equal of the man, in other words, proceed on an incorrect assumption. In our monogamic continent marriage means to halve one's rights and to double one's duties. When the laws conceded equal rights to women with men, they ought to have endowed them with a male reason. The more, however, the rights and honours which the law concedes to the woman outweigh the natural proportion, by so much the more do they diminish the number of women who really participate in these privileges, and take from all the rest so much of their natural rights as they have given the others in excess of them. For with the unnaturally privileged position which the monogamic institution and the marriage laws connected with it impart to the woman (inasmuch as they regard the woman throughout as the full equivalent of the man, which she in no respect is), prudent and judicious men are very often cautious in making so great a sacrifice and entering upon such an unequal compact. While, therefore, among the polygamic nations every woman is cared for, with our monogamic peoples the number of married women is limited, and there remains a mass of unsupported women, who in the higher classes vegetate as useless old maids, but in the lower are forced to heavy labour, which is unsuited to them, or else to become street-walkers, who lead a life as joyless as disgraceful, but who are under such circumstances necessary for the satisfaction of the male sex, and hence exist as a publicly recognized order, with the special object of preserving from seduction the women, favoured by fortune, who have found husbands or to hope to find them. In London alone there are 80,000 of them. What else,

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then, are these than women who have suffered the most fearful privations in consequence of the monogamic institution - real human sacrifices on the altar of monogamy? All the women above mentioned, who are placed in such a wretched position, are the inevitable counterpart of the European lady with her pretension and arrogance. For the female sex, considered as a *whole*, polygamy is therefore a real benefit. On the other hand, no valid reason can be seen why a man whose wife suffers from a chronic complaint, or remains barren, or has become gradually to old for him, should not take a second. What gains so many converts to the Mormons seems to be precisely the surrender of this unnatural monogamy. But besides the imparting of unnatural rights to the woman, it lays upon her unnatural duties, the neglect of which nevertheless makes her unhappy. For many a man, namely, considerations of class or of means, make marriage inadvisable, provided there are no brilliant conditions attached to it. He will then wish to obtain a wife under other circumstances which assure the lot of her and her children. Let these be as fair as they may, as reasonable, and as suited to the case, yet if she consents, just because she has no position in the disproportionate rights which marriage alone gives, she will, because marriage is the basis of civil society, be in a certain degree dishonoured, and have to lead an unhappy life, inasmuch as human nature implies that we attach an exaggerated value to the opinion of others. Supposing, on the other hand, she does not consent, she incurs the danger of either having to belong to a man who is repellant to her, or of drying up as an old maid, for the period of her availability is very short. As regards this side of our monogamic institution, the learned treatise of Thomasius, "*De concubinatu*," is very well worth reading, inasmuch as one sees from it that with all cultured peoples and at all times, down to the Lutheran Reformation, the concubinate was admitted, and indeed, to a certain extent, was a legally recognized institution, which was merely overthrown from this position by the Lutheran Reformation, which recognized in its abolition one more means for the justification of the marriage of the clergy, whereupon of course the Catholic side could not remain behindhand. Polygamy therefore is not to be

argued about, but is to be taken as fact everywhere present, the problem being merely that of its *regulation*. For where are there real monogamists? We all live, at least for a time, and the most part always, in polygamy, for seeing that every man requires several women, there is nothing juster than that it should remain open to him, indeed that it should be his duty, to provide for several women. In this way the woman will be reduced to her just and natural standpoint, as a subordinate being, and the *lady*, that monstrosity of European civilization and Germano-Christian stupidity, with her ridiculous claims to respect and veneration, will disappear from the world; there will only exist *women*, but no more *unfortunate women*, of which Europe is now full.

In Hindostan no woman is ever independent, but each one stands under the guardianship of her father, or her husband, or her brother, or her son, according to the laws of Menu, chap. v., verse 148. That widows burn themselves on the corpse of their husbands is indeed shocking, but that they should spend the fortune which the husband, consoling himself that he was working for his children, had acquired by the steady industry of his whole life, with their lovers, is also shocking. *Mediam tenuere beati*. The original mother's love, as with animals so with man, is purely *instinctive*, and hence ceases with the physical helplessness of the children. Henceforth there should come in its place one based on habit and reason, but which is often lacking, especially when the mother has not loved the father. The love of the father for the children is of another kind, and more enduring. It rests on a recognition of his innermost self in them, and is therefore of metaphysical origin. With almost all the ancient and modern peoples of the earth, even with the Hottentots, property is inherited solely through the male descendants. In Europe only has this been departed from, and even there not with the nobility. That the property hardly acquired through great and long-continued labour and trouble by men, should afterwards get into the hands of women, who, in their foolishness, spend or otherwise waste it in a short time, is as great as it is frequent an enormity, which ought to be obviated by the limitation of the right of

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female inheritance. It seems to me that the best arrangement would be that women, whether as widows or as daughters, should only inherit an income assured to them by hypothecation during their lifetime, but neither land nor capital, unless it were in the absence of all male descendants. The acquirers of fortunes are men, not women. The latter are therefore not entitled to the unconditioned possession of them, more especially as they are incapable of managing them. Women should never have the free disposal of inherited property, in the true sense of the term, that is, capital, houses, and lands. They always require a guardian, and hence they ought in no case to receive the guardianship of their children. The vanity of women, even if it is not greater than that of the man, has this bad quality, that it is entirely directed to material things, to wit, to their personal beauty, and secondly, to glitter, state, and show, on which account Society is so thoroughly their element. It makes them more particularly disposed to extravagance owing to their inferior intellect.

The vanity of men, on the contrary, is often directed to non-material advantages, such as intellect, learning, courage, etc. Aristotle, in

his "Politics", explains what great disadvantages to the Spartans had arisen from the fact that with them too much was conceded to the women, since they had the right of inheritance, of alienation, and generally great license, and how much this had contributed to the decline of Sparta. Was not the ever-growing influence of the women in France, from the time of Louis XIII., responsible for the gradual deterioration of the court and government, that produced the first Revolution, of which all succeeding revolutions have been the consequences? In any case a false position of the female sex, such as has its most acute symptom in our *ladydom*, is a fundamental weakness in the social state which, proceeding from its heart, must spread its noxious influence over all parts.

That woman according to her nature is meant to obey, may be recognized from the fact that every woman who is placed in the, to her, unnatural position of complete independence, at once attaches herself to some man, by whom she lets herself be led and ruled, for the obvious reason that she requires a master. If she is young it is a lover, if she is old it is a priest.

WOMAN / MAN

- By Kevin Solway -

Understand woman, and you understand the highest.

Transcend woman, and you transcend the highest.

Reject woman, and you reject the highest - the ego!

What is Sexism?

Is it "sexist" to be realistic about the immense psychological differences between man and woman?

Is it "sexist" to recognize that some qualities of personality are superior to others, and that these qualities are not equally distributed between the sexes? If so, then I am proud to be known as sexist, for my aim is to be honest and not popular.

I've had enough of the lies spoken about women. I've had enough of what has become "female worship", not only among women, but also among men whose adoration of

woman has proceeded far beyond mere galantry. I am certainly not in favour of unfair discrimination against women. And I am not in favour of the lesser role that Nature (and man) has inflicted upon women throughout the evolution of our species. I'm all for equality . . . that is, I'm all for changing the way women are brought up in our society. I'm all for making women more equal to men. But I will never *pretend* equality of the sexes, whether that be equality of psychology (and values) or equality of rights, when it is unrealistic and dishonest to do so.

We could classify man and woman as different species, were it not that the combination of the two seem to produce offspring - so little is there in common between us. We are mentally distinct, if not genetically. Though I hasten to add that we differ mainly because of our upbringing, which can be changed, and

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not because of any genetic or God-ordained determinism.

Yet what use is talking about sexism until we have at least determined what it actually is to be a man, or a woman. Therefore, I will do here what very few would dare: I will outline the major differences between man and woman, and in the process I will hopefully impress upon you that if things are not the same they cannot hope to be automatically equal and demand equal rights.

Kierkegaard, the great Christian philosopher, says that "Woman is personified egotism," but that she can never know it because of her lack of penetrating thought. Nietzsche observes that "woman is first and foremost an actress.", and describes an actor as "a person who is skilled at combining falseness with a good conscience." Schopenhauer, in his renowned essay "On Woman" states that women . . . "are their whole life - grown-up children . . . She is an intellectual myope whose intuitive understanding sees distinctly what is near, but has a narrow range of vision, which does not embrace the distant." Schopenhauer finds that her basic tools of trade are a subconscious and automatic tendency towards "cunning and deception," and that the woman's basic failing lies in her injustice. Others agree on this point. Freud says that "the poor sense of justice in women is connected to the preponderance of envy in their mental life." And Plato makes his view clearly known when he says that "Woman's nature is inferior to that of men in capacity for virtue."

Women are singled out for special attention in the philosophic religions. In Hinduism, women are known as the embodiment of maya (illusion), and avidya (the power of delusion). Buddhism regards women to be so far away from the requirements for spirituality that the task is especially difficult for them. One famous Buddhist leader, Nichiren, said that "women can no more attain Buddhahood than can a dried-up seed sprout." And finally, Carl Jung points out that "Nature has created an extreme difference between man and woman, so that he finds his opposite in her, and she in him." Is all this pointing towards equality of the sexes? I say not.

Are all the men referred to above ordinary and ignorant cloddish males? Are they so insecure that they cannot think clearly, and

are disparaging women to reinforce their own possibly fragile male egos? I think it would be naive to conclude such, no matter how inviting. They are simply facing reality.

But let us put things back in perspective before you get too angry. Ultimately, woman and man are equal, in that we have evolved in Nature together and to be dependent on one another. We are equal in the eyes of God if you please, but we are certainly not equal in everyday things. For example, woman does not have the physical strength of man, due to her genetic inheritance. In the same way she is less qualified for the rigours of life as an independently thinking person, though as a result of her upbringing.

While women are brought-up in our society to be submissive and emotional, men are reared to be competitive, more courageous, and to be risk-takers. While submissiveness and emotionality are ideal skills for avoiding suffering, they are useless for living in reality. They prevent women from having any stomach at all for hardship. In contrast, man is constantly exposed to hardship, worry, and stress, as they are an integral part of the competitive male world. Therefore, woman's strength is that she is expert at avoiding suffering, while the strength of man is that he can bear-up under it. It is not of his own doing, but man thereby gains what qualifies him for a life of thinking, and for a life of spirit. He has the ability to withstand the mental hardship necessary for real thought.

In this respect then, man and woman are worlds apart. A woman is severely restricted in her thinking. She has no mind for irony, contradictions and paradoxes. She has no mind for the dialectic. There is no use in forcing a woman into a good that hurts - it would break her. Only men, true men at least, have the toughness, born out of their egotistic competitiveness, to endure the intense agonies of the true philosophic life. A life of honesty.

"Now she loves him, and looks ahead with quiet confidence - like a cow" reflects Nietzsche. Woman's greatest love is when she possesses one man, or when she possesses a child. Relationship is her basic need. This is why women are so very much under the control of such vanities as fashion, fun, and friends. Willingness is woman, she lives only for the crowd, and finds her identity only

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with them. For her, to be alone, without a man, without child, without family, is the most terrible plight imaginable. She would perhaps rather be dead than live in this wretched condition. But one must be alone if one is to follow the path of reason. Only alone can one truly live.

When a man becomes entangled with a woman he immediately becomes like her, and lives through her - childhood revisited. He becomes possessed by her, completely and utterly bewitched. She embodies the most powerful cunning and deception - but it is subtle, and herein lies her strength. She is a startling effect that hypnotizes the man before devouring him. Then he loses that precious thing which qualified him for life as an individual, and he becomes like a sheep. He is lost forever.

A great fighter can kill many in battle with his bare hands, but a woman can slay a hundred men with her eyes. Yet in conquering her man she not only destroys him, but hammers the final nail in her own coffin.

Do I hate women? I can excuse you for thinking I do. But I cannot hate women. I know far too much about women to be able to hate them. Rather, I hate what they embody. I hate the way they make life soft and easy, distracting attention away from the important, cold, hard realities of life. I hate the way they give the appearance of being selfless and kind, concealing their true nature. No, I do not hate woman, but I hate the society that created the monster that is "womanliness". And I hate myself for being a part of that misguided society and unable to correct it.

I do not want women to feel discouraged. My intention is only to make clear our situation as it stands, and the task that stretches out before us. If we do not learn to see clearly the difference between what I call "female values" (most common in genetic females) and "male values" (most common in genetic males) then we will never know where we stand in relation to these extreme opposite sets of values. If we are unaware of where we stand in relation to these extremes then we will be disorientated, and in no position to judge between good and bad values. Thus we will be in no position to improve ourselves, for what is self improvement other than the abandoning of bad or false values and the cultivation of good ones?

Only male objectivity enables one to stand back from the closeness of the world and find perspective and orientation. Woman needs encouragement here. It is essential that she break away from the conditioning of society. She must learn to be alone, and seek the truth. Indeed, it is a rare man who can stand alone with his thought, but fewer women even attempt it.

While some men are more "womanly" than others, and some women more "masculine" than other women, the traditional male and female roles are so deeply entrenched in our society, that even in these modern times they remain at the core of our being. When Nature divided the human race into two, She did not simply draw the line through the middle - the divisions are polar and opposed to each other, and the difference between them is not merely qualitative, it is also quantitative.

Despite occasional and fanciful forays into "equality of the sexes" and the like, our conditioning stands firm. Our conditioning is very deeply rooted. We must be more realistic in our approach to the problem. Our goal should not be "equality" but *humanity*. If women become more like men, and men more like women, the result will be a society of spineless weaklings. This will only compound the problems for our species. We must go beyond such petty thinking, to a life of rationality and truth. We must become *Supermen*, taking male rationality to its ultimate conclusion and not stopping short. We must recognize the enormity of the task that lies before us, and passionately set to work on it.

Two creatures as remotely different as man and woman cannot realistically expect equal rights. And so I heartily join Schopenhauer when he says that when women were given equal rights, they should have been endowed with male reason also.

Even so, I doggedly maintain the hope that women will grow to deserve the rights they have been given. If one treats children as children, they will remain as children; but treat them as adults and they grow up. When will men learn to treat women as adults? When will men learn to respect a woman's independence? When will men learn to be real men and *leave women alone!*

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So, am I then sexist? No, I am not sexist: I am against women of *both sexes*.*

My words against women

I know that my concentrated attention on the faults of the feminine persona will be taken badly by women. This is unfortunate, for it is not my intention to hurt and divide. These consequences, though undesirable, are inevitable - *for I must make my point!*

And my point, while of vital importance to all, must be addressed mainly to men: I tell you, *beware female values!* I express this same warning to women, but when there is an emergency, with thousands of people seriously ill and only one doctor, then the healthiest must receive the best attention, in the hope of saving at least a few.

Woman is no mystery

The mystery of woman must be how she is so attractive to man. What is this magic spell she weaves that brings a man to his knees?

Her dominance is the trick. Her complete and secure dominance. For while she is weak, does she not have dominance over suffering? Unfortunately, man sees only her power, which he loves to feel as his own; he doesn't look so far as to see the *source* of her power, which lies in her submitting so easily. He is duped. For her's is not a masculine power, but a power that exists only within her sphere of submission.

Man is not happy with submission, so is under constant threat from a world which would love to crush his hopes. He rarely feels the easy-going and open confidence of woman, which is so very much like that of a child. He is a stranger to her security, which bows down before all things. Man has to give the appearance of being secure; woman actually *is* secure. For this reason, in his weaker moments, he sees her as a super-male, or a god, who is what he desires most deeply. He projects woman in his own image, making himself blind to her true form.

"... there is a moment in her life when she deceptively appears to be infinitude itself - and that is when man is captured. And as a wife she is quite simply - finitude." [Kierkegaard]

Man doesn't see his mistake till it is too late. Now he sees her puttering around in finitude, and all the time he has been following her lead. He has been dreaming, and she has been encouraging his dreams. For woman sees nothing wrong with dreaming. She even pities man because of his fear of fantasy, and wants to teach him (who is now her own little child) how it is done and how to avoid a bad conscience about it. Once committed he cannot admit to his mistake, having too much to lose. So he buries his thinking, and his spirit with it.

"Man has no inkling of the extreme egotism in her devotedness; he considers himself very lucky and feels highly flattered to be the object of such fervent devotion; which always takes the form of submission, perhaps because woman has a bad conscience about it, wondering if it is not really egotism." [Kierkegaard]

Woman lives through man's strength, through his courage and ability to bear-up under heavy loads and great thoughts. She cannot tread where he does, so needs him to traverse the land for her, the country she needs to experience and feel, but can do so only through another.

So she woos him, and he comes to love, and worship her. She senses that something is wrong here - woman is not stupid - though she is powerless to do anything about it, being a slave to her own heart. She has to force herself not to think too deeply about this state of affairs for fear of what she might find out. Perhaps out of guilt for her weakness she submits to the situation, and to him, who embodies that which she is submitting to. She is saying: "I know this is wrong, but my desire is too strong. All I can do is let-go and submit. I throw myself at your feet to prove to myself that you are the stronger." Thus does she avoid having a conscience about it. She merely has to convince herself that all things are too difficult to fight. Bow-

* Since writing this essay back in 1987 my views have changes somewhat. I am no longer of the opinion that woman's lack of consciousness is due overwhelmingly to her upbringing, but now consider her genetic inheritance to play a much larger part. - K.S. 1995; See appendix for references used in this essay.

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ing and crumbling beneath all things serves the purpose admirably.

But she is not to blame for her weakness. Woman is *forced* into her thoughtlessness and superficiality, not being equipped to make a stand for individuality and reason. When she does make a stand she is punished for not fitting the role expected of her. Men will despise her. On top of this she faces all the defeats and pressures involved in the exercise of thought. For her, the exercise of thought is like stepping outside of a cosy warm cottage into a cold and icy blizzard. She's just not used to it. Therefore, rather than fail, and suffer, which she cannot stand, cannot enter into and bear-up under, she steps back into the restfulness of womanliness. Even here, she can still think a little, a lot more than she appears to. Though she must cover up her thinking, repress it, not let it come to the surface - not actually *use* it.

The human mind is born with the potential to enjoy the fruits of analytical thought. Consequently the will to learn and conquer has a seed in *every* human mind. So we see the stronger women becoming men. Some women, however, were men from the start, having failed the difficult transition from the "boy" of early childhood into the woman of adolescence. Unfortunately, masculinity in a woman, regardless of its source, is rarely of quality; it explodes too easily in the form of rashness. The masculine does not sit easily in a female brain: it tends to overcompensate.

Adding to her so-called mystery, woman has an inbuilt bisexuality resulting from her difficult formation. While a man is man all his life, she had to grow from a boy into a woman. Thus she seems to alternate between the masculine and the feminine. This leaves man puzzled as to how he is supposed to behave towards such a double entity. For now she is the hard and angry feminist, demanding equal rights; and now she dresses in pink and frills begging for a man to overwhelm her.

She claims weakness, yet seems to have no shortage of strength. She achieves this through love, her speciality, nay, her *profession*. For while man has *direct* mastery over things, woman can achieve an indirect mastery through her direct mastery of man. Women are united in this goal, and while men have countless interests, women all

belong to the one trade. Thus their whole life is love, its conquests, and the associated vanities such as fashion. Love comes first with woman, while it is only second with man. Thus a woman learns to like the man she loves, while a man learns to love the woman he likes. And because love is a woman's life, sexual relations come into everything. The difference is essentially this: man *has* sexual thoughts; woman *is* sexual thought. She knows nothing other than the sexual, so is unaware of just how sexual, how *animal* she really is.

Another consequence of her psychology is that women either love or they hate. They know no happy medium. Their lives are love and beauty: from love issues hatred and from beauty springs ugliness.

Further, because her life revolves around love, woman regards everything solely as a means to win the man; so their interest in anything is usually a simulated one. A woman will study philosophy for months to impress a man, without understanding a word of it. If she truly is interested in philosophy, it is only to find an all-powerful doctrine to submit herself to, and within which she can enthrone herself.

There is no doubt that women can sometimes see much more than men, who are often blinded by their own abstractions. But when men understand, they have the potential to put it into practise, and to make it real, which women do not. For women, knowledge is only useful in how it helps them to avoid pain. Women have horizontal knowledge, but not vertical. They do not have the depth of intellect necessary to bore through to the real truths. And only real truths can give one the strength to live infinitely, and to make infinite movements. There can be no real and heartfelt faith in reason when that reason fails to penetrate to lasting and indisputable truths. There is no confidence in a reason that can only produce truths that stand up for as long as the wind doesn't blow. Such is her reason.

Women, as they are at present, can at best only see the signs of the weight that men carry. I am speaking of the weight of reflection. Even then, women can only do this if they think enough to be granted such a vision; otherwise they will see men as helpless little boys. It is good if women can at least

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think enough to be aware of the strength of men. Then at least women will be able to see that they themselves are not gods. I regret that the women of today are not of this calibre. Their wisdom tells them: "My femininity is itself spirituality. I am complete!".

Jesus told an applicable story about a farmer and his two sons. The father asked his sons to work the field for him while he was away. The younger son was in no mood to work and said, quite honestly, "No". The elder son said "Yes father, I'd love to do it," but had no intention of helping. The elder son lived in selfish dream, wanting only to impress his father, and puff-up his own pride. The younger son later developed the mind to work and did his father's bidding. The elder son never will, as he believes he has no work to do.

So it is with all people, being sons of God. It is better to say "No" to Him, and at least recognize his existence, than to say "Yes" and never know of Him at all. Woman is like the elder son. Man is the more honest of the two, and has potential.

The characteristic jealousy and envy of woman is a result of her limited ego. That is, with its delicate skin, which contains security, but is so easily punctured. The female ego is simple, with few dependencies, so when one of these dependencies does fail she is plunged into dire trouble. When her armour collapses, it collapses totally. The many safety supports that men have at their disposal are not her's. Nor does she have man's experience at carrying a burden of pain. Therefore she is expert at coping with things that fall within her sphere of submission, but she fails spectacularly when forced "outside".

The modern woman

Men are professional at being men, precisely because they have been men all their lives. They keep an even keel even in rough seas. But the modern masculine woman is new to the game, and is often rash, cruel and incounsellable. Her rawness results in her expressing the very worst qualities of the male spectrum. I tell you, she is not masculine enough!

Buddhism has taught from the very beginning that it is impossible for a woman to attain Buddhahood - *in the form of a woman*. However, if a woman becomes reborn as a

man, that is a different matter. Thus, a woman has to attain the mind of a man, for this is what it really means to become a man. Yet to become a man is not easy for a woman.

Gossip

The gossip of women is a submissive pleasure in which self-pities can be shared and reinforced.

Man, however, cannot submit to fear. He cannot share it with himself or others. He keeps it inside, preferring to live with the pain. For him to recognize the hurt means to be a failure as a man. In contrast, woman sees nothing wrong with being fearful; she even deems it a virtue. She does not know "failure" as man does, because she does not compete. The more she submits, the more she can bask in the happiness of carefreeness. She calls it "honest" to recognize and share her fears. She has no bad conscience about it, and sees no fault in her argument.

Yes, it is honest to recognize suffering, but it is *dishonest* to submit to it. Woman only accepts her fear so she can submit to it. Man, with his relative love of reason, is in a predicament. He knows it is wrong to submit to his fear, but also knows he hasn't the strength to confront it. All he can do is let his fear settle in his brain and make the best out of a bad situation.

If only man were *more* rational! - then fear would not arise in him at all.

The woman's defence

Woman has the strongest of defences. She can counter any argument by claiming to be *unqualified*. This is called "acting dumb", which they always do when it comes to real thinking. She feigns interest and praises the reasoner to the skies. In this way, she not only escapes threat, but also pacifies the other, making them softer. She may even win the other for herself, which she deems a valuable prize indeed - her very own thinker!

The only alternative for her is to compete in the reasoning, which she cannot do. She is not skilled or practiced in thinking, so whenever she ventures to make as much as a suggestion she is comprehensively defeated. The moment she puts her foot through the door it slams painfully shut. She cannot tolerate this pain without submitting, not being familiar with real pain. Even less can she cope with

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this immense pain, arising from her great failure, which in turn arises from her lack of competence in reasoning.

Her defence is *Yes*. It is a dominant Yes, as are all things submissive. She is a lump of clay, which yields to any force rather than fight. Nobody, no matter how strong, can defeat a lump of clay. So she lets herself be moulded, and remains in control.

The Sexes

When I speak of "male" or "female" I am usually referring to aspects of the personality. It is character that counts in all important regards, and genetics count for nothing by comparison.

The female personality is composed of what I naturally enough term "female values." These are expressed in submissiveness, weakness of will, a childish innocence, spontaneity, and emotionality. In contrast the male personality shows itself as a dominant striving, courage, depth, strength under pressure, and a greater degree of rationality.

We all possess both male and female personalities. If we look closely, we can see the "feminine" in man, and the "masculine" in woman - both of which demand satisfaction. It just so happens that the female personality predominates in the genetically female, while the male personality predominates in the genetically male.

It is unlikely that genetics determines personality in any direct way, so why is there a such a strong correlation between genetic and personality types? This question demands our attention, because if we truly wish to make the sexes equal it would be useful to know what we are fighting against.

One contributing factor may be the superior physical strength of the male. His sheer size and strength surely has a psychologically intimidating effect on women. Then add to this his aggressive and competitive attitude, which was probably required of him in past ages to acquire food and shelter. Woman probably finds the combination of the two overwhelming.

There is no question that physical and mental strength can produce great results. But why are women so much the opposite of man? - why *so much* the "opposite sex"? Surely physical and mental strength in women would have done no harm?

A *bipolarization* of personality types would aid pair-bonding, breeding, and child nurturing, by making men and women psychologically dependent on each other. A couple would grow to need each other to complement and fulfill their individual personalities. Woman grew to need man not only for his physical and mental strength, not only for his support and sex, but also to help in exercising the male part of her own personality. Similarly, man grew to need woman not only for her body and her particular mental skills, but also to exercise and satisfy the female part of his personality.

In addition, the segregation of personality types into well defined roles simplifies social interactions. People could then specialize in certain tasks, and thereby achieve greater things. Everyone would know what was expected of them, and how to behave towards others, which would undoubtedly reduce stress in society and perhaps increase its efficiency.

So, in a sense the wish for enlightenment for one and all, true equality of the sexes, seems to be going against the stream of evolution. But is not this Great Wish the *result* of evolution?

I seem to write at inordinate length on the subject of the sexes, though I am only writing about human values. It is a difficult task, and I have chosen to tackle it from the perspective of the two "sex personalities". I am merely writing about the ego, the embodiment of delusion, and how it manifests in our lives.

The pleasure of sex

The whole arena of sex-pleasure, from flirting to courting, foreplay and copulation, has little to do with our physical and genetic nature, but all to do with the pleasure arising from the emotional interplay between the different sex-personalities.

Woman and child

A woman cannot resist a man who tells her that his life is a shambles, and that he needs her, and her alone, to pull his life back together and save him from death. For now she has a child, exactly as if she had her very own baby. A baby needs her for its very life, and it is this need that is love to her. Now she is swept with feelings of importance and power,

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for a human life is now entirely within her hands. And if it is a man who has given himself to her, and who she now possesses, then she also feels the power of having the very image of strength crawling at her feet, begging for help.

Man and child are in the same boat, shipwrecked, and washed-up on the shore of woman.

How to see

To avoid the sin of lustful desire, a man should see women as sisters, or daughters, or mothers, loving whom would be incest. He can also see woman as his own self, falling in love with whom would be narcissism.

Yet this is dishonesty. You must learn to see women as women, and men as men. Have nothing to do with what is merely the skillful use of the imagination and trickery. The opposite sex are *literally* a part of your own Infinite body. Seeing the Infinite, and being the Infinite, how can you ever distinguish any such thing as "family", or feel any kind of feeling towards others - you who know nothing other than the Love of God. If you are honest you will be hated, for there is nothing people hate more than Infinite Love: it is an opposite of what they call love.

If you are a man, then never let a woman catch you looking at her; for how can you teach her non-attachment when you are attached to physical and emotional beauty yourself? And don't think you can get away with picturing beautiful women in your mind, for where the mind wanders the eyes will follow.

Vanity

It was a fool who said that women are attached to their appearance. Anyone can see it is not their appearance they are attached to, but what their appearance brings them . . . attention, compliments, self-respect, friends, employment, sex, men, children . . . and the list goes on!

I once heard a woman say "I take a lot of care of my appearance, but I don't like to think of myself as shallow!"

Men die ten years sooner than women

Are men unfairly deprived of ten years of enjoyment in this world? Why should that

which is incapable of birth be concerned with death?

I can't understand . . .

While men joyfully pronounce their inability to understand the female mind, women proclaim the mystery of the male mind. All this ignorance is because men and women don't understand *their own* minds!

Understand your own mind, and you will understand all, for all is within you.

Women and reason

When a man hears a reasoned truth, he sweats out of fear. Fortunately, his strength of intellect enables him to live with this stress. Yet when a woman hears some such truth she is not even threatened! Why? Because her mind snaps. It hasn't the power of resistance, so it simply switches off. If it is strength to avoid suffering, then woman is far stronger than man.

The cunning of woman

She does not want to be called "immoral" so covers herself with clothing. Yet the clothing she uses to do this is even more suggestive than her bare skin. Thus she successfully manages to avoid guilt and embarrassment through a neat mental trick.

See-through clothing is the perfect solution because she can feel "covered" at the same time as appearing more exposed and vulnerable than if she were completely naked. See-through clothing enhances her feminine appeal by making her appear infinitely weak and helpless - for has she not tried to hide herself, yet exposed herself all the more?

Woman knows hundreds of these tricks, and does not hesitate in using them. She has so few devices in her arsenal to choose from, that she becomes a specialist in the multifarious use of a single weapon - cunning.

Beware

The spiritual man sees so much more than the normal man. He sees all that happens on a person's face and can read their deepest thoughts. And right here is the danger; for when he looks at a woman's face he sees how he has affected her . . . she feels intimidated, she feels desire, she is paralyzed, she is perplexed. He can place himself in a woman's shoes, seeing her from the inside. And be-

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cause he sees more of the woman than an ordinary man, more than the woman does herself, there is more to tempt him.

Few can see straight through the woman as he does. His gaze makes her naked, stripped even of her flesh. This man is a mysterious power indeed, and she sets out to make this power her own.

Man/woman

Woman is deeply secure and resilient, but beyond a certain point she breaks, and is as broken as can be. In contrast, the man is much less secure at any stage, though always retains some control. It is like one person who can fall off a boat and swim to safety, and another who cannot swim and will surely drown.

Therefore a man can come to the conclusion "All is false. All I do is selfish," and can still live with the consequences. For he has the leisure of being able to abandon the boat and still swim. But the woman must not consider leaving the safety of her boat. She will not consider "all is false", for what else will be left for her? Thus she is severely limited in the realm of spirit.

Dialectical redoubling

Women cannot stand a dialectical redoubling, an intensification of reason. The awesome redoubling is nothing more than a second thought, against the first, and simultaneous with it. Woman is one dimensional in the sense that she can only think the one thing. If she tries to think the second she begins to lose the first - and her mind snaps. She loses her life, because her first thought is her life.

By contrast, man finds his sanity in that second thought, which, in a noble man, becomes his life. He doesn't lose his mind because he has a firm grip on that second thing - I am of course speaking of *reason*.

Reason is not unlike a second wind, which sustains, but is not reached without considerable pain.

Crime

Woman doesn't have a mind for crime. She cannot hold things within, which would enable her to bear guilt. She doesn't have the ability of man to be two people at once: one

person on the outside, and another, fully conscious of the duplication, within.

She can certainly lie, but only if she makes herself fully *believe* in the lie. Her talent is her ability to transform herself, so that she believes inwardly, while the man can only do so outwardly.

The upbringing of men

Children are invariably reared by their mother in the early years, regardless of the sex of the child. As we might expect, early on, the boy comes to think he is the same as his mother, and therefore that he has a right to be a mother when he grows older. Then the time comes when he is told he is not allowed to be a mother . . . because . . . he is a boy.

So, very early in life the male of our species learns that he must stand alone and unsupported. He cannot afford to get attached to anything too closely. Alienated by the central figure of his life, his mother, he learns to formulate a life plan based on self-reliance.

Perhaps this rejection by the mother plays a part in creating the vast divergence in personality between men and women.

Man, Woman and love

Woman loves the mysterious in man, the hidden, the powerful, the deep. Such a man is deemed by woman a worthy god to submit herself to. With such a man she can make herself the froth on the surface of an ocean, listening to the rumblings of the deep. She loves the poet in a man, which echoes the noise of those depths.

But if he ever becomes a real poet - a poet of his own soul - if he ever discovers his own source - then she has lost him. From that moment forth, he goes his own way: the way of the spirit.

Man, if man he is, is drawn to the intelligent and self-willed woman. But she must be so only on the surface; for the beauty a woman holds for man is in her weakness. I remember a famous model being asked her advice on how to look glamorous, she responded "Just look dumb". A woman's first word must be "No" - but her second, third, and fourth, must all be "Yes".

Love is just this: man takes and woman gives. To preserve one's sanity one tries not

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to remind oneself too often how harsh, terrible, and immoral this antagonism is.

You see, a woman's love is not mere devotedness, but is an unreserved sacrifice of both mind and body. She gives up all she holds dear, *especially* all she holds dear: her mind and her soul. It must be all or nothing; much as when treating a carpet for fleas one wants to be rid of *all* the fleas, not merely most of them. There must be no complicating conditions.

Thus we get the nauseating reality where a highly intelligent and educated woman will fawn to a moronic lug of a man, who will pontificate to her on any and every matter of life, while she sits with respectful fear, with wide adoring eyes, ears pricked and hungry for every word he utters, every sound he makes, every breath he takes . . . and all this with barely restrained glee.

Where did her reason go? Where that suffering for truth? Where that preparedness to die for an ideal? Where that noble longing for the immortal? Feelings, it seems, negate all these unnecessary.

And what of man? Surely such devotion on the part of woman only encourages his overestimation of himself.

Yet there is one small consolation, for while woman gives herself totally, man never feels in total possession. The possession of a rug does not exactly provide one with a reason for living; moreover one wonders whether it is in fact possible to possess such a lifeless entity as - a rug - a rug upon which anyone can wipe their feet! Hence a fragment of mind is reserved for man, a small fragment perhaps, but a fragment.

Yes, one never feels fully in possession of a woman's love, because while it is vast, it lacks substance. You see, woman does not love the man, nor the goodness or truth in a man, but his *lovableness* . . . which has scant little to do with goodness and truth, and leaves him feeling cheated. She on the other hand expects to be somewhat cheated by man, as this is the man she loves.

Today her love graces a priest, and tomorrow - a professional hit-man. What knows she? It feels ludicrous to apply ethical standards to her, for she knows nothing of them to begin with. "Stupid as a man" say the women: "cowardly as a woman" say the men. Stupidity is in woman *unwomanly*. Thus

Nietzsche has it. She has no character, no inner constancy, because she bases her existence on the whims of feeling. Philosophy is beyond her.

The difference

*She mirrors,
Changing with the light.
He is the sun.
Strong and steady;
But for occasional flares.*

*When he
Has a thorn in his side;
She
Has to have a sword through her heart.*

*He loves trees;
She loves flowers.
He laughs;
She cries.
He creates;
She preserves.
His mind is one-track;
Her's is one dimensional.
He has the will power;
She has the willingness power.*

The seducer

It is the man who is traditionally seen as the seducer, the animal-like "predatory male", hunting down the innocent weak female. Yet this is only because his particular kind of egotism make his behaviour look contrived and unnatural, and his manipulations conspicuous.

The passive egotism of woman is subtle. It is not in her nature to force, and make the plays. She is not the aggressor. Her manipulations are imperceptible because she manipulates without effort. She has no problem in flashing a leg, but does it in such an innocent fashion as to appear natural.

She appears to be always acting for her mere survival, while the male appears to be acting from the position of one who has enough yet wants more. Furthermore, we have the common feeling that it is human to submit, but inhuman to dominate. We feel that submission hurts no-one, while dominance harms many. How false appearances can be!

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Men do not realize how far they are dragged down by women. You can travel along what seems to be a level road, only to find later that you had been moving gradually downhill! Most men get up and sit down at the bidding of a woman. All married men speak highly of their wives. Men work, and work like slaves for the approval and acceptance of women.

Women are only after one thing - emotional security. So although men and women are undoubtedly equal, you should fear women as you would fear standing beneath a building in an earthquake. All ground is the same, but some standing places are safer than others. Don't let yourself touch the air near a woman's body. Do not sit with a woman. You may say a couple of words to them, standing, and if in the company of others. Never even glance at a woman! The danger with looking at a woman is that she might look back. Do not challenge her so. Only when you know what woman truly is, will you be safe from her. You will be mad - but nevertheless safe.

Woman's purpose in life is to capture and hold a man. Man's purpose in life is to remain free. So I have heard.

My failure

My failure in life is easily explained. I refuse to be respected and loved by fools. The foremost among the rabble is beloved of the Devil. Never will I water-down my truths to make them palatable to the herd. If one is popular with the Devil one cannot at the same time be his mortal enemy. Never will I allow my Truth to be covered over and buried beneath a mountain of dirt, which is humanly known as praise.

My failure with women and in love is even more easily explained. For I refuse to sell myself. To sell yourself is to diminish yourself, and to beg for help from fools and intellectual insects, I mean women. There is little wrong with being weak, shamelessly weak, when you know nothing of God. Indeed weakness and shamelessness would be expected. But to *know* about God, and to have his infinite strength in your grasp, and then to openly flaunt your rejection of Him by declaring yourself bankrupt and seeking your salvation in the arms of a woman - this is deplorable.

The wise man seeks life, but woman is suicide. The man who feels responsible for the survival of the species, and sees himself as an example to the young, is not proud to shoot himself in the head.

I can fantasize about women. Even better can I fantasize about women with other men. But the thought of engaging in love with a woman in real life, and holding a woman's hand, is a little too flagrantly degrading to myself and harmful to the world. If I felt a woman's hand in mine I would be forced to think: Why do I need this touch? Am I yet an animal? Why do I need this creature's approval? Am I yet a child who needs his mother's nod, and his mother's bosom? Why am I flattering this person's ego? Do I not wish to help them to dismantle their ego and become enlightened? Why have I stopped speaking and thinking, and forgotten all my words except for love's vocabulary of fifty pre-human words, sighs, grunts and squeals? Why have I abandoned my ideals, my future, my fellow man, my soul, and returned to the crude, rudimentary mind I had when I was nine years old? Do I prefer painful childhood dependencies? Why am I retreating into this dark, dirty, and impulsive recess of the brain, sacrificing the rest of my consciousness forever?

For in holding a woman's hand you are entering into a new occupation in which you have to spend all your time thinking about creative and constructive lies. You now have the full time job of devising ways to flatter continually, but with enough variety to make it interesting. Covering up your lies is also no easy task. And not only do you have the daunting task of lying to yourself, but you have to do so for the other person as well. And they will not always ask when they need your help, so you must watch with eagle eyes. In love you have two people's hell to contend with.

The simple act of asking a woman out, just to talk, to get to know her, means that you have accepted falsity and inadequacy and rejected Truth. It means you have accepted the word of the ego over the word of God. For if Truth still occupies one's mind, even just a bit, then one would still have some hope for God and would not seek to go into cohorts with the ego, the Devil, in the form of woman and love.

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I am at a definite advantage here, because it is usually left to the man to make the decisive steps in a relationship. A woman will encourage and entice, but will not make steps. Thus it is the man who must debase himself and put himself at a loss. For woman encourages evil, but will not create it - she leaves this to man. But to create evil is no small thing, not entirely unconscious, and man can more easily choose against it. Thus I choose against it - promoting my own failure.

I am also in a bind because women love my inner strength - but my strength comes from my wisdom. If I loved women I would lose the very thing they loved, and would become unlovable.

Time and again my ego itself stops itself from being satisfied, promoting its own downfall still further. It is too proud in its knowledge to compete with other men for the affection of a woman, or to risk rejection by a woman. So if she has, in the past, loved men whom I regard to be inferior to myself, then I cannot believe she is qualified to appreciate me. Thus, not only does she fail to flatter me, but she is also more than likely to reject me, which my pride cannot tolerate. Similarly, if I suspect she has the potential to love such inferior men (any man) in the future, this too disqualifies her.

In any case, my selfish pride will not allow me to be seen in public with a woman, whispering in ears, caressing fingers, empty talk. I will not be seen begging at the feet of the Devil for sustenance. What kind of an example would I be to others? Of what worth would be the remainder of my life?

My ego (and it is only the ego that can ever love) - what remains of it - knows full well that love is but a dream, so it fights to adapt itself to the dream. It does not follow love through to completion in the real world so as not to spoil the fantasy, and the ideal. The romantic and idealistic spirit knows that an unconsummated love is better than a shattered one; it allows room for hope, expectation, and dreams. More than this love can never be. Ultimately, the only way the truly romantic spirit can succeed is through death or separation. In other words, failure.

For example, if I ever do approach a woman, I will not ask her for some small favour or concession, but will immediately ask for and

expect everything. I do not ask for a date, but for the entirety of her love for all time. This she will never grant, and I never ask twice - so I live to fight another day. One doesn't wish to get so close as to have to speak of something other than love; not close enough to kiss.

But my biggest failing is not my ego, its rare knowledge, prides, and sensitivities; it is my pure wisdom. For my wisdom debars any success at all.

The woman behind the man

It is said that behind every great man there is a woman. But I say to you, behind every great ego there is a wife!

Yes, behind every truly great man there is a woman, but she was the one he *didn't* marry. She existed as a negative factor in his life, at just the right time to arouse his ideality, and then she promptly vanished from the scene. Her favour to him was to marry another.

"It is through woman that ideality is born into the world and - what were man without her? Many a man has become a genius because of a woman, many a man a hero, many a man a poet, many a man even a saint; but he did not become a genius through the woman he married, for through her he only became a privy counsellor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married - for he did not marry; and would have married but one, the one whom he did not marry." [Kierkegaard]

In marriage: woman has nothing to lose, while man has everything to lose. She knows who she is, what she wants, and how to get it. He doesn't know who he is, what he wants, or how to get it.

Stay low

If a man achieves too much, no woman would be able to appreciate him. So he aims low, to remain in her sight.

Appreciation

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In its youth, wisdom can make a man resentful of women, because no woman appreciates true wisdom. She prefers the animal-man. Consequently the lingering animal within a wise man feels cheated. However, in wisdom's maturity there is no need for appreciation, and hence no bitterness.

Great achievers

Virtually every great achievement of mankind, whether spiritual, scientific, or artistic, has been due to men. More specifically to courageous men.

If the female role changes, then men begin to lose their identity, as men only find their identity when contrasted with women. Men will inevitably become more effeminate, just as water falls downhill, following the path of least resistance. And even though women may become slightly more masculine in their values, the invaluable courage and masculinity of men will decline, and their precious poison diluted. The dilution does not have to be much for it to have a devastating effect on the number of superior men, for these precious ones only crystallize beyond a certain threshold of potency - the threshold of genius.

Even so, I do not want women to remain feminine. I welcome their becoming more masculine. Though I wish they would go *all the way*; and I wish men would help them do so! To be of any real help to women, man himself needs to become supremely masculine - masculine enough not to need the emotional services of women. The Supreme Masculine needs nothing.

As it is, we are facing a shortage of genius and all too much talent. I only hope these few words, in the shape of a warning, will inspire a few rare individuals to strive forwards and make up the shortfall.

Men again

There are signs that women are becoming more masculine and independent. Yet I fear that their transformation will never be more than superficial; the reason being that women will remain women for as long as men are attracted to women.

Woman and God

The Tao Te Ching asks the question: "Can you play the role of a woman?" Krishna once

dressed as a cow-girl to dance with cow-girls in the forest. All this does *not* mean you must become like a woman! On the contrary, give up your will *entirely*. Make yourself *truly* empty if you wish to be filled by God. Do not be like the common man, a transvestite, who while he may not dress in women's clothing, wears woman *in his mind*. You must become infinitely more womanly than woman herself if you will become a Superman.

The depths of woman

Have you noticed that she never really looks worried? She may look puzzled, perplexed, even shocked . . . but never worried. I do not like to say this, but even the strongest women are probably weaker than the dullest of men. For all the intelligence of woman, it only apes the intelligence of man. Her manliness is surface. Her depths are woman.

I have observed that as woman becomes more educated and self-reliant, man sees her differently. Now she appears as a mirror of his own stature, or a lump of clay which he can mould into an effigy of himself. She apes his nature like a trained monkey, and to own such a modern woman he finds flattering.

However, such fantasy is short-lived. Soon he realizes that not only does clay not have any choice about what form it takes, but that woman is of a clay that can be reshaped again and again. She mirrors him now, but just as the image changes in a mirror as you move it from place to place, so does her image change, depending on which man she is with. Her basic nature is without form: only on her surface does form appear.

What a disappointment it is to a man, to see his lover remolded by another man, into *his* shape!

Woman

A woman is always aware of how she looks. Indeed *she is* how she believes she looks. She is a master of appearances - born to act. She can push an emotional button to switch-on any feeling she chooses.

At a moments notice her face becomes soft, her eyes wide, her smile welcoming. A look of pure early morning sunshine - flat, yet warmly alive - and vacant. But then her face is not so much vacant, but a *vacuum* to a

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man; for it draws him closer before sucking him in to oblivion.

A woman's eyes are big enough for a man to fall into. And when he does, he merges with the essence of woman. Then he becomes like the wind: yielding, free, untouchable. But like the wind he also becomes aimless, changeable, and without substance.

She is like butter about to melt. How does she stand up? She looks so lacking in structure that if one blew against her she might vaporize. But Oh how much pleasure man receives in this - for a little while - to be nothing!

Is it not ridiculous that Nature should feel lacking? And what is more, to desire *itself* in order to feel complete. So it is when a man desires a woman.

A woman's love

Woman loves the man who thinks, but the man who thinks does not love woman.

Yes, woman loves the man who thinks, *but not the man who lives by his thought.*

Motherhood

No mother loves her child. To her, a child is a status symbol - to prove she is woman. A child is the ultimate bangle.

In contrast, man finds his immortality through his children: they are his future. Woman finds only self-flattery through her children: they are her *now*.

Yes, a mother's love is deep - about as deep as a woman's mind.

The nature of nurture

Women, nurturing? . . . nurturing of the *ego* perhaps - but destructive of the spirit!

Physical/emotional violence

What is worse, the physical violence of man, or the emotional violence of woman?

Woman can only unleash her anger in imagination, and in emotion, while man can unleash anger physically, when he cannot dissolve it inside his mind with his many reasons. Consequently a woman's imagination is much more dark and vicious than man's.

In battle, men have a respect for the enemy, if the enemy are valiant in their ideals. Women, however, are brutal in their hatred and know no limits. Woman is

incounsellable. She would not have a conscience about hanging anyone she did not particularly like. Yes, she is compassionate, but only to those who meet her favour.

It is interesting how we feel more strongly about a man who commits a crime of violence than a woman. She is the eternally innocent. This is probably because men traditionally act *willfully*, while women act *in response*. Man is action, woman is reaction.

The intelligent woman

The woman who values her intellect is one of the greatest threats to the spiritual man. His music attracts, yet is fatal to her. His melodious rhythms conceal powerful thunder. She is strong enough to be aware of his fire. She even feels its warmth. But instead of using the fire to heat a brew of wisdom - she gets burned.

Now her ego is engaged by this powerful one who has struck her so, and who sees through her as through air. She then seeks a powerful ointment in the place where she touched a hot fire. So beware, you spiritual men!

You are, however, safe enough from the ordinary woman: she is blind to your light and untouched by your lightning.

And what of the spiritual woman? Well, she has much to fear from both men and women. There will be many who try to drag her down, claiming that, while a woman's place may not be in the home, it is not in the clouds either.

Man/woman

The truly masculine man wants a woman who will make no demands on him. However, if there is a woman who loves such a man then she is thus making demands on his demands - disqualifying her as a possible partner. This man is close to renouncing women. I love such men, for they cause their own downfall.

The beautiful woman

A beautiful woman will never meet with rational truths, for what man in his right mind would dare argue with her? He might argue with an ugly woman, as then he has nothing to lose; but with a beautiful woman? - never!

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Thus she remains sheltered, and her self confidence and strength correspondingly hollow.

Thus have I heard

Nietzsche:

"Men look for a woman of deep and strong character, women for a being of intelligence, brilliance, and presence of mind. It is plain, that men seek the ideal man, and women for the ideal woman - consequently not for the compliment but for the *completion* of their own excellence."

"Without knowing it, women act as if they were taking away the stones from the path of the wandering mineralogist in order that he might not strike his foot against them - when he has gone out for the very purpose of striking against them."

"Did a woman herself ever acknowledge profundity in a woman's mind, or justice in a woman's heart?"

"For that matter, I myself might add, did a woman ever acknowledge profundity in a *man's* mind, or justice in a man's heart? Men are full of praise for the special talents of women; but does a woman ever truly recognize the talents of a man?"

Kierkegaard:

"Weakness for this life is part of being strong for eternity. A man without a woman is weak for this life."

"She is more sensate than man; for were she more spiritual she could never find her culmination point in another. Spirit is the true independent."

The problem of language

The English language does not have specific sex-indefinite pronouns: "He", "him" and "his" are regarded as being the only correct generic pronouns, at least in written use. Women can so easily be made to feel invisible.

The directions and warnings set down in these writings are as applicable to women as to men. I do not want to give women an excuse for passing them over, so I try to

avoid terms that might provide an excuse. However, male words signify many things; importantly, they imply courage and strength.

Buddhism teaches that women must first attain a male rebirth before enlightenment is possible. These are interesting and useful words, pregnant with meaning, but they are also easily misunderstood by those who want to do so. I will not make it easy for them!

Man, Woman, Science and Rationality

Man dreads the feminine because he fears the loss of his own individuality and identity. This is man's classic weakness, highlighting a major flaw in his character. But is he so bad? Should a man not fear the loss of his individuality, his reason, and his dignity? Woe is he who does not fear the loss of his soul!

Man's dread of the feminine is said to be the fuel behind his repression of women throughout history. Maybe so, but this is no excuse to do away with male reason! On the contrary, if man's rationality and strength were made *perfect* he would feel no such threat from woman, as he would have no need of her emotional services, and would no longer need to keep her subservient to his will.

The solution is not to make man abandon his identity in favour of the feminine, but to encourage both men and women to take reason to its completion. Many believe rationality to have reached its limits and become unproductive. They say reason is not enough by itself, and that we must now turn to the heart within, using feelings in conjunction with reason. O ye of little faith! You have not yet *begun* to use reason, yet claim to have exhausted it! You have abandoned reason and the "either/or" as though it were a burden! I beg of you, *either* reason *or* feelings, but please, not both! You choose reason only when it suits you, and feelings, or should I say fantasy, when it suits you. Even on those rare occasions when you do resort to reason it is only to try to justify your fantasies.

The women of this world, of both sexes, say that the age of men is over because his science has failed to provide us with ultimate values. Yet science is not to blame. The fault lies entirely with the miserable so-called *scientists* who have limited themselves to what is physically and demonstrably prov-

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able. They have carved out a small niche for themselves and *called* it science, yet it is *not* science. They conveniently ignore the fact that many truths are not experimentally and physically provable, and that many truths are not demonstrable under any circumstances to those who lack sufficient intellectual courage to see them. In the hands of these fools has science become a mere tool, one among many, to aid in the survival of the ego. One moment these bumbling scientists espouse science, and the next they worshipfully extol emotional feelings and religion!

Scientific truth is the one and only Truth, yet the morons who call themselves scientists wouldn't have any idea about such a thing. The truly scientific mind is the mind that seeks Ultimate Truth at all costs and without compromise. Such a mind is infinitely remote from the scientists and philosophers of today.

The desire for Truth and the love of reason is indeed an emotional passion, but no ordinary passion, for it ends in the destruction of passion. However, if you use reason only sparingly and without complete love, as do the scientists, then your reason will be no more than ordinary greed, used opportunistically and inconsistently. In such a dilapidated state of mind you will have no right to proclaim reason above the feminine emotions. If you do not follow reason *to completion* your inconsistency will leave you open to a thousand criticisms. You will be told you are suppressing feelings - *and you will be* - as you will lack the power to utterly destroy feelings as they should be destroyed. You will be a hypocrite, living a double life with double standards.

Scholars cannot see beyond the emotions. To them, the emotions and feelings are a permanent fixture that can only ever be repressed, never extinguished. They regard those who seek the perfection of reason to be unrealistic and egotistical idealists, and will laugh at them. These impostors give science a bad name. Please do not take them as representative of science, but rather see them as the parasites they are.

Man may be the more rational of the sexes, but do not expect too much of him: he falls on a regular basis. His falling, however, does not necessarily mean he is on the wrong track. Let it be remembered that no matter

how good one's intentions, until one has achieved absolute perfection, one's activity will be not be without fault. As long as there is striving there is lacking. Man strives, therefore he lacks. He appears cloddish, foolish, unnatural as he moves in unfamiliar ways traversing new ground.

Woman moves differently. She is consistent, in that *she does nothing*. She does not strive, so does not fail. Her lack of embarrassing slips is not so much evidence that she is on the right path, as it is proof she is going nowhere.

Man is substance and therefore has something to lose. Understandably he fears woman, who threatens to deny him any higher striving. In contrast, woman has nothing to fear from man, as she has no identity to lose. Man fears re-engulfment by the mother, but woman never left the mothers womb - never became a self. Man is like water trying to flow uphill, and woman is the lake below, waiting to catch him should he fall. Woman is of the earth, *is* the earth, and extols the earth. Man is a homeless wanderer, extols the stars, reaches for the stars . . . and looks foolish when he falls short.

Only when your consuming passion for truth is so strong that passion itself is consumed, only then will you be without fear of woman or man. You will then have made a clean break from the womb, and become the Mother of all mothers. Only then can you rightly and deservedly speak of reason as being the superior passion. Only then will your desires be entirely without desire and your loves without love. Until that time you are too much of a woman.

The resurgence of the feminine philosophy of feelings is a serious threat to science and reason. Don't get me wrong, I will support any woman who tries to develop her mind, or any demand upon men to be more consistent and rational. I will not, however, tolerate the spread of feminine values to the detriment of Truth. Science has failed not because of men, but because there is all too much of a woman in man. Man is not masculine *enough*!

We are told that if we relied more on our feelings than on reason, there would not be so much violence in this world. We are led to believe that *reason* is the cause of war and violence! But I tell you, reason is only harm-

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ful when it used to justify the feminine in us, the emotions and feelings. Woman's thought is intuitive and unstructured. Man's thought is lateral and connected. That is, he is capable of both the intuitive *and* the rational. We must not deny him his reason.

I am told that rationality makes one uncaring and cold. Then I must be truly hateful and icy cold, for there are few more rational than I. Yet I bring the end of the ice-age!

How a man can become a woman

Spiritual pregnancy produces something like a feminine character in a man. And just like a pregnant woman he becomes kinder, more patient, and quite beautiful.

His birthchild is *enlightenment*.

Solitude

Of what use is independence to a woman, if she is - all alone?

The psychology of men and women

Good things invariably take time. Man hardly reaches the maturity of his reason and intellectual powers before his twenty-eighth year, woman with her eighteenth. Thus woman's reason is very circumscribed and usually remains in a largely juvenile condition. She sees only what is nearest to her, takes appearances for reality, and prefers trivialities to the important subjects.

Why is this so? We have to look to where men and women come from. Man is reared by his mother as an infant, and becomes lovingly attached to his mother. It is acceptable for him to remain in love with this mother figure throughout life, and his development is thus relatively straightforward. He can be masculine all his life, and has no changes forced upon him. The woman, however, must undergo a redirection of loving feelings from the mother towards the father. As a young girl she is effectively a boy, but she *grows* feminine.

A woman of thirty has long been fully emotionally developed. There are no paths open to her for further growth. By contrast, a man retains his boyishness, and at thirty is still searching for who he is. Perhaps woman's early maturity is because the difficult development which leads to femininity exhausts all the possibilities of the individual.

It is because the man remains a hungry boy, in need of more excitement, that he pushes into the philosophic realms in search of ideals. His reason is his saviour, of which women feel they have no need.

Human beings are distinguished from animals in their ability to survey and consider the past and the future. This mental quality gives to men their foresight, caring, and all too many depressing worries. To women it gives nothing, for it must be said, women (as they are) are barely human.

Woman's world is the present. She is not burdened by the complications that come from a perception of a broader perspective. She is free from the knowledge of consequences. This innocence bestows upon her a certain cheerfulness; but the price of innocence is that you forever remain - a child or an animal.

The most intelligent

The most intelligent women in the world are female impersonators.

A woman's concerns

A woman I met yesterday typifies the only kind of thinking women seem to be capable of. Her primary concern with religion was whether it should be hard-line and dogmatic, or easy-going and liberal. The question of whether religious teachings should be *true* or not was of no concern to her. What she cares about is the *experience*. To her, truth is an irrelevant triviality whose only role in life is as a stumbling block for men.

A child visiting the doctor cares only about the jar of sweets on the doctors desk - he cares not about his own health. Sweets come first, *and second*.

Talk

Can a man talk with a woman? Yes, a man will talk with a woman . . . until she is his! He will talk till he knows her, and until she knows enough of him. He gains nothing by further talk. Having fished-out her shallows, she has no depth to hold his interest. There is no respect in the morning.

Radio Priest and the female mind (a transcript)

Woman: I am confused. The man I am with now is the best friend I ever had, but I

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think I should go back to the man I was with before, even though he used to abuse me badly.

Priest: But you really feel a lot for the man you're with now . . . so I think you should do what your heart tells you!

Woman: My heart tells me to go back to the man who abused me.

Priest: Then you should do what your mind tells you.

Balancing the masculine and the feminine

When I say "Men should encourage women to become more independent, strong, courageous, and rational" the response from men is always something like "Do you want to make love to masculine women?"

Fools are concerned only about their own happiness. The plight of truth, intellect, and the human race are of no concern to them.

Men try to suppress women's individuality and growth not to maintain power over them, but to preserve their source of beauty and joy. Men do not find joy in their power over women, but in the weakness, softness, and innocence of women. Likewise, women do not find their joy in the power and courage of men, but rather in the love and worship of men. Thus both sexes try to maintain the ignorance of the other, for therein lies joy. Moreover, men want women to remain lovable, so they can love; and women want to remain lovable, so they will be loved. A lovable woman is more important to a man than a deeply intelligent, uncompromising woman who is masculine to the core. And a man's love is more important to a woman than her own thought and intellect.

It is true that men are often attracted to the woman of strength and character, but her hardness must be surface only, enough to flatter him and fuel his fantasies. Underneath she must be soft, yielding, and feminine - wearing frilly panties. This "independent" woman's strength is *not* because of her intellectual depth and courage, but because of the

strength of her feminine delusions, which provide a reliable base to fall back on. Her confidence comes from being strong enough to avoid the truth, which a man finds more difficult to do, because reason goes right to his heart. With woman, reason is as superficial as the fashions she wears with equal confidence.

People today speak of the importance of preserving a "balance" between the masculine and the feminine, but they do not want an *even* balance. Rather, the balance they refer to simply involves being happy in life, love and relationships. When they have assembled a happy family of delusions inside their skull they *feel* balanced. This balancing act is often presented as tantamount to enlightenment.

But truly balanced or not, two wrongs will never make a right. Both the masculine and the feminine emotions are firmly rooted in the ego, so combining or balancing the two only empowers the ego, making it more happy and secure rather than getting rid of it. This happiness is achieved through a skillful use of the emotions rather than the courageous use of reason. It is the easy and popular way out, not the brave and honest way.

I want to take away the beauty of woman and give her truth. Yes, I want to take away love; the love that is life to so many. Little wonder they cry out as I attempt to confiscate their precious drugs and their cherished toys. Few are ready to grow-up.

These exhausting words

To turn over thoughts like these for only one hour is more exhausting than enormous efforts in the hope of being victorious.

It has not been easy for me to write about the feminine. I have done so to promote my own downfall, as well as yours.

For it must be said, and said again, that life appears overful of beautiful things, yet underneath, it is very poor. Yes, life is a woman.

FROM "SEX AND CHARACTER"

- By Otto Weininger* -

* A note from the compiler: 1. "Organic differences" and "organic untruthfulness" should be taken mean that these are *deeply rooted* rather than merely biological; 2. Woman is concerned with emotion, and absolutely nothing more. What is emotion? It is only the interplay between dominance and submission, with sex being the pinnacle, the culmination, and the purest expression of these feelings. The "phallus", as

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In such a being as the absolute female there are no logical and ethical phenomena, and, therefore, the ground for the assumption of a soul is absent.

Since the soul of man is the microcosm, and great men are those who live entirely in and through their souls, the whole universe thus having its being in them, the female must be described as absolutely without the quality of genius. . . . There is no female genius, and there never has been one . . . *and there never can be one*. Those who are in favour of laxity in these matters, and are anxious to extend and enlarge the idea of genius in order to make it possible to include women, would simply by such action destroy the concept of genius. . . . How could a soulless being possess genius? The possession of genius is identical with profundity; and if any one were to try to combine woman and profundity as subject and predicate, he would be contradicted on all sides. A female genius is a contradiction in terms, for genius is simply intensified, perfectly developed, universally conscious maleness. . . .

. . . A woman's demand for emancipation and her qualification for it are in direct proportion to the amount of maleness in her. The idea of emancipation, however, is many-sided, and its indefiniteness is increased by its association with many practical customs which have nothing to do with the theory of emancipation. By the term emancipation of a woman, I imply neither her mastery at home nor her subjection of her husband. I have not in mind the courage which enables her to go freely by night or by day unaccompanied in public places, or the disregard of social rules which prohibit bachelor women from receiving visits from men, or discussing or listening to discussions of sexual matters. I exclude from my view the desire for economic independence, the becoming fit for positions in technical schools, universities and conservatories or teachers' institutes. And there may be many other similar movements associated with the word emancipation which I do not intend to deal with. Emancipation, as I mean

to discuss it, is not the wish for an outward equality with man, but what is of real importance in the woman question, the deep-seated craving to acquire man's character, to attain his mental and moral freedom, to reach his real interests and his creative power. I maintain that the real female element has neither the desire nor the capacity for emancipation in this sense. All those who are striving for this real emancipation, all women who are truly famous and are of conspicuous mental ability, to the first glance of an expert reveal some of the anatomical characters of the male, some external bodily resemblance to a man. Those so-called "women" who have been held up to admiration in the past and present, by the advocates of woman's rights, as examples of what women can do, have almost invariably been what I have described as sexually intermediate forms. . . .

The further we go in the analysis of woman's claim to esteem the more we must deny her of what is lofty and noble, great and beautiful. As this chapter is about to take the deciding and most extreme step in that direction, I should like to make a few remarks as to my position. The last thing I wish to advocate is the Asiatic standpoint with regard to the treatment of women. Those who have carefully followed my remarks as to the injustice that all forms of sexuality and erotics visit on woman will surely see that this work is not meant to plead for the harem. But it is quite possible to desire the legal equality of men and women without believing in their moral and intellectual equality, just as in condemning to the utmost any harshness in the male treatment of the female sex, one does not overlook the tremendous, cosmic, contrast and organic differences between them. There are no men in whom there is no trace of the transcendent, who are altogether bad; and there is no woman of whom that could truly be said. However degraded a man may be, he is immeasurably above the most superior woman, so much so that comparison and classification of the two are impossible; but even so, no one has any right to denounce or defame woman, however

referred to by Weininger symbolizes "the dominant" women so crave. It is not to be suggested that women always concern themselves with physical sex, but that emotion itself is sex; 3. Otto ended his own life at the age of twenty-three. - K.S

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inferior she must be considered. A true adjustment of the claims for legal equality can be undertaken on no other basis than the recognition of a complete, deep seated polar opposition of the sexes. I trust that I may escape confusion of my views as to woman with the superficial doctrine of P.J. Mobius - a doctrine only interesting as a brave reaction against the general tendency. Women are not "physiologically weak-minded," and I cannot share the view that women of conspicuous ability are to be regarded as morbid specimens.

From a moral point of view one should only be glad to recognize in these women (who are always more masculine than the rest) the exact opposite of degeneration, that is to say, it must be acknowledged that they have made a step forward and gained a victory over themselves; from the biological standpoint they are just as little or as much phenomena of degeneration as are womanish men (unethically considered). Intermediate sexual forms are normal, not pathological phenomena, in all classes of organisms, and their appearance is no proof of physical decadence.

Woman is neither high-minded nor low-minded, strong-minded nor weak-minded. She is the opposite of all these. Mind cannot be predicated of her at all; she is mindless. That, however, does not imply weak-mindedness in the ordinary sense of the term, the absence of the capacity to "get her bearings" in ordinary everyday life. Cunning, calculation, "cleverness," are much more usual and constant in the woman than in the man, if there be a personal selfish end in view. A woman is never so stupid as a man can be.

But has woman no meaning at all? Has she no general purpose in the scheme of the world? Has she not a destiny; and, in spite of all her senselessness and emptiness, a significance in the universe?

Has she a mission, or is her existence an accident and an absurdity?

In order to understand her meaning, it is necessary to start from a phenomenon which, although old and well recognized, has never

received its proper meed of consideration. It is from nothing more nor less than the deep, her only vital interest, the interest that sexual unions shall take place; the wish that as much of it as possible shall occur, in all cases, places, and times.

. . . After mature consideration of the most varied types of women and with due regard to the special classes besides those which I have discussed, I am of opinion that the only positively general female characteristic is that of matchmaking, that is, her uniform willingness to further the idea of sexual union.

Any definition of the nature of woman which goes no further than to declare that she has the strong instinct for her own union would be too narrow; any definition that would link her instincts to the child or to the husband, or to both, would be too wide. The most general and comprehensive statement of the nature of woman is that it is completely adapted and disposed for the special mission of aiding and abetting the bodily union of the sexes. All women are matchmakers, and this property of the woman to be the advocate of the idea of pairing is the only one which is found in women of all ages, in young girls, in adults, and in the aged. The old woman is no longer interested in her own union, but she devotes herself to the pairing of others. This habit of the old woman is nothing new, it is only the continuance of her enduring instinct surviving the complications that were caused when her personal interests came into conflict with her general desire; it is the now unselfish pursuit of the impersonal idea. . . .

The effort of woman to realize this idea of pairing is so fundamentally opposed to that conception of innocence and purity, the higher virginity which man's erotic nature has demanded from women, that not all his erotic incense would have obscured her real nature but for one factor. I have now to explain this factor which has veiled from man the true nature of woman, and which in itself is one of the deepest problems of woman, I mean her absolute duplicity. Her pairing instinct and her duplicity, the latter so great as to conceal even from woman herself what is the real essence of her nature, must be explained together. . . .

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I believe myself that what may be called a psychological sexual traumatism is at the root of hysteria. The typical picture of a hysterical case is not very different from the following: A woman has always accepted the male views on sexual matters; they are in reality foreign to her nature, and sometime, by some chance, out of the conflict between what her nature asserts to be true and what she has always accepted as true and believed to be true, there comes what may be called a "wounding of the mind." It is thus possible for the person affected to declare a sexual desire to be an "extraneous body in her consciousness," a sensation which she *thinks* she detests, but which in reality has its origin in her own nature. The tremendous intensity with which she endeavors to suppress the desire (and which only serves to increase it) so that she may the more vehemently and indignantly reject the thought - these are the alternations which are seen in hysteria. And the chronic untruthfulness of woman becomes acute if the woman has ever allowed herself to be imbued with man's ethically negative valuation of sexuality. It is well known that hysterical women manifest the strongest suggestibility with men. Hysteria is the organic crisis of the organic untruthfulness of woman.

I do not deny that there are hysterical men, but these are comparatively few; and since man's psychic possibilities are endless, that of becoming "female" is amongst them, and, therefore, he can be hysterical. There are undoubtedly many untruthful men, but in them the crisis takes a different form, man's untruthfulness being of a different kind and never so hopeless in character as woman's.

This examination into the organic untruthfulness of woman, into her inability to be honest about herself which alone makes it possible for her to think that she thinks what is really totally opposed to her nature, appears to me to offer a satisfactory explanation of those difficulties which that aetiology of hysteria present.

Hysteria shows that untruthfulness, however far it may reach, cannot suppress everything. By education or environment woman

adopts a whole system of ideas and valuations which are foreign to her, or, rather, has patiently submitted to have them impressed on her; and it would need a tremendous shock to get rid of this strongly rooted psychical complexity, and to transplant woman from that condition of intellectual helplessness which is so characteristic of hysteria. . . .

But it may be asked, with reason, why all women are not hysterical, since all women are liars? This brings us to a necessary inquiry as to the hysterical constitution. If my theory has been on the right lines, it ought to be able to give an answer in accordance with the facts. According to it, the hysterical woman is one who has passively accepted in entirety the masculine and conventional valuations instead of allowing her own mental character its proper play. The woman who is not to be led is the antithesis of the hysterical woman. I must not delay over this point; it really belongs to special female characterology. The hysterical woman is hysterical because she is servile; mentally she is identical with the maidservant. Her opposite (who does not really exist) is the shrewish dame. So that women may be subdivided into the maid who serves, and the woman who commands.

The servant is born and not made, and there are many women in good circumstances who are "born servants," although they never need to put their rightful position to the test! The servant and the mistress are a sort of "complete woman" when considered a "whole."

The consequences of this theory are fully borne out by experience. The Xanthippe is the woman who has the least resemblance to the hysterical type. She vents her spleen (which is really the outcome of unsatisfied sexual desires) on others, whereas the hysterical woman visits hers on herself. The "shrew" detests other women, the "servant" detests herself. The drudge weeps out her woes alone, without really feeling lonely - loneliness is identical with morality, and a condition which implies true duality or manifoldness; the shrew hates to be alone because she must have some one to scold, whilst hysterical women vent their passions on themselves. The shrew lies openly and bold-

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ly but without knowing it, because it is her nature to think herself always in the right, and she insults those who contradict her. The servant submits wonderingly to the demands made of her which are so foreign to her nature; the hypocrisy of this pliant acquiescence is apparent in her hysterical attacks when the conflict with her own sexual emotions begins. It is because of this receptivity and susceptibility that hysteria and the hysterical type of woman are so leniently dealt with: it is this type, and not the shrewish type, that will be cited in opposition to my views.

Untruthfulness, organic untruthfulness, characterises both types, and accordingly all women. It is quite wrong to say that women lie. That would imply that they sometimes speak the truth. Sincerity, *pro foro interno et externo*, is the virtue of all others of which women are absolutely incapable, which is impossible for them! . . .

The current opinion that woman is religious is equally erroneous. Female mysticism, when it is anything more than mere superstition, is either thinly veiled sexuality (the identification of the Deity and the lover has been frequently discussed, as, for instance, in Maupassant's "Bel-Ami," or Hauptmann's "Hannele's Himmelfahrt") as in numberless spiritualists and theosophists, or it is a mere passive and unconscious acceptance of man's religious views which are clung to the more firmly because of woman's natural disinclination for them. The lover is readily transformed into a Savior; very readily (as is well known to be the case with many nuns) the Savior becomes the lover. All the great women visionaries known to history were hysterical; the most famous, Santa Teresa, was not misnamed "the patron saint of hysteria." At any rate, if woman's religiousness were genuine, and if it proceeded from her own nature, she would have done something great in the religious world; but she never has done anything of any importance. I should like to put shortly what I take to be the difference between the masculine and feminine creeds; man's religion consists in a supreme belief in himself, woman's in a supreme belief in other people. . . .

Woman is not a free agent; she is altogether subject to her desire to be under man's influence, herself and all others: she is under the sway of the phallus, and irretrievably succumbs to her destiny, even if it leads to actively developed sexuality. At the most a woman can reach an indistinct feeling of her unfreedom, a cloudy idea of the possibility of controlling her destiny - manifestly only a flickering spark of the free, intelligible subject, the scanty remains of inherited maleness in her, which, by contrast, gives her even this slight comprehension. It is also impossible for a woman to have a clear idea of her destiny, or of the forces within her: it is only he who is free who can discern fate, because he is not chained by necessity; part of his personality, at least, places him in the position of spectator and a combatant outside his own fate and makes him so far superior to it. One of the most conclusive proofs of human freedom is contained in the fact that man has been able to create the idea of causality. Women consider themselves most free when they are most bound; and they are not troubled by the passions, because they are simply the embodiment of them. It is only a man who can talk of the "dira necessitas" within him; it is only he could have created the idea of destiny, because it is only he who, in addition to the empirical, conditioned existence, possesses a free, intelligible ego. . . .

But since every male has a relation to the idea of the highest value, and would be incomplete without it, no male is really ever happy. It is only women who are happy. No man is happy, because he has a relation to freedom, and yet during his earthly life he is always bound in some way. None but a perfectly passive being, such as the absolute female, or a universally active being, like the divine, can be happy. Happiness is the sense of perfect consummation, and this feeling a man can never have; but there are women who fancy themselves perfect. The male always has problems behind him and efforts before him: all problems originate in the past; the future is the sphere for efforts. Time has no objective, no meaning, for woman; no woman questions herself as to the reason of her existence; and yet the sole purpose of time is to give expression to the fact that this life can and must mean something. . . .

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The last and absolute proof of the thoroughly negative character of woman's life, of her complete want of a higher existence, is derived from the way in which women commit suicide.

Such suicides are accompanied practically always by thoughts of other people, what they will think, how they will mourn over them, how grieved - or angry - they will be. Every woman is convinced that her unhappiness is undeserved at the time she kills herself; she pities herself exceedingly with the sort of self-compassion which is only a "weeping with others when they weep."

How is it possible for a woman to look upon her unhappiness as personal when she possesses no idea of a destiny? The most appallingly decisive proof of the emptiness and nullity of women is that they never once succeed in knowing the problem of their own lives, and death leaves them ignorant of it, because they are unable to realize the higher life of personality.

I am now ready to answer the question which I put forward as the chief object of this portion of my book, the question as to the significance of the male and female in the universe. Women have no existence and no essence; they are not, they are nothing. Man-kind occurs as male or female, as something or nothing. Woman has no share in ontological reality, no relation to the thing-in-itself, which, in the deepest interpretation, is the absolute, is God. Man in his highest form, the genius, has such a relation, and for him the absolute is either the conception of the highest worth of existence, in which case he is a philosopher; or it is the wonderful fairyland of dreams, the kingdom of absolute beauty, and then he is an artist. But both views mean the same. Woman has no relation to the idea, she neither affirms nor denies it; she is neither moral nor antimoral; mathematically speaking, she has no sign; she is purposeless, neither good nor bad, neither angel nor devil, never egoistical (and therefore has often been said to be altruistic); she is as nonmoral as she is nonlogical. But all existence is moral and logical existence. So woman has no existence.

Woman is untruthful. An animal has just as little metaphysical reality as the actual woman, but it cannot speak, and consequently it does not lie. In order to speak the truth one must *be* something; truth is dependent on an existence, and only that can have a relation to an existence which is in itself something. Man desires truth all the time; that is to say, he all along desires only to be something. The cognition-impulse is in the end identical with the desire for immortality. Anyone who objects to a statement without ever having realized it; anyone who gives outward acquiescence without the inner affirmation, such persons, like woman, have no real existence and must of necessity lie. So that woman always lies, even if, objectively, she speaks the truth. . . .

Woman has no limits to her ego which could be broken through, and which she would have to guard.

The chief difference between man's and woman's friendship is referable to this fact. Man's friendship is an attempt to see eye to eye with those who individually and collectively are striving after the same idea; woman's friendship is a combination for the purpose of matchmaking. It is the only kind of intimate and unreserved intercourse possible between women, when they are not merely anxious to meet each other for the purpose of gossiping or discussing every day affairs.

The emancipation of woman is analogous to the emancipation of Jews and Negroes. Undoubtedly the principal reason why these people have been treated as slaves and inferiors is to be found in their servile dispositions; their desire for freedom is not nearly so strong as that of the Indo-Germans. And even although the whites in America at the present day find it necessary to keep themselves quite aloof from the Negro population because they make such a bad use of their freedom, yet in the war of the Northern States against the Federals, which resulted in the freedom of the slaves, right was entirely on the side of the emancipators.

Although the humanity of Jews, Negroes, and still more of women, is weighed down by

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many immoral impulses; although in these cases there is so much more to fight against than in the case of Aryan men, still we must try to respect mankind, and to venerate the idea of humanity (by which I do not mean the human community, but the being, man, the soul as part of the spiritual world). No matter how degraded a criminal may be, no one ought to arrogate to himself the functions of the law; no man has the right to lynch such an offender.

The problem of woman and the problem of the Jews are absolutely identical with the problem of slavery, and they must be solved in the same way. No one should be oppressed, even if the oppression is of such a kind as to be unfelt as such. The animals about a house are not "slaves," because they have no freedom in the proper sense of the word which could be taken away.

But woman has a faint idea of her incapacity, a last remnant, however weak, of the free intelligible ego, simply because there is no such thing as an absolute woman. Women are human beings, and must be treated as such, even if they themselves do not wish it. Woman and man have the same rights. That is to say that women ought to have an equal share in political affairs. From the utilitarian standpoint such a concession, certainly at present and probably always, would be most undesirable; in New Zealand, where, on ethical principles, women have been enfranchised, the worst results have followed. As children, imbeciles and criminals would be justly prevented from taking any part in public affairs even if they were numerically equal or in the majority; woman must in the same way be kept from having a share in anything which concerns the public welfare, as it is much to be feared that the mere effect of female influence would be harmful. Just as the results of science do not depend on whether all men accept them or not, so justice and injustice can be dealt out to the woman, although she is unable to distinguish between them, and she need not be afraid that injury will be done her, as justice is always the same whether for man or woman. No one has a right to forbid things to a woman because they are "unwomanly"; neither should any man be so mean as to talk of his unfaithful

wife's doings as if they were his affair. Woman must be looked upon as an individual and as if she were a free individual, not as one of a species, not as a sort of creation from the various wants of man's nature; even though woman herself may never prove worthy of such a lofty view.

Thus this book may be considered as the greatest honor ever paid to women. Nothing but the most moral relation towards women should be possible for men; there should be neither sexuality nor love, for both make woman the means to an end, but only the attempt to understand her. Most men theoretically respect women, but practically they thoroughly despise them; according to my ideas this method should be reversed. It is impossible to think highly of women, but it does not follow that we are to despise them for ever. . . .

Men will have to overcome their dislike for masculine women, for that is no more than a mean egoism. If women ever become masculine by becoming logical and ethical, they would no longer be such good material for man's projection; but that is not a sufficient reason for the present method of tying woman down to the needs of her husband and children and forbidding her certain things because they are masculine.

For even if the possibility of morality is incompatible with the idea of the absolute woman, it does not follow that man is to make no effort to save the average woman from further deterioration; much less is he to help to keep woman as she is. In every living woman the presence of what Kant calls "the germ of good" must be assumed; it is the remnant of a free state which makes it possible for woman to have a dim notion of her destiny. The theoretical possibility of grafting much more on this "germ of good" should never be lost sight of, even although nothing has ever been done, or even if nothing could ever be done in that respect.

The basis and the purpose of the universe is the good, and the whole world exists under a moral law; even to the animals, which are mere phenomena, we assign moral values, holding the elephant, for instance, to be high-

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er than the snake, notwithstanding the fact that we do not make an animal accountable when it kills another. In the case of woman, however, we regard her as responsible if she commits murder, and in this alone is a proof that women are above the animals. If it be the case that womanliness is simply immorality, then woman must cease to be womanly and try to be manly.

I must give warning against the danger of woman trying merely to liken herself outwardly to man, for such a course would simply plunge her more deeply into womanliness. It is only too likely that the efforts to emancipate women will result not in giving her real freedom, in letting her reach free-will, but merely in enlarging the range of her caprices.
...

A woman who had really given up her sexual self, who wished to be at peace would be no longer "woman." She would have ceased to be "woman," she would have received the inward and spiritual sign as well as the outward form of regeneration.

Can such a thing be?

There is no absolute woman, but even to say "yes" to the above question is like giving one's assent to a miracle. Emancipation will not make woman happier; it will not ensure her salvation, and it is a long road which leads to God. No being in the transition stage between freedom and slavery can be happy. But will woman choose to abandon slavery in order to become unhappy? The question is not merely if it is possible for woman to become moral. It is this: is it possible for woman really to wish to realize the problem of existence, the conception of guilt? Can she really desire freedom? This can happen only by her being penetrated by an ideal, brought to the guiding star. It can happen only if the categorical imperative were to become active in woman; only if woman can place herself in relation to the moral idea, the idea of humanity.

In that way only can there be an emancipation of woman.

FROM "A WOMAN OF NO IMPORTANCE"

- By Oscar Wilde* -

MRS ALLONBY: "Well, I will tell you, if you solemnly promise to tell everybody else."

LADY STUTFIELD: "Thank you, thank you. I will make a point of repeating it."

MRS ALLONBY: "When Ernest and I were engaged, he swore to me positively on his knees that he had never loved anyone before in the whole course of his life. I was very young at the time, so I didn't believe him, I needn't tell you. Unfortunately, however, I made no inquiries of any kind till after I had been actually married four or five months. I found out then that what he had told me was perfectly true. And that sort of thing makes a man so absolutely uninteresting."

LADY HUNSTANTON: "My dear!"

MRS ALLONBY: "Men always want to be a woman's first love. That is their clumsy vanity. We women have a more subtle in-

stinct about things. What we like is to be a man's last romance."

LADY STUTFIELD: "I see what you mean. It's very, very beautiful."

LADY HUNSTANTON: "My dear child, you don't mean to tell me that you won't forgive your husband because he never loved anyone else? Did you ever hear such a thing, Caroline? I am quite surprised."

LADY CAROLINE: "Oh, women have become so highly educated, Jane, that nothing should surprise us nowadays, except happy marriages. They apparently are getting remarkably rare."

MRS ALLONBY: "Oh, they're quite out of date."

LADY STUTFIELD: "Except amongst the middle classes, I have been told."

MRS ALLONBY: "How like the middle classes!"

* The extract begins with Mrs Allonby speaking to Lady Stutfield, Lady Hunstanton, and Lady Caroline.

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LADY STUTFIELD: "Yes - is it not? - very, very like them."

LADY CAROLINE: "If what you tell us about the middle classes is true, Lady Stutfield, it redounds greatly to their credit. It is much to be regretted that in our rank of life the wife should be so persistently frivolous, under the impression apparently that it is the proper thing to be. It is to that I attribute the unhappiness of so many marriages we all know of in society."

MRS ALLONBY: "Do you know, Lady Caroline, I don't think the frivolity of the wife has ever anything to do with it. More marriages are ruined nowadays by the common sense of the husband than by anything else. How can a woman be expected to be happy with a man who insists on treating her as if she were a perfectly rational being?"

LADY HUNSTANTON: "My dear!"

MRS ALLONBY: "Man, poor, awkward, reliable, necessary man belongs to a sex that has been rational for million and millions of years. He can't help himself. It is in his race. The History of Woman is very different. We have always been picturesque protests against the mere existence of common sense. We saw its dangers from the first."

LADY STUTFIELD: "Yes, the common sense of husbands is certainly most, most trying. Do tell me your conception of the Ideal Husband. I think it would be so very, very helpful."

MRS ALLONBY: "The Ideal Husband? There couldn't be such a thing. The institution is wrong."

LADY STUTFIELD: "The Ideal Man, then, in his relation to us."

LADY CAROLINE: "He would probably be extremely realistic."

MRS ALLONBY: "The Ideal Man! Oh, the Ideal Man should talk to us as if we were goddesses, and treat us as if we were children. He should refuse all our serious requests, and gratify every one of our whims. He should encourage us to have caprices, and forbid us to have missions. He should always say much more than he means, and always mean much more than he says."

LADY HUNSTANTON: "But how could he do both, dear?"

MRS ALLONBY: "He should never run down other pretty women. That would show he had no taste, or make one suspect that he

had too much. No; he should be nice about them all, but say that somehow they don't attract him."

LADY STUTFIELD: "Yes, that is always very, very pleasant to hear about other women."

MRS ALLONBY: "If we ask him a question about anything, he should give us an answer all about ourselves. He should invariably praise us for whatever qualities he knows we haven't got. But he should be pitiless, quite pitiless, in reproaching us for the virtues that we have never dreamed of possessing. He should never believe that we know the use of useful things. That would be unforgivable. But he should shower on us everything we don't want."

LADY CAROLINE: "As far as I can see, he is to do nothing but pay bills and compliments."

MRS ALLONBY: "He should persistently compromise us in public, and treat us with absolute respect when we are alone. And yet he should be always ready to have a perfectly terrible scene, whenever we want one, and to become miserable, absolutely miserable, at a moment's notice, and to overwhelm us with just reproaches in less than twenty minutes, and to be positively violent at the end of half an hour, and to leave us for ever at a quarter to eight, when we have to go and dress for dinner. And when, after that, one has seen him for really the last time, and he has refused to take back the little things he has given one, and promised never to communicate with one again, or to write one any foolish letters, he should be perfectly broken-hearted, and telegraph to one all day long, and send one little notes every half-hour by private hansom, and dine quite alone at the club, so that every one should know how unhappy he was. And after a whole dreadful week, during which one has gone about everywhere with one's husband, just to show how absolutely lonely one was, he may be given a third last parting, in the evening, and then, if his conduct has been quite irreproachable, and one has behaved really badly to him, he should be allowed to admit that he has been entirely in the wrong, and when he has admitted that, it becomes a woman's duty to forgive, and one can do it all over again from the beginning, with variations."

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LADY HUNSTANTON: "How clever you are, my dear! You never mean a single word you say."

LADY STUTFIELD: "Thank you, thank you. It has been quite, quite entrancing. I must try and remember it all. There are such a number of details that are so very, very important."

LADY CAROLINE: "But you have not told us yet what the reward of the Ideal Man is to be."

MRS ALLONBY: "His reward? Oh, infinite expectation. That is quite enough for him."

LADY STUTFIELD: "But men are so terribly, terribly, exacting, are they not?"

MRS ALLONBY: "That makes no matter. One should never surrender."

LADY STUTFIELD: "Not even to the Ideal Man?"

MRS ALLONBY: "Certainly not to him. Unless, of course, one wants to grow tired of him."

LADY STUTFIELD: "Oh! . . . yes. I see that. It is very, very helpful. Do you think, Mrs Allonby, I shall ever meet the Ideal Man? Or are there more than one?"

MRS ALLONBY: "There are just four in London, Lady Stutfield."

LADY HUNSTANTON: "Oh, my dear!"

MRS ALLONBY [going over to her]: "What has happened? Do tell me."

LADY HUNSTANTON [in a low voice]: "I had completely forgotten that the American young lady has been in the room all the time. I am afraid some of this clever talk may have shocked her a little."

MRS ALLONBY: "Ah, that will do her so much good!"

LADY HUNSTANTON: "Let us hope she didn't understand much. I think I had better go over and talk to her. [Rises and goes across to Hester Worsley] Well, dear Miss Worsley. [Sitting down beside her] How quiet you have been in your nice little corner all this time! I suppose you have been reading a book? There are so many books here in the library."

HESTER: "No, I have been listening to the conversation."

LADY HUNSTANTON: "You mustn't believe everything that was said, you know, dear."

HESTER: "I didn't believe any of it."

LADY HUNSTANTON: "That is quite right, dear."

HESTER [continuing]: "I couldn't believe that any women could really hold such views of life as I have heard tonight from some of your guests."

[An awkward pause]

LADY HUNSTANTON: "I hear you have such pleasant society in America. Quite like our own in places, my son wrote to me."

HESTER: "There are cliques in America as elsewhere, Lady Hunstanton. But true American society consists simply of all the good women and good men we have in our country."

LADY HUNSTANTON: "What a sensible system, and I dare say quite pleasant too. I am afraid in England we have too many artificial social barriers. We don't see as much as we should of the middle and lower classes."

APPENDIX

Male Liberation

Men of worth deal with their own problems. It is a shameful thing to want to share your problems with the world in the hope of receiving a little sympathy or understanding. While the following extract from "The Myth of Male Power" is indeed shameful, I include it here as a stimulating read and a valuable record of our times.

Overpopulation is by far the biggest problem facing the world today, and it is women

who want the babies - but what kind of a man would expect otherwise from women? One would just as well blame the children.

For there is no such thing as a foolish woman; there are only weak men. And only when men become respectable will women venture the first steps towards dignity. Man must become man, never, never seek equality with women.

- Kevin Solway

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A SHORT EXCERPT FROM "THE MYTH OF MALE POWER"

- By Warren Farrell -

There are many ways in which a woman experiences a greater sense of powerlessness than a man. She may fear pregnancy, aging, rape, date rape and criminal assault. She may feel greater pressure to marry and, without regard to her own wishes, interrupt her career for children. She may feel excluded from an old-boy network. She may resent having less freedom to walk into a bar without being bothered.

Fortunately, most industrialized nations have acknowledged these experiences (as we have in these forums). Unfortunately, they have acknowledged only female experiences - and concluded that while women *have* the problem, men *are* the problem.

A man, of course, has a different experience. He can see marriage become divorce, and often finds that shared financial burdens become alimony payments, his home become his wife's home and his children become support payments who have been turned against him. A man who finds himself in these situations feels as if he is spending his life working for people who hate him. He feels desperate for someone to love, but fears that another marriage may ultimately leave him with another mortgage payment, another set of children turned against him and a deeper desperation. When such a man is called "commitment-phobic," he doesn't feel understood.

When men try to keep up with payments by working overtime and are told they are insensitive, or try to handle the stress by drinking and are told they are drunkards, they don't feel powerful but powerless. When they fear a cry for help will be met with an instruction to stop whining, or that a plea to be heard will be met with "yes, buts," they skip attempting suicide as a cry for help and just commit suicide. Men have *remained* the silent sex and are increasingly becoming the suicide sex.

What feminism has contributed to women's options must be supported. But when feminists suggest that God might be a She without suggesting that the Devil might also be a female, they must be opposed. Feminism articulated the shadow side of men and the light side of women. It neglected the shadow

side of women and the light side of men. And it didn't acknowledge that each sex has each side within itself. When the issue of sexual harassment surfaced, we were told, "Men don't get it." In fact, neither sex gets it. A man doesn't get a woman's fear of harassment, which stems from her passive role. A woman doesn't get a man's fear of sexual rejection, which stems from his initiating role. Both sexes are so preoccupied with their vulnerability that neither understands the other's vulnerability.

The difference? Feminism taught women to sue men for sexual harassment or date rape when men initiate with the wrong person or at the wrong time. No one has taught men to sue women for sexual trauma for saying yes, then no, then yes, then no during a sexual encounter. Feminism left women with three sexual options - their old role, the male role and the victim role. Men were left with less than one option - they were still expected to initiate in a relationship, but now, if they did it badly, they could go to jail for it.

Feminism justified female "victim power" by convincing the world that we live in a sexist, male-dominated and patriarchal world. In fact, the world is both male- and female-dominated, both patriarchal and matriarchal, each in different ways. Among other things, that's why patriarchy and male dominance double as code words for male disposability. The male's role - to provide and protect - led to the disposal of men in war and work (in the "death professions" of construction, firefighting, lumberjacking, trucking). While we acknowledged the glass ceilings that kept women out of the top, we ignored the glass floors that kept men at the bottom. Thus the "Jobs Rated Almanac" reveals that the majority of the 25 worst jobs "happened to be" male dominated.

By the Eighties, feminism's ability to articulate a women's light side and a man's shadow side led to women's magazines, talk shows, self-improvement books and TV specials that equated progressivism with women as victims and men as victimizers. Rarely did we see women as victimizers and men as victims (of false accusations, emotional abuse or deprivation of visiting rights

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with their children). It was soon considered progressive to criticize male legislators for making war, but not to credit male legislators for making democracy. In the United States, almost 1 million firefighters volunteer to risk their lives to save strangers. Of these, 99 percent are men. We see TV specials that ask the question, "Does the man next door molest girls?" but not "Does the man next door save girls?" In our everyday lives we might see six firefighters saving women, but no TV special points out that all six firefighters were men - or that male police officers, rescue-team members, lifeguards and ambulance technicians who save women's lives are far more ubiquitous than men who jeopardize women's lives.

During Mike Tyson's rape trial in Indianapolis, the hotel in which the jury was sequestered caught fire. Two firefighters died saving hotel occupants. Tyson's trial made us increasingly aware of men as rapists, but the firefighters' deaths did not make us increasingly aware of men as saviors. We were more aware of one man doing harm than of two men saving, of one man threatening one woman (who is still alive) than of dozens of men saving hundreds of people (and that two of those men died).

Men's expectations are about as deeply ingrained in society as women's were in the Fifties. Women's studies have helped women question their expectations. And this is positive. What isn't positive is the tendency of feminists to argue against men's studies because "history is men's studies." History books, though, do not encourage men to question their expectations. In fact, history books sell to boys the traditional role of hero and performer. Each history book is advertisement for the performer role. Each lesson tells him, "If you perform, you will get love and respect. If you fail, you will be nothing."

To a boy, history is pressure to perform, not relief from that pressure. Feminism is relief from the pressure to be confined in the traditional female role. To a boy, then, history is not the equivalent of women's studies, it is the opposite of women's studies. It tells him that the only acceptable role is the traditional one. Women's studies do more than question the female role - they tell women they have a right to what was once the traditional male role. Nothing tells men they have

a right to the traditional female role - an equal right to stay home full-time or part-time with the children, for example, while his wife supports him.

To acknowledge the full truth about sex roles - that both men and women are burdened by and benefit from them - was considered regressive. Worse, it didn't sell. Women bought the books and magazines, and publishers pandered to them, just as politicians pander to interest groups. Women became *Women Who Love*, and men became *Men Who Hate*. The pandering transformed a female strength - understanding relationships - into a female weakness: misunderstanding men.

In the past quarter century, feminism has been to the daily news what bacteria is to water. We consumed it without knowing it - both the good and the bad. Men were not perfect listeners. But many did absorb new concepts: sex object, glass ceiling, palimony, the battered-women syndrome, deadbeat dads, the feminization of poverty. Slogans focused on female concerns: "A woman's right to choose," "Equal pay for equal work," "Our bodies, our business." Men found their sexuality blamed for almost everything - sexual harassment, sexual molestation, pornography, incest, rape, date rape.

Men accepted as truth many assumptions of discrimination against women - women are the victims of most violence, women's health is neglected more than men's, women are paid less for the same work, husbands batter wives more, men have more power, ours' is a patriarchal, sexist, male-dominated world. Many men condemned these so-called discriminations against women even as they accepted the necessity for discriminating against men - affirmative action for women, government-subsidized women's commissions, women's studies, government programs for women, infants and children. For men, feminism turned the battle of the sexes into a war in which only one side showed up.

Have we been misled by feminists? Yes. It is feminists' fault? No, because men have not spoken up. Simply, women cannot hear what men do not say. Now men must take responsibility to stand up for what they want.

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Men can be thought of as searching for their inner perestroika. Just as Soviet citizens watched the world around them become freer, men watched the women around them become freer. In the same way Soviet citizens began to question of their perception of themselves as a powerful nation distracted them from facing powerlessness, men are on the verge of questioning if their perception of themselves as the powerful sex simply distracts them from facing their powerlessness. Men are appropriately beginning to see themselves for what they've become - a Third World sex.

SATIRICAL WORKS BY KEVIN SOLWAY & DAVID QUINN 1995-2001

“The Book of Wife” (1995) **- By David Quinn and Kevin Solway -** Copyright © 1995

“The Book of Wife”²⁰ ... is an inspired and understanding look at life, taking into account the central importance of the wife.”

- Kevin Solway

What is the best teacher? Wife itself.

*Wife has taught me everything I know.
Wisdom is gained through the experience of
wife itself.
Enlightenment is beyond wife and death.
Wife is a long, hard road.
Wife is an unbroken succession of false situations.
Wife was not meant to be easy.*

We must strive to give our wives meaning.

Is there wife after death? That is the question.

He was a good man, full of wife.

*Unhappy? That's wife.
Despair comes to those who think about wife.
Happy is the man who leads a charmed wife.
Only in solitude can one study the mysteries of wife.
Wife is an utter mystery to me.
The secret to wife is that there is no secret.
"How's wife been treating you?"
Marriage changed my wife for the worse.
Wife is something to occupy you when you can't get to sleep.
Wife and death go hand in hand.
Marriage is a matter of wife and death.
Without death there can be no wife.
Wife is a dead-end street.
I am a man of principle. Whatever I do, I do for wife.*

Thinking is wife-threatening.

*To think is to risk one's wife.
Thinking has made my wife a misery.
He sacrificed his wife for Truth.
The important thing is not to take wife seriously.
Laughter is the best way of coping with wife.
One must laugh at the little things in wife.
The brave man laughs wife in the face.
It's important to look at the bright side of wife.
My girlfriend changed my wife forever.
What is the purpose of wife if not reproduction?*

Having children was the highest point of my wife.

*A baby is God's opinion that wife should go on.
Marriage is a part of wife.
Reincarnation: the punishment of wife after death.
Marriage was the culmination of my wife.
The final judge and jury is wife itself.
Wife is just one damn thing after another.
It is not true that wife is one damn thing after another, it is the same damn thing over and over.
Wife is a razor, you are always in hot water or a scrape.
Suicide is preferable to a wife of misery.
The most evil thing a man can do is the taking of wife.
Wife is suffering, then we die.
Wife never ends.*

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A man risks everything in his public wife.

Is there wife in outer space?

The chance of there being intelligent wife on other planets is slim, based on current knowledge.

I was unemployed for so long that the government forced me to do a course in wife skills.

The arrogant are always undone by wife.

Conception is the beginning of wife.

Wife is a sexually transmitted disease.

Wife is an incurable disease.

He that guardeth his mouth keepeth his wife.

My wife is so habitualised I don't even know who I am anymore.

The punishment for marriage is repeated wife after death.

A confirmed bachelor lacks the very spark of wife.

Is there such a thing as a normal wife?

Accept my wife, dear God.

There must be more to wife than having everything.

I can think of nothing less pleasurable than a wife devoted to pleasure.

The strongest force in the universe is the wife force.

A bunch of flowers can provide a new lease on wife.

Every girl has the wife essence.

Money is the essential ingredient for the enjoyment of wife.

A bachelor knows the enjoyment of wife, but a husband knows the tragedy.

Every culture on earth values the preservation of wife.

If we didn't have a social wife, we would never meet anyone.

Few men try to cultivate a philosophic wife. Marriage is just everyday wife.

It is dangerous to ignore the emotional wife.

Having to work for a living is part of the cold hard realities of wife.

A bachelor is a man who is afraid of real wife.

Wife is a but a dream.

Wife is change; and change hurts.

I have sought the higher wife in vain.

I have worked hard for my wife's savings.

I'm so convinced that I'm prepared to bet my wife on it.

Sweetheart, my wife is nothing without you.

Where have you been?

What did you do with that money?

What did you mumble under your breath just then?

... These are the three big questions of wife.

What is wife without love?

“Selected Verses from ‘The Cow Te Ching’” (1995/2001)

(The Cow and its Characteristics)

By “The Zen Masters” Kevin Solway & David Quinn

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“The Cow Te Ching (The Cow and its Characteristics)21 ... is a recently inspired scripture which may eclipse the great Chinese scripture *The Tao Te Ching*. It deals primarily with an issue not dealt with at length by other scriptures, namely the issue of Woman.”

- Kevin Solway

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The Cow that can be told is not the eternal Cow.

The Woman that can be named is not the eternal Woman.

Man is the Creator of ten thousand things. Woman is the beginning of hell on earth.

Ever desireless, one can see the truth.

Ever desiring, there is only appearance.

These two differ in name, and are forever opposed; this appears as darkness.

The gate to all knowledge.

Under heaven, a man sees her beauty as beauty only because he is ignorant. He knows her good as good only because he is evil.

Therefore her goodness and his evil arise together.

Her beauty and his ugliness contrast each other;

His strength and her weakness rest upon each other;

His hardness and her softness create each other;

His forwardness and her backwardness follow one another.

Therefore the wise man goes about avoiding her, teaching no-mooing.

His ten thousand thoughts evolve without cease;

Creating, yet not possessing,

Working, yet not taking credit.

His work is done, then forgotten.

Therefore it lasts forever.

Not exalting the feminine prevents quarreling.

Not collecting wages prevents stealing.

Not giving woman the things she desires prevents pollution of the soul.

The wise man therefore rules by emptying pockets and filling minds, by weakening ambitions and strengthening souls.

If men lack money and desire, then women cannot interfere.

If a man is poor, then all will be well.

The Cow is an empty vessel; she is used but never satisfied.

Oh, fathomable source of ten thousand delusions!

Blunt her shapeliness

Untangle her hold,

Scoff at her stare.

Merge with dust.

Oh, enclotched but ever naked!

I do not know why she comes.

She is the curse of all thinkers.

Women and girls are ruthless.

They see man's ten thousand thoughts as dummies.

Wives are ruthless;

They see their husbands as dummies.

The difference between man and woman is infinite.

Fashions change, but never this truth.

The more women change, the more they stay the same.

More roles count for less.

Hold fast to your masculinity!

The petty spirit never dies;

It is the Cow, primal woman.

Her gateway is the root of all mindlessness.

It is like her veils, barely seen.

Men who use it - die.

A woman's ignorance lasts forever.

Why does a woman's ignorance last forever?

She is unborn,

So never thinking.

The wise man is a lost cause in her eyes, thus he stays ahead.

He is detached from her, thus one with all.

Through courage, he attains fulfillment.

Living alone and embracing reason,

Can you avoid copulation?

Attending to thought and becoming wise,

Can you be as a newborn babe?

Washing and cleansing the masculine vision,

Can you be without mother's apron?

Understanding the world and ruling the mind,

Can you be without fashion?

Opening and closing the gates of Reality,

Can you play the role of a man?

Understanding and being open to all things,

Are you able to do something?

Giving birth and nourishing,

Bearing yet not possessing,

Thinking yet not taking credit,

Leading yet not dominating,

This is Primal Virtue.

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*Look, she cannot exist, she is unconscious.
Listen, she cannot be silenced, she is without
purpose.
Grasp, she cannot be held, she is not really
there.
These three are inhuman
Therefore they are joined in one.*

*From above she is not bright.
From below she is not stupid.
An unbroken space beyond description.
She is simply nothingness.
The form of an angel,
The image of Heaven,
She is called impossible and beyond compre-
hension.
Stand before her and there is no dignity.
Follow her and there is no joy.
Esteem the ancient Cow,
And move into oblivion.*

*Women appear subtle, mysterious, profound
and responsive.
The depth of their knowing seems unfathom-
able.
Because it seems unfathomable,
Men believe the appearance.
Blind, like men crossing a blackened room.
Dull, like men lost in a trance.
Crude, like drunken men at a brothel.
Rigid, like men afraid of a rustling breeze.
Complex, like men coping with two jobs.
Hollow, like shells.
Transparent, like glass.*

*Empty yourself of love.
Let the mind rest in peace.
The ten thousand worries rise and fall caus-
ing the husband to whirl about in confusion.
They grow and flourish and then strangle him
to death.
Remaining in the single state is pure bliss,
which is the way of nature.
The way of nature is without love.
Not knowing love leads to wisdom.
Knowing love, your reason is destroyed.
With reason destroyed, you will be ignorant.
Being ignorant, you will act pettily.
Being petty, you will attain the highest hon-
ours of society.
Being honoured, you will be at one with the
herd.
Being at one with the herd is animal.*

*And though the mind dies, the herd will never
pass away.*

*When the great Cow is forgotten,
Simplicity and clarity of mind arise.
When women and femininity are born,
The great pretence begins.
When tears well up in a woman's eyes,
Guilt and concern promptly arise.
When she is confused and in chaos,
Loyal men appear.*

*Give up courting, and put an end to your
troubles.
Is there a difference between yes and no?
Is there a difference between good and evil?
Must I love what others love? What non-
sense!
Other people are contented, enjoying the
sacrifice of their own souls.
In spring some go to the park and cuddle,
But I alone am drifting, not knowing where I
am.
Like a newborn babe before it learns to
smile,
I am alone, without a place to go.
Others have more than they need, but I alone
have nothing.
I am a fool. Oh, yes! I am confused.
Other men are clear and bright,
But I alone am dim and weak.
Other men are sharp and clever,
But I alone am dull and stupid.
Oh, I drift like the waves of the sea,
Without direction, like the restless wind.
Everyone else is busy,
But I alone am aimless and depressed.
I am different.
I am nourished by the great mother.*

*The greatest evil is to follow the Cow and the
Cow alone.
The Cow is soft and beautiful.
Oh, it is beautiful and soft, and yet within is
humiliation.
Oh, it is soft and beautiful, and yet within is
pain.
Oh, it is bright and bubbly, and yet within is
death.
This death is very real, and therein lies faith.
From the very beginning until now its true
nature has rarely been experienced.
Thus I perceive the feminine.*

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*How do I know the ways of the feminine?
Because of this.*

*He who panders to her whims is not steady.
He who seeks her favour cannot maintain the
pace.*

*He who bows before her is not enlightened.
He who lacks dignity is not respected.
He who works achieves nothing.*

*He who loves her will not endure.
According to followers of the Cow, "These
are extra and necessary luggage."
They bring much happiness in this world.
Therefore followers of the Cow carry them
all.*

*What is a good man?
A teacher of a bad man.
What is a bad man?
A good man's charge.
If the teacher is not single,
Then the student is not cared for.
Confusion will arise, however clever one is.
This is the crux of mystery.*

*Know the strength of a man,
And reject a woman's care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become a little child once more.
Know the feminine,
But keep the masculine!
Be an example to the world!
Being an example to the world,
Ever true and unswerving,
Return to the infinite.*

*The great Cow flows everywhere, both in the
world and in the home.
The ten thousand thoughts shy away from it,
but it holds nothing back.
It fulfils its purpose noisily and makes endless
claims.
It poisons the ten thousand thoughts,
And yet it is not their lord.
It has no aim; it is very petty.*

*The ten thousand thoughts struggle against
it,
Yet it is not their lord.
It is mindless.
It does not show greatness,
And therefore is mediocre.*

*The wise student hears of the Cow and laughs
out loud.*

*The average student hears of the Cow and
becomes deeply disturbed.*

*The foolish student hears of the Cow and
immediately changes the subject.*

*If there were no changing the subject, the
Cow would not be what it is.*

Hence it is said:

*The mind of a woman seems pure;
The ways of the feminine seem innocent;
The smells of the Paddock seem natural;
Getting married seems like progress;
The highest salary seems fulfilling;
Great sex seems heavenly;
A wealth of possessions seems comforting;
Having children seems important;
The perfect tear has no beginning;
Great mistakes ripen late;
The obvious notes are hard to hear;
The greatest evil has no shape;
The Cow is everywhere, and has many
names.
The Cow alone poisons and brings everything
to stagnation.*

*My words are easy to understand, and easy to
perform.*

*Yet no man under heaven knows them or
practices them.*

My words have ancient beginnings.

My actions are disciplined.

*Because men do not understand, they have no
knowledge of me.*

Those that know me are few;

Those that abuse me are honoured.

*Therefore the sage wears rough clothing and
ignores the attractions of the heart.*

ASSORTED EXCERPTS COMPLIED

BY KEVIN SOLWAY

"Some of the Past Wisdom of Celia Green" (n.d.) - From *The Human Evasion* and *The Fall and Decline of Science*²² -

"It cannot be said that the movement known as the Women's Liberation shows any real recognition of the conditions actually necessary for any sort of genuinely intellectual activity. What appears to be the issue is that it is recognized that the position of man has not, in the changing social situation, deteriorated as radically as that of woman, and the solution envisaged appears to be to see that it does.

"The women concerned appear determined to demonstrate as thoroughly as possible their identification with precisely those psychological attitudes which have always prevented women from achieving anything."

"Women are the last people to be trusted with children. Those who have repressed their own aspirations will scarcely be tolerant of the aspirations of others."

"Marriage: there are less painful ways to commit suicide."

"Men are children at heart and women are not. Women abandoned themselves to society."

"Women are like sane people in general - you can't imagine how they can bear to be like it but the last thing they want is to be told how to stop."

"The question is whether anyone has ever been in any serious way, not sane. I have examined the history of the human race with care. Kant gives the impression that he liked the inconceivable, but his books were too long; Einstein was interested in the Universe, but was bad at psychology; H.G Wells saw that research consisted of taking risks, but declined into sociology.

"My best candidates, therefore, are Nietzsche and Christ. It may be objected that their ideas cannot possibly be of interest,

since one went mad and the other was crucified. However, I think we should not hold this against them: they may have felt a trifle isolated."

"The most distinctive expression of Nietzsche's thought is contained in 'Thus spake Zarathustra', and in the first few pages of it at that. Nietzsche sometimes confused his psychological ideas with social or political ones, particularly in books other than Zarathustra. This kind of mistake is easily made by a person who has been brought up in a sane world."

"'Love thy neighbour as thyself': In fact, everyone loves their neighbour as themselves. They desire that he shall accept second-best as they have done; that he, too, shall be made to realize his limitations and 'come to terms with himself'."

"The human race is so megalomaniac; they think you're being conceited if you say you're better than everybody else."

"A human relationship is what happens when you know you can rely on the other person to be as dishonest as you are."

"The object of the educational system is to make the child feel guilty for the harm that has been done to him."

"I decided to postulate infinitely many dimensions on grounds of economy of hypotheses."

"The human race's favourite method for being in control of the facts is to ignore them."

"The human race knows enough about thinking to prevent it."

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"The human race expresses great concern that everyone should express their abilities to the full, and never more so than when those abilities are non-existent."

"One of the greatest superstitions of our time is the belief that it has none."

"Science arose by accident in the brief space when one great orthodoxy was loosening its hold and the new great orthodoxy had not yet reached its full strength. The first orthodoxy was that of religion which dominated the dark ages. The second orthodoxy is that of the belief in society, which is dominating the dark age now beginning."

"Earning a living is regarded as moral. This is because a person who is answerable only to himself may or may not be wasting his time; an employed person is certain to be."

"Job satisfaction consists of knowing that you are not actually doing anything to increase any one else's freedom."

"Only the impossible is worth attempting. One is sure to fail at anything else."

"The object of modern science is to make all aspects of reality equally boring, so that no one will be tempted to think about them."

"If you stand up to the human race you lose something called their 'goodwill'; if you kowtow to them you gain ... their permission to continue kowtowing."

"Society expresses its sympathy for the geniuses of the past to distract attention from the fact that it has no intention of being sympathetic to the geniuses of the present."

"Equality: It is easier to make people appear equally stupid than to make them appear equally clever."

"Democracy: everyone should have an equal opportunity to obstruct everybody else."

"In an autocracy, one person has his way; in an aristocracy, a few people have their way; in a democracy, no one has his way."

"With communism you can indulge your desire for power over other peoples' lives more directly than if you became a witch doctor or a social worker."

"What is unacceptable about capitalism is that it makes it possible for some people, sometimes, to do things that the collective does not want done."

"I cannot write long books; I leave that for those people who have nothing to say."

"Humility means (to the human race) to desire only what you can easily have."

"Society, they say, exists to safeguard the rights of the individual. If this is so, the primary right of a human being is evidently to live unrealistically."

"In the world there is nothing but prose and dishonesty."

"Bits & Pieces of Camille Paglia" (n.d.)

"Sexual Personae"

This is a compilation of my favorite quotations from Camille Paglia's landmark "Sexual Personae." The quotations are occasionally followed by my own comments (in italics) along with quotations from sources which I deem fitting.

Just to explain a few of Paglia's favorite terms:

Dionysian: See "Chthonian" below.

Apollonian: The opposite of Dionysian. Resolved consciousness, form, and order. The immortal.

Chthonian: Of the underworld. The foul bog of the unconscious. Nature in its unresolved and unevolved form. Sexuality. Mortality.²³

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"The last western society to worship female powers was Minoan Crete. And significantly, that fell and did not rise again." - SP, p8

"The female body is a chthonian machine, indifferent to the spirit who inhabits it." - SP, p10 [*"Women are nothing but machines for producing children." - Napoleon Bonaparte*]

"Every month, it is woman's fate to face the abyss of time and being, the abyss which is herself." - SP, p11

"Metaphorically, every vagina has secret teeth, for the male exits as less than when he entered." - SP, p13 [*"It takes a woman twenty years to make a man of her son, and another woman twenty minutes to make a fool of him." - Author unknown*]

"Man is sexually compartmentalized." - SP, p19 [*Otto Weininger says: "Woman is only sexual, man is partly sexual, and this difference reveals itself in various ways. The parts of the male body by stimulation of which sexuality is excited are limited in area, and are strongly localised, whilst in the case of the woman, they are diffused over her whole body, so that stimulation may take place almost from any part. When in the second chapter of Part I, I explained that sexuality is distributed over the whole body of both sexes, I did not mean that, therefore, the sense organs, through which the definite impulses are stimulated, were equally distributed. There are, certainly, areas of greater excitability, even in the case of the woman, but there is not, as in the man, a sharp division between the sexual areas and the body generally."*]

"In sex, man is driven into the very abyss which he flees. He makes a voyage to non-being and back." - SP, p20 [*Otto Weininger says: "Women have no existence and no essence; they are not, they are nothing. Man-kind occurs as male or female, as something or nothing. Woman has no share in ontological reality, no relation to the thing-in-itself, which, in the deepest interpretation, is the absolute, is God."*]

"Kill the imagination, lobotomize the brain, castrate and operate: then the sexes will be the same." - SP, p23 [*This may well happen through the quantity of artificial chemicals being pumped and leaked into the environment (from plastics, etc) that behave like female hormones. Men may yet be chemically castrated and lobotomized.*]

"Dionysus was identified with liquids - blood, sap, milk, wine. The Dionysian is nature's chthonian fluidity." - SP, p30 [*See The Flowie Page - part of my attempt to get the word "flowie" into common English usage.*]

"If civilization had been left in female hands, we would still be living in grass huts." - SP, p38 [*Rousseau once said "Women, in general, are not attracted to art at all, nor knowledge, and not at all to genius."*]

"Not a shred of evidence supports the existence of matriarchy anywhere in the world at any time. ... The matriarchy hypothesis, revived by American feminism, continues to flourish outside the university." - SP, p42 [*A straight-talking Australian author at the turn of the century once said: "Women rarely if ever organize themselves effectively because they are unable to think logically."*]

"For Harrison, the Olympian gods are patriarchal betrayers of earth-cult and mother nature. The chthonian is her test of authenticity and spiritual value. But I say there is neither person, thought, thing, nor art in the brutal chthonian." - SP, p73 [*This coincides very closely with Rousseau's idea above.*]

"Artemis is unfeminine because uninfluenced by the environment, which she surmounts." - SP, p80 [*Here in this one sentence is a pretty good definition of both femininity and masculinity.*]

"For Harrison, Athena's virginity is sterile because unfertile in the chthonian sense. But virginity is perfect autonomy." - SP, p87 [*Otto Weininger took quite a radical stance on this issue: "It cannot be a moral duty to provide for the continuance of the race. This common argument appears to me to be so extraordinarily false that I am almost ashamed to meet it. Yet at the risk of making myself ridiculous I must ask if any one ever consummated coitus to avoid the great danger of letting the human race die out, if he failed in his duty? And would it not follow that any man who prefers chastity would be open to the charge of immoral conduct? Every form of fecundity is loathsome, and no one who is honest with himself feels bound to provide for the continuity of the human race. And what we do not realise to be a duty, is not a duty."*]

"The wet dream of Dionysian liquidity takes the hard edges off things. Objects and

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ideas are fuzzy, misty - that mistiness Johnny Mathis sings of in love." - SP, p98 [*And this mistiness is also what Dave Sim refers to as "The Merged Void".*]

"The male orientation of classical Athens was inseparable from its genius. Athens became great not despite but because of its misogyny." - SP, p100 [*I really don't know why Paglia isn't more often honoured with the title of "misogynist". Statements such as the above would clearly indicate that she deserves the honour of being mentioned alongside the great misogynists like Nietzsche, Schopenhauer, Kierkegaard, and Weininger, not because she is of the same moral or intellectual standard as these great men, but purely on the strength of the fact that she is a woman who has some appreciation for them.*]

"Apollo is the western eye victorious." - SP, p104 [*Fortunately, the East is not entirely devoid of the Apollonian eye. I have spent a good deal of time with Tibetan Buddhist intellectuals during their first real contact with the West. Their long training was extremely Apollonian - though not in a good way, for their training is very similar to the training of our Western academics. Their thinking has become rigid and ritualized, without earnestness. They were all very surprised to find that the kind of mental training techniques that they were taught by their Masters is a standard part of Western education.*]

"Visionary idealism is a male art form. The lesbian aesthete does not exist. But if there were one, she would have learned from the perverse male mind." - SP, p117 [*All greatness is achieved because of its aesthetic appeal. I am personally attracted to truth because it is more powerful, peaceful and lasting (qualities which are beautiful to me) than untruth. This striving to be something that you are not (ie, to strive to be truthful when one is currently untruthful) is what seems to go against Nature, and is what Paglia here calls "perverse". Striving for such things is not at all perverse from the perspective of the person who is striving, but is perverse from the point of view of the person who is not striving (and who has always been the majority).*]

"The beautiful boy is without motive force or deed; hence he is not a hero. Because of

his emotional detachment, he is not a heroine. He occupies an ideal space between male and female, effect and affect. ... He is, I suggested, a secular saint." - SP, p121 [*I have never found the "beautiful boy" to be either beautiful or saintly - but then I have never been terribly "secular". Paglia also says that the beautiful boy is "dreamy, remote, autistic, lost in a world of androgynous self-completion." (SP, p121). I personally hold that the beautiful boy, this "secular saint", is in fact a symbol of what every ordinary man would like to become - a nothing - and which he seeks to become through marriage, which is a blending of masculine and feminine, an androgynizing suicide. The beautiful boy is as repulsive to me as is the husband.*

Of marriage Kierkegaard says: "Man is not originally an egotist; not until he is lucky enough to be united with a woman does he become that, and then completely. In contrast to a loose-jointed framework egotism, this union, commonly known as marriage, could be called a stone-wall egotism, egotism's proper enterprise." (*Journals & Papers*)

This "stone-wall egotism" is exactly the stone-autism of the stone and marble beautiful boys, lost in androgynous self-completion and annihilation.]

"Beatrice, after all, was barely eight when Dante fell in love with her in her crimson dress." - SP, p121 [*This made me laugh. It's amazing how important a dress is. Judging by the extent of the fashion industry women instinctively know this. It is not by chance that a woman is often referred to as "a piece of skirt".*]

"With the Hellenistic tilt towards women, prefigured by Euripides, the beautiful boy slides toward the feminine, a symptom of decadence." - SP, p123

"I accept decadence as a complex historical mode. In late phases, maleness is always in retreat." - SP, p125

"A debater in Lucian declares 'Far better that a woman, in the madness of her lust, should usurp the nature of a man, than that man's noble nature should be so degraded as to play the woman.' Similarly today, lesbian interludes are a staple of heterosexual pornography. Ever since man emerged from the dominance of nature, masculinity has been the most fragile and problematic of psychic states." - SP, p125 [*Paglia, like Weininger*

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and all classical misogynists, rather than equating woman with virtue, equates woman with the opposite of virtue - decadence.]

"The Great Mother, like Rome herself, is the Whore of Babylon." - SP, p138

"Like Milton's 'fawning' Satan, the smooth flatterer crawls on his belly, twisting and turning with changing circumstance. He is purely reactive, a parody of femininity, each word and deed a cloying mime of the ruler's desire." - SP, p143 [I thought I'd include that bit just because it is a clear statement of what Paglia thinks of femininity.]

"What is Mona Lisa thinking? Nothing, of course." ... "Walter Pater is to call her a 'vampire' ..." - SP, p154 [I must admit that when I first saw the Mona Lisa I couldn't see what was so special about it. I thought "Seventy percent of women are just plain ugly and she could be any one of them." Even after reading the commentaries from the "experts" it's hard to read much more into it.]

"The smokiness of *sfumato* is Dionysian mistiness, the fog hanging over the chthonian swamp." - SP, p158 [I get the impression that the Italian *sfumato* is an attempt to capture the meaning of the marvelous English word "*flowie*", though perhaps with darker connotations.]

"Oil painting and color, said Michelangelo, are for 'women and the lazy' ... This is why Leonardo's sketches and private notebooks, with their Apollonian pen line, are so voluminous." - SP, p158 [This was in answer to Paglia's question to herself "Why did Leonardo complete so little?" But I think Paglia is being a bit presumptuous in suggesting that Leonardo's sketches were incomplete. Leonardo may not have seen any pressing need to add anything to them, as he was neither a woman nor lazy.]

"I cannot be convinced that great artists are moralists. Art is first appearances, then meaning." - SP, p166 [Here again, Paglia is describing essential femininity. The "meaning", which comes from appearances is not real meaning of course, but like its parent is only appearance. Importantly it should be noted that Paglia is here speaking of "great artists." Mediocre and poor artists never reach so far as the appearance of meaning.]

"Western greatness is unwise, mad, inhuman." - SP, p172 [Either western greatness is inhuman or it is in fact human while every-

thing else is inhuman. In this instance Paglia is being conservative, fighting against progress. Nietzsche's work is not one of inhumanity and madness, but is one of infinite wisdom, compassion and sobriety. I can't even think of Oscar Wilde as being all that irresponsible - not when compared to the average person or to academics. Nietzsche is like a breath of fresh air and good sense when compared to 99.9% of literature.]

"[Spenser's] 'The Fairie Queene' makes cinema out of the west's primary principle: to see is to know; to know is to control. The Spenserian eye cuts, wounds, rapes." - SP, p173 [While rad-fem Andrea Dworkin believes that ordinary sex is a form of rape, Paglia goes one step further ... to look is to rape.]

"Bronzino, for example, captures the manish profile of poetess Laura Battiferri ..." - SP, p178 ["Poetess" indeed! And people have the gall to call me a misogynist! I've always used the word "poet" for both male and female poets - especially if they have a "manish profile". Interestingly, Paglia must have purposely chosen to use the word "poetess", rejecting the recommendations of her proof readers.]

"Vulnerability generates its own entrapments, creating a maelstrom of voracity around itself. Nature abhors a vacuum." - SP, p186 [It seems that, to Paglia, what we call "rape" is merely the natural and gravitational filling of a void.]

"Britomart's shiny armour and Belpheobe's Byzantine glitter [in 'The Fairie Queene'] attempts to polish and perfect the eye and keep it free. Spenser longs for an Apollonian woman." - SP, p193 [Don't we all!]

"The genders so indiscriminately mingle in Cleopatra that she makes transexual word errors under stress. Cleopatra has a Dionysian all-inclusiveness. She breaks through social restraints to plunge into the sensual, orgiastic pleasure of pure feeling." - SP, p219 [Cleopatra is a good example of a false masculine woman. That is, she superficially appears to have some masculine qualities, but upon closer examination these qualities are found to be lacking. In reality Cleopatra is a good example of pure Woman - who imagines herself capable of anything and knows no restraints, having no connection with reality. Wherever pleasure beckons, she

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goes, even into seemingly masculine behaviour. But this "masculine behaviour" is without roots, so is not true masculinity.]

"Romanticism, like the Rousseauist Swing-ing Sixties, misunderstands the Dionysian as the pleasure principle, when it is in fact the gross continuum of pleasure-pain. Worshipping nature and seeking political and sexual freedom, Romanticism ends in imaginative entrapment of every kind. Perfect freedom is intolerable and therefore impossible." - SP, p231 [*Why does Paglia say that perfect sexual freedom is intolerable? I assume it's because pain and suffering increase at the same rate as that of sexual freedom. For "sexual freedom" is a self-contradiction, because human sexuality is sadomasochistic and sadomasochism is not freedom but slavery.*]

"Serial or sex murder, like fetishism, is a perversion of male intelligence. It is a criminal abstraction, masculine in its deranged egotism and orderliness. It is the asocial equivalent of philosophy, mathematics, and music. There is no female Mozart because there is no female Jack the Ripper." - SP, p247 [*The link between mathematics and music is an interesting one. For one would normally think of these two disciplines as being largely incompatible - music being flowie and emotional, while mathematics is hard and "inhuman". But I know quite a few people who excel at mathematics and computer programming, at the same time as being good musicians and composers. I don't think it is necessary to have a rational mind to play music, but to be a good composer definitely requires rationality. That's why there has never been a good female composer.*]

"The Gothic tradition was begun by Ann Radcliffe, a rare example of a woman creating an artistic style" - SP, p265 [*I have since heard that it was actually created by a man. Can anyone confirm this?*]

"The thrill of terror is passive, masochistic, and implicitly feminine. It is imaginative submission to overwhelming superior force." (p267). "Butchery is not the point of vampirism. Sex - domination and submission - is." - SP, p268 [*A few months ago I saw a movie called "Interview with the vampire." In it the two lead vampires made an eleven-year-old girl into a vampire to keep them company,*

and continued to dress her as an eleven year old even when she was seventy years old (apparently vampires don't grow physically old, but they do mentally).]

"Infant Joy", by William Blake ("the English Sade")

*I have no name
I am but two days old. -
What shall I call thee?
I happy am
Joy is my name, -
Sweet joy befall thee!*

*Pretty joy!
Sweet joy but two days old.
Sweet joy I call thee:
Thou dost smile.
I sing the while
Sweet joy befall thee.*

"'Infant Joy' has the moral emptiness of Spenser's femininity, a space cleared in nature." (p273) "'Infant Joy' unveils a physiological mystery. We have penetrated into a female realm." - SP, p276 [*Women commonly claim to be moral, because they, after all, do not commit the majority of the crimes that are punishable by law. And it is true that men are immoral, but immorality is a lot more moral than amorality.*]

"The nearness with which Whitman approaches the sleepers is predicated on their unconsciousness. He makes them feminine objects of his godlike delectation. Romantic love - all love - is sex and power. In nearness we enter each other's animal aura. There is magic there, both black and white." - SP, p274

"Woman's flirtatious arts of self-concealment mean man's approach must take the form of rape." - SP, p276 [*I myself am notoriously unsuccessful with women. I think it's because I'm too moral. I can't bring myself to "rape" a woman when I wouldn't want to be raped myself.*]

"In 'A Room of One's Own', Virginia Woolf satirically describes her perplexity at the bulging card catalog of the British Museum: why, she asks, are there so many books written by men about women but none by women about men? The answer to her question is that from the beginning of time men have been struggling with the threat of wom-

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an's dominance." - SP, p295 [*What men are really struggling with is the dominance of the feminine within themselves, of which external women are only a symbol.*]

"Reviewing the sexual personae of his collected works, we discover Wordsworth's radical exclusion of one human type: the adult man of active virility. His poems are filled with children, women, old men, and animals. But a stone in the road arouses more fellow-feeling in Wordsworth than does a masculine man. ... Wordsworth's emotion is never invested in figures of active virility, unless that virility is qualified by suffering or feminine feeling or unless it is seen through the distancing perspective of memory. Since femaleness suffices the created world, the pure male is cast out. He has no right to life." - SP, p304/306 [See "*Chance Truths*" (Valerie Solanas's '*Scum Manifesto*').]

"Christabel [in Coleridge's 'Christabel'] is Iphigenia meekly awaiting the stroke of the knife. Geraldine is the high priest praying before her bloody task - but she prays to herself, the daemonic will. Murder here is sexual intercourse, for sex is how mother nature kills us, that is, how she enslaves the imagination." - SP, p335

"Geraldine has had her 'will' of Christabel. This locution belongs exclusively to male experience. It is not used of a woman anywhere else in major literature. The sole analogy I find is in the journal of Victoria Sackville-West, who describes carrying off her love Violet Trefusis to a French hotel two days after the latter's wedding: 'I treated her savagely, I made love to her, I had her, I didn't care.' 'I had her': how strange the language of masculine possession sounds in a female context." - SP, p337

"The effect on Dorian of Lord Henry's long monologue is immediate:" "'Stop!' faltered Dorian Gray, 'stop! you bewilder me.'" He calls both 'music' and 'words' troubling, 'terrible.' Since words and music are Dionysian phenomena, Dorian experiences them as foreign intrusions. Words mar the Apollonian androgyne's glacial unity with internality." - SP, p517 [*Words are a Dionysian phenomenon when they are not one's own words. For one is the master of one's own words, but one is subject to the words of others.*]

"Charisma is the radiance produced by the interaction of male and female elements in a gifted personality. The charismatic woman has a masculine force and severity. The charismatic man has an entrancing female beauty. Both are hot and cold, glowing with presexual self-love." - SP, p521

"Wilde's epigrams, which so obstruct the quickness of Restoration repartee, acquire their substantiveness from Enlightenment generalization. It is his intellectual power of generalization that gives Wilde's writing its permanent distinction. A modern play in the Wildean manner, Noel Cowards 'Private Lives' (1930), has only one true Wildean line: 'Certain women should be struck regularly, like gongs.' And even this generalization vulgarizes Wilde, in whom contemplativeness is never distorted by action." - SP, p545 [*Wilde says: "I summed up all systems in a phrase, and all existence in an epigram."*]

"The reason Wilde did his best work after turning homosexual is that women simply reinforced his own feminine sentimentality." - SP, p571

"In *The Importance of Being Earnest*, the failed poet created a magnificent new poetry, one that even he did not recognize. Wilde's play, after Spenser's 'Faerie Queene' and Shelley's 'Epipsychidion', is the most dazzling burst of Apollonian poetry in English literature. It was made possible by a hermaphroditic transformation, the strangest I have ever studied. The desirable male body was efficacious for Wilde by its fixing of visible limits. Ordinarily, the epicene is synonymous with effeminacy. But the epicene made Wilde *more masculine* by giving him the aggressive power of Apollonian delimitation, which I found everywhere in the language, manners, and the aristocratic social order of 'The Importance of Being Earnest'. The epicene gave Wilde the discipline of conceptual form that he most lacked as a sentimental lyricist. When, through his own self-thwartings, he was forced by tomblike imprisonment to abandon the amoral Greek worship of the visible world, his sentimentality returned, flooding back into the empathic 'De Profundis' and bringing woman with it." - SP, p571

"In *The Philosophy of Composition*, Poe declares, 'The death of a beautiful woman is, unquestionably, the most poetical topic in the

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world.' This looks like run-of-the-mill nineteenth century sentimentalism. But the glamorous Poe woman is not feminine but masculine. Hence the death of the *masculine* principle is poetical, because it unites male and female, aggression and passivity, appearance and disappearance. In Poe, as in Coleridge, poetry is a synthesis of contraries." - SP, p579 [*This is an interesting point that echoes a view of Kierkegaard's - that women cannot be used in tragedy. Hence if a man wants to use a woman in tragedy he must masculinize her by lending her some of himself. Kierkegaard says: " ... Do ye likewise, dear fellow banqueters, and understand your Aristotle aright, now! He observes very correctly that woman cannot be used in tragedy. And very certainly her proper sphere is the pathetic and serious divertissement, the half-hour farce, not the five-act drama. So then she dies. But should she for that reason not be able to love again? Why not? - that is, if it be possible to restore her to life. Now, having been restored to life, she is of course a new being - another person, that is, and begins afresh and falls in love for the first time: nothing remarkable in that! Ah, death, great is thy power; not the most violent emetic and not the most powerful laxative could ever have the same purging effect!"*]

"Emily Dickinson is the female Sade, and her poems are the prison dreams of a self-incarcerated, sadomasochistic imaginalist. When she is rescued from American Studies departments and juxtaposed with Dante and Baudelaire, her barbarities and diabolical acts of will become glaringly apparent. Dickinson inherits through Blake the rape cycle of 'The Faerie Queene'. Blake and Spenser are her allies in helping pagan Coleridge defeat Protestant Wordsworth." - SP, p624 [*A Dickinson poem about picking a flower: So bashful when I spied her! So pretty - so ashamed! So hidden in her leaflets, Lest anybody find - So breathless till I passed her - So helpless when I turned And bore her struggling, blushing, Her simple haunts beyond!*]

"Richard Chase declares, 'No great poet has written so much bad verse as Emily Dickinson.' He blames 'the Victorian cult of 'little women' for the fact that 'two thirds of her work' is seriously flawed: 'Her coy and oddly childish poems of nature and female friendship are products of a time when one of the

careers open to women was perpetual childhood.' Dickinson's sentimental feminine poems remain neglected by embarrassed scholars. I would maintain, however, that her poetry is a closed system of sexual reference and that the mawkish poems are designed to dovetail with those of violence and suffering." - SP, p637 [*Paglia has a strong point here. Yet Paglia calls Dickinson "the female Sade" and I can't imagine the Marquis de Sade writing an endless number of mawkishly feminine poems like Dickinson did. I think it is more likely that Dickinson's feminine (ie, bad) poems were simply a welcome relief from her masculine tendencies.*]

"She [Dickinson] remarked to Higginson, while her mother was still alive: 'I never had a mother. I suppose a mother is one to whom you hurry when you are troubled.' Male Romantic genius crosses the line of gender to create, but his opposite, already female, must divide mind from body to embrace the Muse. Dickinson, following Blake, says to her mother, 'Woman, what have I to do with thee?'" - SP, p639 [*"The Muse" is of course the feminine principle - that which inspires a man to greatness ... but in the end usually prevents him from attaining it.*

In 'The Banquet' Kierkegaard says:

'As I have said, it is through woman that ideality is born into the world and - what were man without her! There is many a man who has become a genius through a woman, many a one a hero, many a one a poet, many a one even a saint; but he did not become a genius through the woman he married, for through her he only became a privy councillor; he did not become a hero through the woman he married, for through her he only became a general; he did not become a poet through the woman he married, for through her he only became a father; he did not become a saint through the woman he married, for he did not marry, and would have married but one - the one whom he did not marry; just as the others became a genius, became a hero, became a poet through the help of the woman they did not marry. If woman's ideality were in itself inspiring, why, then the inspiring woman would be the one to whom a man is united for life. But life tells a different story. It is only by a negative relation to her that man is rendered productive in his ideal endeavors. In this sense she is inspiring; to

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say that she is inspiring, without qualifying one's statement, is to be guilty of a paralogism which one must be a woman to overlook. Or has anyone ever heard of any man having become a poet through his wife? So long as man does not possess her, she inspires him. It is this truth which gives rise to the illusions entertained in poetry and by women. The fact that he does not possess her signifies, either, that he is still fighting for her - thus has woman inspired many a one and rendered him a knight; but has anyone ever heard of any man having been rendered a knight valiant through his wife? Or, the fact that he does not possess her signifies that he cannot obtain her by any manner of means - thus has woman inspired many a one and roused his ideality; that is, if there is anything in him worth-while. But a wife, who has things ever so much worth-while for her husband, will hardly arouse any ideal strivings in him. Or, again, the fact that he does not possess her signifies that he is pursuing an ideal. Perchance he loves many, but loving many is also a kind of unrequited love; and yet the ideality of his soul is to be seen in this striving and yearning and not in the small bits of loveliness which make up the sum total of the contributions of all those he loves.]"

"Women have been discouraged from genres such as sculpture that require studio training or expensive materials. But in philosophy, mathematics, and poetry, the only materials are pen and paper. Male conspiracy

cannot explain all female failures. I am convinced that, even without restrictions, there still would have been no female Pascal, Milton, or Kant. Genius is not checked by social obstacles: it will overcome. Men's egotism, so disgusting in the talentless, is the source of their greatness as a sex. ... Even now, with all vocations open, I marvel at the rarity of the woman driven by artistic or intellectual obsession, that self-mutilating derangement of social relationship which, in its alternate forms of crime and ideation, is the disgrace and glory of the human species." - SP, p653

"It is no coincidence that while some major female artists have married, very few have borne children. The issue is not conservation of energy but imaginative integrity. Art is its own self-swelling, proof that the mind is greater than the body." - SP, p660 [*Oscar Wilde once said: "Women represent the triumph of matter over mind, just as men represent the triumph of mind over morals."*]

"Sappho is a great poet because she is a lesbian, which gives her erotic access to the Muse. Sappho and the homosexual-tending Emily Dickinson stand alone above women poets, because poetry's mystical energies are ruled by a hierarchy requiring the sexual subordination of her petitioners. Women have achieved more as novelists than as poets because the social novel operates outside the ancient marriage of myth and eroticism." - SP, p672

Extracts from Camille Paglia's "Vamps & Tramps"

Patriarchy, routinely blamed for everything, produced the birth control pill, which did more to free contemporary women than feminism itself. (p38)

In the Seventies, women runners, developing amenorrhea and calcium-related shin splints, were the first to realize that nature is hovering over us, ready to shut down our systems if our fetus-feeding fat reserve drops below a certain percentage of body weight. In other words, in nature's eyes we [women] are nothing but milk sacs and fat deposits. (p41)

Much violence against women originates in emotional territory that they already command. By midlife and early old age, as the hormones of both genders change, women are

in total, despotic control of their marriages. (p46)

The situation has gotten so out of hand that, in 1993, in one of the first British cases, a plumber was fired for continuing to use the traditional term "balcock" for the toilet flotation unit, instead of the new politically correct term, sanitized of sexual suggestiveness. This is insane. We are back to the Victorian era, when table legs had to be draped lest they put the thought of ladies' legs into someone's dirty mind. (p50)

Campus speech codes, that folly of the navel-gazing left, have increased the appeal of the right. Ideas must confront ideas. When hurt feelings and bruised egos are more im-

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portant than the unfettered life of the mind, the universities have committed suicide. (p51)

Woman's sexuality is disruptive of the dully mechanical workaday world, in which efficiency means uniformity. The problems of woman's entrance into the career system spring from more than male chauvinism. She brings nature into the social realm, which may be too small to contain it. (p52)

My prescription for women entering the war zone of the professions: study football. ... Women who want to remake the future should look for guidance not to substitute parent figures but to the brash assertions of pagan sport. (p56)

The prostitute has come to symbolize for me the ultimate liberated woman, who lives on the edge and whose sexuality belongs to no one. (p58) *[This idea is virtually identical to that put forward by Otto Weininger, who divides women into mothers, prostitutes, and all grades inbetween.]*

Weininger says:

"Although most men are certain that every woman can have her consummation only in motherhood, I must confess that the prostitute - not as a person, but as a phenomenon - is much more estimable in my opinion.

"She lives her own life exactly as she pleases, even although it may bring with it the punishment of exclusion from society. She is not so brave as the mother, it is true, being thoroughly cowardly; but she has the correlative of cowardice, impudence, and she is not ashamed of her shamelessness."

And:

"Those men who are sexually attracted by the mother-type have no desire for mental productivity." -KS]

Men, gay or straight, can get beauty and lewdness into one image. Women are forever softening, censoring, politicizing. (p65)

I have found few lesbians with whom I can discourse for more than five minutes without hitting some tiresome barrier of resentment or ideology. (p74)

I want to cry out to these young girls: Stop! Think! ... For heaven's sake, don't fall down the rabbit hole of the lesbian scene. You will never escape, and your talent will wither on the vine. Your energy will be wasted and absorbed in repetition without progression.

Women alone are Spenser's Bower of Bliss, enclosed, comfortable, and dangerous. (p82)

Lesbians, said a lesbian friend wearily to me, are "program heads": "They need the structure. They have all the answers." Hence lesbians' omnipresence in the social-welfare industry. Rejecting the father's competitive system, they substitute another that they imagine is based on female "caring" and "compassion" but is, in dismal effect, repressive, totalitarian, and hostile to art and dissent. The same friend memorably said to me long ago that lesbianism is caused by either "too much tit or not enough." (p85)

All of us emerge from the body of a mystical female giant. Boys are swamped in the female realm. Note how mothers take male children into the women's toilets: the boys are officially neuter and still part of the mother's body. To progress to manhood, boys must leave the women's world behind. In tribal cultures, men may kidnap a boy, slash his body with knives, throw him into a pit, or abandon him in the woods, cruel rites of passage still evident in the brutal, sometimes homicidal hazing of modern fraternities, which flourish despite every effort to ban it. (p85)

Because boys lack a biological marker like menstruation, to be man is to be *not female*. Contemporary feminism called this "misogyny," but it was wrong. Masculine identity is embattled and fragile. In the absence of opportunity for heroic physical action, as in the modern office world, women's goodwill is crucial for preserving the male ego, which requires, alas, daily maintenance. It is in the best interests of the human race, and of women themselves, for men to be strong. (p85)

Middle-class men, neutered by office life and daunted by feminist rhetoric, are shrinking. Lesbianism is increasing, since anxious, unmasculine men have little to offer. Women are simply more interesting to them. Male homosexuality is increasing, because masculinity is in crisis and because maternal consciousness, severed from the support network of the extended family, has become a psychotic system, forcing the young to struggle for life against clinging personal fantasy. (p90)

A pagan education would sharpen the mind, steel the will, and seduce the senses. Our philosophy should be both contemplative

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and pugilistic, admitting aggression (as Christianity does not) as central to our mythology. The beasts of passion must be confronted, and the laws of nature understood. Conflict cannot be avoided, but perhaps it can be confined to a mental theater. (p94)

Is there intellectual life in America? At present, the answer is no. Since the decline of the great era of literary journalism, when Edmund Wilson, the Algonquin wits, and the politically engaged 'Partisan Review' writers were active, America has lacked a general literate culture hospitable to ideas. (p97)

In the summer-camp mentality of American universities, the ferocity of genuine intellectual debate would just seem like spoiling everyone's fun. Ambitious humanities professors go about their business behind a brick wall of "theory," which they imagine is the *demier cri*, but which has long been out of fashion, even in Paris. (p101)

My own proposals for reform include the abolition of all literary conferences and the replacement of women's studies with sex studies, based on the rigorous study of world history, anthropology, psychology, and science. Today, in politically correct America, questions of quality, learning, and intellectual distinction are out of style. (p102)

Feminism, for all its boasts, has not found a single major female painter or sculptor to add to the canon. It did revive the reputations of many minor women, like Frida Kahlo or Romaine Brooks. Mary Cassatt, Georgia O'Keeffe, and Helen Frankenthaler were already known and did not need rediscovery. Artemisia Gentileschi was simply a polished, competent painter in a Baroque style created by men. (p115)

As an adolescent in Syracuse, I found a secondhand copy of a book called "The Epigrams of Oscar Wilde". It became my bible. I memorized its phrases and repeated them until they became part of my brain chemistry. (p215)

I believe in telling all, and I don't believe in playing games, and that's one of my problems. I think that sex is a game - and I have a great trouble flirting and playing the game. (p243)

I'm a bisexual lesbian who's also monastic, celibate, pervert, deviant, voyeur. (p245)

If people could see the inside of my brain, I would be in prison! (p247)

I certainly feel at the mercy of my hormones. It's, like, every week, it's something different with me. Some weeks of the month I feel very female, others very male. I feel I have a sex change every month. It's *true!* I feel it. Sometimes I desire a man, sometimes a woman, you know. It just goes back and forth. I mean, it never is the same with me. Never for a minute. (p247)

The two deepest thinkers on sex in the twentieth century are Sigmund Freud and D.H. Lawrence. Their reputations as radical liberators were so universally acknowledged that brooding images of Freud and Lawrence in poster form adorned the walls of students in the Sixties. Yet the voluminous and complex works of both men were swept away by the current women's movement, when it burst out in the late Sixties and consolidated its ideology in the Seventies. Whatever their motives, the first feminist theorists acted as vandals and Bolsheviks. The damage they did to culture has in the long run damaged the cause of feminism. (p328)

The episode [in Lawrence's 'Women in Love'] in which Gerald, haunted by the ugly death of his ailing father, tramps through muddy fields to invade Gudrun's bed-chamber should be basic reading for every student of sex. Yearning, coercion, and lust intermingle, as in life itself. What do men want from women? It's all here. Gerald's convulsive orgasm exorcises his anguish and tension - but at the cost of infantilization. Ironically, his phallicism makes woman a goddess and him a child. (p335)

Lawrence shows the unstable dynamic in heterosexuality, which swings man from conquerer to slave in the drama of arousal. Satisfied, Gerald sinks into delicious, healing sleep, like an infant 'at it's mothers breast,' but Gudrun 'lay wide awake, destroyed into perfect consciousness' - one of the novel's most terrible moments. ... Spenser, Blake, and Lawrence all show fallen sexuality as a cruel cycle of dominance and submission, where male power and male neediness are identical and where woman drinks man's energy as he spills it. (p335) [*I'm not sure what Paglia means when she says that "fallen" sexuality is a cruel cycle of dominance and submission. I presume she means to say that conscious sexuality is sadomasochistic, but that unconscious, unthinking sexuality escapes being*

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aware of anything, even itself, and so cannot be called sadomasochistic, as sadomasochism normally connotes some kind of conscious or willful behavior.]

I call our time decadent - but in 'Sexual Personae' I argued that decadence is a complex historical mode, a thrilling, sensationalistic late phase of culture dominated by themes of sex and violence. In decadence, the major revival is of the primitive, which is juxtaposed with the supersophisticated. We see this pattern in Nero's cruel banquets, in Swinburne's poetry, and in the recent popularity of sadomasochistic regalia and tribal body-piercing. (p343)

Not having a TV is tantamount to saying, 'I know nothing of the time or country in which I live.' Television is America, and year by year it is becoming the world. (p346)

In music and dance, Madonna does her deepest thinking. (p369) [*Understatement of the century*]

From Paglia's advice column:

Dear Camille:

Two buddies of mine who live thousands of miles from each other were unceremoniously dumped a couple of years ago by their girlfriends. Right after chucking their excess baggage, both girls adopted all the significant traits of their former boyfriends. One went from being a pampered trust-fund baby who read Woolf and subscribed to trendy political causes to being an ardent backpacker in love with Conrad. The other changed her major from environmental science to classical anthropology and philosophy and her music from Depeche Mode to Lime Spiders. You get the picture. Why would these women become the men they no longer love?

- Musing in Kankakee

Dear Musing:

I am stunned by this colorful evidence of the ancient principle of female vampirism, recorded everywhere in world mythology. Having sucked men dry, like marrow from a bone, woman calmly sails on to her next adventure. Sublime! (p402) [*I would personally say this is a case of "impregnation" rather than female vampirism. The two may be identical. That is, women, being passive and without form, have an insatiable hunger to be psychologically impregnated (with form and identity), here called "vampirism."*]

Dave Sim, in his writings on "The Merged Void" refers to this phenomenon as "emotional hunger" rather than simply "hunger" to highlight the fact that it is a purely unconscious, animal hunger, rather than the kind of hunger we commonly find in men, which is more willful and consciously directed. - KS]

I have been saying my ideas for twenty years. No one listened. I couldn't get published. I couldn't get hired. And suddenly, people are listening and understanding what I'm saying. And it suggests to me that it is a kind of cyclical pattern at work, and we've gone through a full cycle, and we're coming back. (p412)

I see history in huge rhythms, enormously long rhythms. That's why I think most people are just *trapped* in the present. If you don't understand the whole path, you can't see where you're going, because you don't see where we've *been*. So I just see these huge rhythms operating, and I see that popular culture has been this enormous transformation that happened. I feel in the 1920s, with the birth of sound pictures. That was the moment when, I think, high art lost its exclusive status, and popular culture took over. And I think we're still in this rhythm, but I believe that we're still in the *Romantic* rhythm.

My mentor Harold Bloom also believes this, that we're still in the Romantic era. That is, the movement initiated by Rousseau's ideas in 1760. So that's what I see - one long huge pattern. Rock and roll is simply, you know, another eruption of that Romanticism. And I see us still in that. And I think that the next - *to predict*, all right? (laughs) - I think the next rhythm will be inaugurated by someone from outer space. I mean, when - if - we discover another civilization, another planet, if it turns out there's evidence for that, then that's the beginning of a new phase, I think. (p418)

Whuffle [whine+ wheeze+snuff+sniffle]:

The annoying, scratchy sound made by weepy feminists as they lament the sufferings of women and, houndlike, sniff out evidence of male oppression in literature, art, and the media. Some compare it to the rustle of Victorian crinoline skirts. Others speak of a badmintonlike spank and whoosh. Still others think of a jumbled feathery flapping, as in the attic torture of Tippi Hedren in "The Birds".

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Of a feminist theorist: "She whuffled her way to the top." Of a feminist conference: "The room overflowed with whufflers." Of a feminist lecture: "The whuffling was unbearable." (p431)

Germaine Greer says there are no great women because they have mutilated egos. I say great art *only* comes from mutilated egos.

(p434) [*Spot on. The truth is, women's egos aren't highly enough evolved to be mutilated. In "The Female Eunuch", alluding to Otto Weininger's belief that the absolute female lacks an ego, Greer exclaims: "If women had no ego, if they had no separation from the rest of the world, no repression and no regression, how nice that would be!"*]

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“MURDERING WOMEN'S SOULS FOR SEXUAL PLEASURE”

The question needs to be asked as to why men constantly need to praise to the skies women's multi-knobbed nature. It can't be for intellectual reasons. Women very rarely produce anything of intellectual interest. Whatever thoughts that a woman expresses, it can be guaranteed that they have already been expressed in a far more powerful and interesting manner by men. Women only echo, in a far more diluted way, things they have heard from others or read about in a book. As such, only the most dull-witted of men could possibly find women intellectually stimulating.

It can't be for entertainment reasons. If you take away all of the sexual/whorish elements from a woman's behaviour, what do you have left? Someone who oscillates between juvenile inanity and matronly boorishness. The only thing that stops these behaviours from being unbearably tedious is the infusion of the sexual element. A woman gains her charm through the combination of sexuality and juvenility/motherlyness/intellectual echoing. Without the sexual component, only the most lifeless of men, those who have absolutely no inner life to them at all, would find delight in women and give them the time of day. This is why old women are the most ignored class of people in society the world over.

Thus, the constant praise of women's multi-knobbed (i.e. her multi-faceted, incoherent, all-over-the-place, flowy) kind of behaviour ultimately comes from men's sexual desire. Men constantly praise women and defer to their banal concerns because they want to remain in their good books, and thus keep the possibility open for future sexual relations. They might not want to bonk every woman they meet - indeed, they might only want to bonk one or two of them out of the entire species - but they still continue to pour out the praise on all women regardless. For they subconsciously know that all women are just manifestations of the one entity - WOMAN - and that you cannot really praise one woman without praising all of them, just as you cannot disparage one of them without disparaging all of them.

The trouble with constantly praising women for their multi-faceted, incoherent, all-over-the-place, flowy behaviour is that it discourages them from developing a penetrative, coherent, consistent form of consciousness which is needed to make philosophical and spiritual progress. Hence, my beef with Thomas Knierim's misogynistic worship of women. I tell you truly, if women suddenly decided that they were going to make every effort to become Buddhas, he and his sixteen dogs would be horrified.²⁴

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“OBSERVATIONS ON WOMEN” (2004)

I have become somewhat of an expert on what women want, because I personally have never been able to offer it to them. From a very young age I went out of my way to make myself into a person I thought women would be interested in - though I grant this was only a side consequence of pursuing my own values. I would go out of my way to offer women what I think they *should* want. But all this never got me anywhere at all with women - and still never does.

I think women find me very boring - not that women actually talk to me long enough to make an informed judgement - because I always say exactly what I mean, and don't have any subtlety at all.

I am in fact extremely happy that I have managed to remain single, and I'm sure that my deep joy in being single has meant that in some way I have sabotaged my own romantic attempts with women. But I believe that the "sabotaging" has been perfectly valid.

Sexually and emotionally I'm just attracted to young, beautiful, intelligent, deep-seeming girls. Most of them want men with careers, or at least jobs - as you would expect. But others are artist-types - and I have equally been a complete failure with them as well. Where I'm concerned, "first-base" never even gets on the radar!

Now a bit of an explanation: I have a profound dislike of "chance". It completely repulses me. And I have discovered that this has been the biggest hurdle between me as an individual, and women as a group. Because women love chance, and they cannot stomach things happening if not by chance, or so-called "naturally".

I know that women like it if they get to know a man by bumping into him from time to time in the street, or meeting by coincidence in unexpected places, or meeting through a mutual friend, or work, etc. I can't abide by all that *at all*. To me, leaving things to chance, or life circumstances, is extremely insulting, and is indeed an annihilation of everything in life that is worth living for. So if I meet a woman I'm interested in, I will either send her a letter (addressed to her first name only, if I know it, and sent to her work if necessary), or if I only know where she works, I will phone her at work. And I will explain how interested I am, and suggest a meeting over coffee. The object being to spend time together.

I have done this more times that I care to remember, but have never had any success so far. I generally don't get clear "rejections", as such, but I don't get any acceptances either. It is usually some kind of delaying technique, I surmise, to allow the dreaded "chance" to go to work. And if I were to "accidentally" bump into the girl on the street the next day, or if we met at a concert or suchlike, she would gladly allow me to buy her a cof-

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fee. But of course I despise chance, so the chance meetings generally don't happen.

I used to have a hard and fast rule that I would invite a girl out only *once*. And if she didn't accept, or didn't suggest other arrangements, then that was that. I considered this to be both noble and respectful. But sometimes I really, really, liked the girl. So I would discard my principles, and, truly believing myself to be both ignoble and disrespectful, I would ask the darling girl a *second* time. Unfortunately, there still wasn't any chance involved, so these second attempts always failed in just the same way as the first ones ... just fell flat and died.

So, as I never get to talk to the women of my affections, "first base" might as well be a *moon base*, and a long, long way off.

Objection: "Women initiate contact with men all the time, although they do it far more often now than before."

Kevin: "I believe this is a myth. Women may contact men within an existing framework that has been laid out, eg, the workplace, or dance classes where you have to dance with different partners, or a contact through friends, etc. But I don't believe women contact men through a 'cold contact' (eg, seeing someone who looks interesting, eg, on a bus, then talking to them) any more than they used to."

Objection: "But women attempt to attract men's notice all the time, which as far as I can see amounts to the same thing as asking for a date."

Kevin: "This may be the case, but such signals are rarely, if ever, clear. There was a period in my life were I would try to get to know waitresses, because I thought they were showing an interest in me! Duh!

"I once established a very meaningful eye-contact with a girl sitting in an audience, and then found out that she was in fact looking at the fellow sitting alongside me!

"In any case, the 'notice-seeking' is definitely not the same as asking for a date, because by the time the man asks for a date (let's say it takes a fellow 2 days and a stiff drink to build-up the courage), the girl may have already found herself another boyfriend, and not be interested.

"Also, it is easy for a girl to deny the "notice-seeking" if she chooses to, even if she really was seeking the attention, whereas a written invitation to coffee cannot be denied.

"In summary, 'notice-seeking' is virtually nothing at all."

Objection: "And if you think women don't feel pain and disappointment over men, you are really in your own world."

Kevin: "I don't deny that women feel pain. Some of the women whom I have asked out in the past burst into tears whenever they see me. But they still won't talk to me. They're usually with a boyfriend at the time - although I doubt that is what is stopping them.

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"Women would feel a lot more pain and disappointment if they consciously and clearly put themselves on the line, and were then rejected, like men commonly contend with, instead of the vague, easily denied 'notice seeking'."

Objection: "... simply not rejecting you is a positive sign you should follow up on."

Kevin: "Yes, from the woman's perspective, doing nothing is a positive sign. But really, it's doing nothing. It's a bit like when you go to shake someone's hand, and it feels like a limp fish. I know that most men are happy enough with this state of affairs, as, in the end, their persistence, and "chance" meetings, etc, will eventually pay off, so long as the efforts of other men don't succeed first. But for me, if I give out *something*, a very precious something, which disappears into a bottomless void, which is similarly absorbing countless other somethings, then it is time to stop, for the sake of dignity at least."

Objection: "They only despise you for being weak."

Kevin: "I remember once I approached a girl - didn't have any choice as I adored her - and I was so trembling with fear that my voice collapsed and I could barely speak. She must have truly despised me after that! Never got to talk to her either."

Objection: "Women are not necessarily restricted to 'chance' or other 'safe' encounters, it is simply that these safe encounters offer a security that is essential. Most men are not like you. Most men are like women. And the large majority of men who approach women outside of the parameters of 'chance/safety' have less than enlightened intent; sometimes, though rare, even dangerous intent."

"... When befriending an animal in the wild, you spend time sitting near it, looking away. Sometimes you leave little treats. It may take weeks, months, or years. Your presence is felt but it is not overwhelming or imposing."

Kevin: "Yes, I think you've hit the nail on the head. The main reason I'm not able to convince a woman to talk to me (say, over coffee) is because they don't know me well enough. And I haven't gone through the 'befriending the animal in the wild' stages beforehand. And frankly, I just couldn't be bothered, as it feels like way too much work."

"Years ago, in my 'waitress hunting' days, I used to attempt this groundwork, but it was very time consuming, and expensive, as I would spend many hours sitting in cafes. Sometimes, after several weeks of painstakingly edging closer to a girl, so as not to scare them, I would put the "hard word" on her about meeting her after work (or suchlike), and she would tell me that she couldn't because she just got a new boyfriend the day before!

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"Since those days, I skip all the expensive groundwork - which is not my ground - and cut to the chase. But it doesn't work for the reason you mentioned.

"A man has to become part of a woman's environment *first*, and infuse himself into her through osmosis, before she will feel comfortable with him - like one does with an animal in the wild. But this process is really exactly the same as *rape*, since it is a kind of penetration without the conscious approval of the woman. That's the main reason I have never been comfortable with it. It's a bit like sneakily entering a premises through a rear window, like a criminal, instead of openly introducing yourself with a knock at the front door.

"Importantly, the "gradual familiarity" method works just as well for bad men as it does for good ones. It is largely non-discriminatory. An animal in the wild will feel comfortable with *any* human in the environment, so long as that person takes his time to approach smoothly and gradually, and back-off temporarily when need be."

Objection: "You're right that women like things to happen naturally. Keeping that in mind, everything you do which isn't natural and seems forced will only be rejected and will only frustrate you."

Kevin: "*Everything* I do is natural. My introductory letters (notes) are perfectly natural. That's the problem I'm trying to reveal through my writing on this subject - and I'm not explaining it very well so far. To women "natural" means 'by chance' or "not conscious", or 'by osmosis'.

"To a woman 'forced' means 'thought'."

Objection: "Lots of women throw themselves away, at least for a time, on men with no financial prospects, and lacking your gentlemanly and intellectual attributes. How do we account for this?"

Kevin: "Chance."

Objection: "But why don't they take a chance on you?"

Kevin: "What I mean is, they 'throw themselves away' on men they have met by chance - eg, at the gym, or at work, etc. It is rarely that I meet women by chance. And if I do, I try to minimize the chance element, to make it more interesting and meaningful."

Objection: "Why are you still so intrigued with girls? I think that is pathetic. You are a dirty old man."

Kevin: "I think most of it is explained by hormones. It's part of the human sex drive for men to prefer to mate with young, healthy females. And there are less complications/baggage if she is without a history.

"The young woman has something significant to offer that the middle-aged woman does not - a blank canvas - which appeals to man's creative spirit.

"Middle-aged women spend millions of dollars trying to *look* like teenagers, but no matter how much they spend, they can't trigger a man's ideal-

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istic streak as easily as a young woman. Many older, experienced women, might be fine as *companions*, but many men don't want such a companion.

"Despite the hormones, I am at least equally intrigued with trying to put the whole process into words, clearly explainable.

"The unfortunate crux of the matter is this: if a woman is a 'blank slate', a purely reflective and unconscious mirror, then, in her, man is able to see a reflection of himself - of his higher self. A reflection of Nature itself. And that, he finds attractive. If, on the other hand, woman were a conscious, active being like himself, he would respect her as he would any other conscious, active being. But if she is a soiled, roughed-up, mirror, which doesn't reflect anything, then she won't look so beautiful to him.

"Of course, ideally "beauty" shouldn't come into it, and a person should work only for the survival of truth, consciousness and wisdom. That is the only moral behaviour, and is what I strive for."

Objection: "You were never dissatisfied with women as they are, but only disappointed that you did not snag one when you were young. To manage your disappointment, you've developed an elaborate scenario to explain why they do not see you as you see yourself."

Kevin: "Interesting idea, but I think all the evidence is in favour of my theory. I'm only drawing on my own life experiences because it's easiest for me to do that. But when I study the life experiences of others, I see that their experiences of women are the same as mine. Of course, most men are more popular with women, but they are giving women what they want. Any man can be popular with women if he makes himself a part of their environment, flatters them, makes them laugh, and perhaps buys them things.

"What it boils down to, is that if anything is to happen, a man, generally, makes it happen. A woman will fall in love with whatever is in her environment - no matter whether it is good or bad. So the general rule is, a man consciously puts himself in a woman's environment, and the result is that she falls in love with him.

"In a zoo, if you want two animals to mate, you simply put the two together in the same cage.

"In the case of men and women, the man is the zookeeper, and he puts himself in the cage with the female he desires. The woman doesn't exercise this same choice.

"A woman generally doesn't go out of her environment, into a strange environment, to seek to procure a particular sought-for object. This is the work of pioneers and prospectors."

Objection: "There may yet be another reason, which may explain Kevin's sexual attraction to young, beautiful, intelligent, deep-seeming females, rather than young, beautiful, intelligent, deep males."

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Kevin: "I think it boils down to wanting to take a holiday from one's self (imperfect and therefore struggling) to an illusory perfect version of oneself. And a woman who appears to be a feminine version of oneself can appear that way. Such a woman has enough 'thinking' characteristics to appear masculine, and enough feminine characteristics to allow the illusion of perfection - the illusion of the stillness and strength of perfection.

"Anyone who seeks perfection will become attached to perfection to some degree, since they have not reached perfection. And to the degree that they have that attachment it leaves them vulnerable. They will long and grasp for perfection, and for some relief, the illusion of it.

"The ego/delusion continues through habitual thought pathways - even though you know better. A pathway through the forest takes a long time to overgrow, especially if you continue to use it sometimes. Only when the 'higher self' becomes the whole of oneself will there cease to be any struggle. So long as there is struggle, there will be falls.

"Mind you, so long as one is suffering, one is not being entirely rational. And as long as one is not entirely rational, one is prone to seeking relief in illusions - and that is the slippery slope.

"Personally I have found that it is easier to keep it as simple as possible. And so rather than value many things, I consider that the only thing I value is Truth. And it helps to think only about the end goal - ie, what is ultimately real (the Infinite), rather than all manner of reasons why this is the case for every individual situation. That which is ultimately real is the same in all circumstances, so one doesn't need to jump through hoops every time to get there. With time, you get faith that you can jump straight to the conclusion, as you have reasoned it through a million times before.

"Why is something as it is? Causes. That's all you really need to know. But you really need to know that "causes" intimately, as your own being. Not the individual causes, but the totality of it. To see it and feel it as yourself.

"This method is like seeing through correct pair of spectacles, rather than seeing through a distorted pair of spectacles and then having to analyse-out the distortions.

"It works most of the time!"²⁵

“BANTER WITH ‘FOXYLAYTHEE’” (2004)

Forum member: “..... this is particularly the reason why girls go to clubs and get drunk, then end up having sex with someone they wouldn't while sober.”

Foxylaythee: “I've done that, more than once if you really want to know the truth! But in my case I think the reason was different. Actually there were two situations I remember, the first was on a dare from one of my friends, a female friend, we were in a club dancing and drinking at the time, she pointed out some guy at the end of the bar, I said sure I'll take you up on it, so long as you buy me drinks every time we go out the rest of the month! She agreed and I went for it. I admit the alcohol made it much easier to approach the man, but I think that's true for both men and women, isn't it?”

“The other situation I'm embarrassed to say, I was just extremely horny! I hadn't had a boyfriend for almost two weeks and I needed satisfying. I realized that the alcohol would provide all the excuse I needed for my slutty behaviour. If a woman is drunk almost anything is forgivable, her reputation is not really effected if she slips up on occasion so long as she's totally smashed, especially at weddings or a house party. If she goes to bed with a guy she normally would reject its often because she secretly admires that guy but can't admit it to anyone, the guy may have a bad reputation or some other reason why all the better girls always ignore him, or she may be very curious about him, and even though she can easily control herself even when drunk as a skunk and go home alone, she knows the drinking will provide all the excuse she needs to get away with it. She knows people or men believe that since she's just a drunk woman there is no way she could help it, so they forgive her and forget it, but the truth is very different. Now you know! In my case, if one of my girlfriend's ever brings it up to hurt me I just have to blame the drinks and I'm off the hook. I've never slept with a man I wouldn't sleep with if I were sober. The only difference is when drunk women are allowed to sleep with some other men that they ordinarily can't even talk to, not without paying some future price. Women would behave much differently if there was

little or no possibility of being seen, if no one who knows them is aware of what they're up to, just like many men! That's why they go off to Latin countries get drunk and go wild, but awareness of what they're doing is always there.”

Kevin Solway: “That's the whole point. Women do not initiate contacts (or anything) because of fear - or lack of interest. This is because of women's mental and physical vulnerability, which is biological.”

Foxylaythee: “Well I think I've disproven that myth already. Sure women are weaker physically and therefore must be more cautious, but this handicap is the very reason why women have developed superior minds, in some respects. Superior judgment. If a woman sees you on a bus, her mind processes much more than an ordinary man's mind, she sees the possibility from many more perspectives, she's aware of many more consequences of her actions, many more parameters, therefore she can determine more accurately what are the chances and whether it's worth it, whether the effort is worth the possible return. And more often than not, initiating a conversation with a strange man for the purpose of developing a meaningful long term relationship is, in her superior judgment, a terrible idea, not worth it. But this is something most men just can't see, and it's because men are not aware of all that she is aware of, related to her life and present circumstances.”

Kevin Solway: “One can tell a lot about a person just by watching them over a short period of time. One doesn't have to wait for that person to enrol in one of the clubs one is a member of to know whether you want to know them ... unless one is either paralysed by fear, or lacking any interest in the interesting.”

Foxylaythee: “The more you say the more you reveal your ignorance of women. But don't feel bad, we planned it that way. What you know is all we allow you to know. Normally.”

David Quinn: “It's odd, then, that many women continue to make such bad choices when it comes to their boyfriends and husbands, and end up getting hitched with a loser they hate.”

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Foxylaythee: "Everyone makes bad choices. And in break-ups the feelings are usually mutual, the men hate too you know, so the men are as bad as the women at selecting mates!"

"What you're missing is, things change, women know this. Women know their prince may someday turn into a toad, often due to reasons beyond his control. Women know their men might someday flop. That's why they often have a backup, it's intelligent to do so, it shows more awareness, not less. At the time she made her choice, it was a good choice. But things change, don't you know? People lose jobs, people lose their minds, people break, people change their attitudes. I have never regretted my choice in men, but I know when to get out. I'm not stupid enough to think a relationship will last forever, most women have tossed out this dream long ago, though they keep you men believing otherwise."

"You will never truly understand a woman until you enter a woman's mind. This is as close as you'll ever get."

Kevin Solway: "Yes, I think you've hit the nail on the head. The main reason I'm not able to convince a woman to talk to me (say, over coffee) is because they don't know me well enough. And I haven't gone through the 'befriending the animal in the wild' stages beforehand. And frankly, I just couldn't be bothered, as it feels like way too much work."

Foxylaythee: "Yes, it can be too much work, if you go about it wrong. And that's what you did."

Kevin Solway: "Years ago, in my 'waitress hunting' days, I used to attempt this groundwork, but it was very time consuming, and expensive, as I would spend many hours sitting in cafes. Sometimes, after several weeks of painstakingly edging closer to a girl, so as not to scare them, I would put the 'hard word' on her about meeting her after work (or suchlike), and she would tell me that she couldn't because she just got a new boyfriend the day before!"

Foxylaythee: "I'm not at all surprised, judging from your approach. You freaked her out, plain and simple. You made her feel like prey, that you would hurt her not love her. What you describe sounds more like a tiger

stalking antelope than a man courting a woman."

"Did you manage to get close enough to hear this conversation with her supervisor? 'Fred, this strange guy has been in here many times last few weeks, sits way over there by the window normally, I keep catching him getting a look at me but when I do he quickly looks away. While serving him he seemed totally indifferent to me, staring out the window while I talk to him, giving one word answers to my questions, I know nothing about him, do you?'"

"No doll, can't say I know him, though I've seen him myself, always sitting there all alone, hasn't he got any friends, or a job? Seems not, poor old sap. Just let him alone if he bothers you, let Sally take care of him, ok sweetheart."

"Ok, thanks. Sure seems to have nothing to do, he never spends much either, and tips only pennies, no wonder he's got no one. Problem is, Fred, lately his attitude has changed, and I don't know what to do. Now he's sitting up at the counter, and asking me personal questions. I keep sending Sally over to serve him but he's either not picking up on the hint or refuses to take no as an answer, Sally tells me his eyes are constantly on me, and if I look over at him now he's smiling back at me! I wouldn't have minded if he just sat up here and was friendly from the start, but the way he edged his way over to me first ignoring me and now always looking at me, well this is making me really uncomfortable. I don't know exactly what his problem is, but whatever it is I'm not interested. He has no job, no friends, too much time on his hands, a weird attitude, he's cheap, smells, has this huge beard, for all I know he was just released from prison! Next time he comes in I'm staying out back 'till he's gone."

Kevin Solway: "A man has to become part of a woman's environment first, and infuse himself into her through osmosis, before she will feel comfortable with him - like one does with an animal in the wild. But this process is really exactly the same as rape, since it is a kind of penetration without the conscious approval of the woman. That's the main reason I have never been comfortable with it. It's a bit like sneakily entering a premises through a rear window, like a criminal, in-

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stead of openly introducing yourself with a knock at the front door.”

Foxylaythee: “If you want to succeed with women, you're first going to have to accept responsibility for your mistakes and lack of skill. Stop blaming women for your failures, you only do this because you can't bear the pain of the truth. You're a man, and all men have overblown egos, so they can't admit they need help. I once had a boyfriend who refused to ask for directions whenever we went on a trip in unfamiliar territory, it's drove me crazy. You're just like him.

“It may console you to believe your failures with women are due to your incredible goodness, but how long can you keep this up, lying to yourself? Better to admit that you are at least part of the problem and then try new approaches.

“Becoming friends with a woman is not anything like rape. You like this comparison because it makes you feel like you're a nice guy. But does a woman have a choice in rape? Can she say no? Most importantly, can she stop you? The answer is no. But your waitress can at any time get assistance, can even have the police remove or threaten you. She's not unconscious of what you are doing, every move you make is permitted by her, acceptable to her, even desires by her.

“First of all a woman is not a wild animal. Unlike a wild animal, such as an ape, a woman realizes that any strange man may pose a threat no matter how sweet he seems or whatever his technique. You may fool an ape into believing that you're totally harmless, but not a woman.

“At all times you are being tested by the woman. If you are successful with her then she can reasonably conclude that you may be a good mate, because you have what it takes to succeed, first with her, then with others. The more friends you make, the more secure your wife will be. If you can persuade her to accept you, maybe you can also persuade someone to hire you, or someone to lend you money, or succeed at any number of things, all of which will benefit your wife. So the process is very important to the woman, and if you have to tell a few lies to win her, so be it, no big deal so long as you get the job done. She will admire you for it. That's why you have to work at it.”

Kevin Solway: “Importantly, the ‘gradual familiarity’ method works just as well for bad men as it does for good ones. It is largely non-discriminatory. An animal in the wild will feel comfortable with any human in the environment, so long as that person takes his time to approach smoothly and gradually, and back-off temporarily when need be.”

Foxylaythee: “To women there are no “bad” men and “good” men. Behaviour is bad and good, not people. Any man can be “bad”. An animal accepts things that don't look like anything that has disturbed them in the past. Women never forget that any man can be a problem, but try to give anyone a fair chance. Women know they can make men bad and good without much trouble.

“I hope this helps. Don't feel bad, just treat women nice and they will appreciate you. It's terrible to be alone all the time, don't loose heart.”

Kevin Solway: “What it boils down to, is that if anything is to happen, a man, generally, makes it happen.”

Foxylaythee: “What it boils down to, is that a woman realizes that more often than not she has better luck allowing/making men approach her than the other way around, but that all options are open to her, though it's to her advantage to appear fearful, disinterested, and unconscious.”

Kevin Solway: “A woman will fall in love with whatever is in her environment - no matter whether it is good or bad. So the general rule is, a man consciously puts himself in a woman's environment, and the result is that she falls in love with him.”

Foxylaythee: “Actually, the general rule is, a woman will fall in love with whatever she permits to enter her environment, and the deeper she permits the greater her love. If no one attractive enters she tries elsewhere, or employs a less passive method.”

David Quinn: “I know you like to think that you are imparting secret revelations about the female mind to us klutzes on this board, but really, what you've said so far is very well-known and obvious. Any male over 20 who has had some dealings with women would be completely familiar with your ‘revelations’ so far.”

Foxylaythee: “Is that right? If this is really true I must say, they're doing an awesome job

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hiding it! In particular the man who began this thread, you would never guess he was some sort of expert. But if you say so!

"I think it's amazing how you know all about what everyone else here knows or doesn't know. Are you some kind of mind reader or something? Ha, ha!

"No, I think the truth is you and some others simply want to appear as experts on women, to help sell your books or something. If you're truly being honest, and I doubt you are, it may be that you're not even aware of your lacking, because I explained clearly where men go wrong with women, but you claim to learn nothing new. Whatever the case my original intention was to help the writer of the love manual succeed with women, but I think I shocked him so terribly that his hands are all locked up! Maybe he is learning from me, a woman, but like most men can't bring himself to admit it. So for him I will continue to enlighten, but I hope he participates more, it's difficult to chart his progress and know how to advise him if he's too afraid to express himself."

David Quinn: "Your comments reveal that: (a) Women hate being held accountable for their actions."

Foxylaythee: "(This is tooo easy!) Everyone hates that, both women and men. No one enjoys being caught messing up, or being punished or fined, everyone lies if it helps them to do so. And you call my ideas obvious!"

David Quinn: "Only when hiding behind the fog of alcohol, or in a crowd, or in the anonymity of a foreign country, does a woman have the 'courage' to expose herself in any way."

Foxylaythee: "Why can't you get this? How many times have I got to spell this out for you? It's not courageous to overlook something that may be harmful, it's just plain stupid. It's stupid not to protect yourself, it's stupid not courageous. Courage enters the picture when one can accurately assess the chance of succeeding, and when those chances are reasonable, not terrible. Women are far better than men are at determining accurately the level of risk involved, what is at stake, and the possible return. So what appears as a courageous act to a man is often times a dumb thing to do, but the man can't see this because he misjudges the extent of the conse-

quences and the value of the risk. And we just love him for it!"

David Quinn: "Being judged negatively by others is their worst nightmare, and it shapes and restricts everything they do. It is why there is so little female genius in the world."

Foxylaythee: "Really? Well women certainly try and succeed to give this impression, but at bottom we only care what others think in the sense that others can shape our future and have power to make it or break it. For instance, I could care less if some looser judges me negatively because his opinion will not effect my life, my future, but if the person is powerful or otherwise important to me then that can effect my happiness, my life my wealth my success in general."

David Quinn: "(b) Women are very animalistic and lustful in their thinking and would happily express this far more often if they had but "permission" to do so from society. A woman doesn't do anything unless she gets 'permission' from someone else."

Foxylaythee: "I see where you're going with this. No, that's not the all of it, not even close. The only reason this 'permission' is desired is because without it there could be avoidable consequences. We like to appear like angels, it's to our advantage to do so. Why shouldn't a person do what will help her? Especially if that pleases others. Everyone enjoys being animal at times."

David Quinn: "(c) Women do not have a conscience except when forced to have one through the judgments made by others. The moral values of a woman are always inserted into her mind from men and general society, and do not come from her own ethical insight."

Foxylaythee: "If women go along with this scheme it is because they have more to gain in doing so. We all do what gains us, what makes us more prosperous, knowledgeable, powerful, men and women alike. The big difference is in the judgment. In my experience men's judgment is short sighted, they don't consider long term consequences as well as women do, so they end up in jail more often, or dead, and otherwise loose favouritism in society. There's much to gain in cooperation with society. I'm sure many men regret the so-called courageous decisions they made, later realizing they were dumb choices, and that their ego's need to appear as winners

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and heroes ruined their lives, and whatever seemed a huge gain at the time turns out to go down in history as a minor achievement that no one no longer cares about. But again, that foolishness is why we love them!"

David Quinn: "(d) Women must think men are complete fools by creating such a flimsy ruse that if they get smashed on alcohol they can do anything they like and not be held accountable for it."

Foxylaythee: "Now you're getting it!"

David Quinn: "The only reason they get away with it is because many men themselves are extremely animalistic and lustful, and desire nothing more than to get into these women's pants. It is men thinking with their dicks which is the main oppressor of women in society. That is ultimately what keeps them down."

Foxylaythee: "Down is good. Humble people enjoy better lives. You are saying nothing here. You're just a typical man, outfoxed by the women in your life. It's a wonder so many men like being men, what a huge disadvantage. We sometimes feel sorry for you, but then we didn't make the world what it is."

David Quinn: When men make these mistakes it is somewhat excusable because relationships are not their forte. Men are too busy thinking about their careers, or their hobbies, or sport, to give much thought to the intricacies of a relationship and finding a proper partner which suits them. All they basically want is a wife who won't hassle them too much, is willing give them sex at regular intervals and has the grace to leave them alone for the rest of the time.

"But it's an entirely different matter with women. Since women spend almost their entire lives thinking about men, relationships and sex, making such a god-awful mistake as choosing the wrong man for a husband is simply inexcusable. It would be like an engineer, who despite devoting his every waking moment towards thinking about the nuts and bolts of construction, designing a bridge so poorly that it collapses within months of its opening. It's gross incompetence."

Foxylaythee: "I'll agree with that."

Foxylaythee: "What you're missing is, things change, women know this. Women know their prince may someday turn into a

toad, often due to reasons beyond his control. Women know their men might someday flop. That's why they often have a backup, it's intelligent to do so, it shows more awareness, not less. At the time she made her choice, it was a good choice. But things change, don't you know? People lose jobs, people lose their minds, people break, people change their attitudes. I have never regretted my choice in men, but I know when to get out. I'm not stupid enough to think a relationship will last forever, most women have tossed out this dream long ago, though they keep you men believing otherwise."

David Quinn: "That's certainly a factor, but I think there is more to it than this. If women are supposed to be so conscious and intelligent about their relationships, then by rights, they should be able to read their prospective husband's character and judge what he will be like in a few years time. If they can't do that, then the question needs to be asked: what can they do? In what other ways are they directing their 'highly conscious intelligence'?"

"In my experience, women don't really know how to read a man's character at all. The reason for this is that their minds are too dominated by their fluctuating mood swings, which in turn are triggered by their emotions, hormones and chemistry."

Foxylaythee: "Women can read much about a man, maybe not everything but at least those things important to her, that will impact her life. For instance, many women like a man who will sacrifice himself for his wife, children and country. And more often than not they can pick these guys out easily enough. There are plenty of them. And women can spot them easily."

David Quinn: "Studies have shown that what women consider to be an 'attractive man' varies depending on what time of the month it is. During their menstruating phase, for example, they tend to prefer Rambo types - that is, powerful macho men who can physically rough them up. In other parts of the cycle, however, they prefer more effeminate-looking men, such as Kaneau Reeves, men who are very woman-like and willing to pander to the whims and values of women. I dare say that there are many variations of this cycle as well. It is probably the case that women go through a whole variety of differ-

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ent phases every day, and as a result, their judgment as to what constitutes an "attractive man" is constantly changing. This would make it very difficult for a woman to make sound judgments in these matters."

Foxylaythee: "Again, all this data represents is what woman want men to know about them. There is more truth there than they're willing to reveal, and that missing information can make the results or conclusions very different. The truth is, well, some of it is, and what you are obviously not seeing though you like to tell yourself you see all, that women possess the ability to choose among these "phases" at will, and their lack of control is an illusion you are supposed to accept as fact. Women can choose to fluctuate or they can choose not to, simply by concentrating on whatever the circumstances require. Women are faced with many different situations daily, and must be able to respond to various types, from the saint to the sinner, from the risky stranger to her own children. She can see each with the eyes necessary to best deal with whatever confronts her. Sure hormones can be a problem, but ordinarily women can rise above this, though it always pays to keep you guys believing otherwise! The picture you have of women is very much designed by them."

David Quinn: "I realize that women can be very cunning in their everyday life. For example, they can turn on the tears if they think it will give them an advantage. But really, this a very minor form of control, and symptomatic of a passive, impotent existence. Instead of directly taking control of things in the external world, they instead try to take control of their own emotional responses. It's nothing to crow about."

Foxylaythee: "That's because you're thinking like a man, you can't break out of it, you don't understand women, or more accurately, you're not aware of all women are aware of. What is trivial to you is very significant to girls, women. Men can't see the value in woman's approach and behaviours because men are stuck seeing things from a different perspective. Personally, we at times can't fathom why men think and act as they do in some situations, but we're used to their insanity and use it to our advantage. We're superior for this. Just think about it, women effective-

ly control men and the men practically no idea what's going on! If that isn't superiority then please tell me what is."

David Quinn: "Let me ask you something. If women are so intelligent, conscious and in control of themselves, as you say they are, then why have they allowed men to run the world and restrict women into having miserable, limited lives?"

Foxylaythee: "Miserable lives? There you go again, thinking like a man. I'm beginning to think men are even dumber than I originally thought! Even if you spell it out for them, they still can't grasp it. They're so stuck in their tunnel vision that the situation is hopeless. So we don't feel like criminals for working them as we do, as far as women are concerned men need us more than they need air and water, to be somewhat happy, and since they're permanently retarded we haven't much choice but to treat them that way, for the good of all. So to answer your question, No, compared to most men women don't really think they live limited, miserable lives, some do but not most. As far as women are concerned, it is not the men but the women who control the world, just like in a war, its not the men but the commander who controls things. You have to be in a woman's shoes to understand, from here we see mentally ill males all around us, stronger than we are, they easily can kill and do all sorts of horrible things, its just amazing! And also frightening, so women have no choice but to manage men as they do, and since we're in the business of managing men, we may as well get the most out of them along the way, that is, so long as they don't notice and complain too much. We discovered long ago if managed properly, men can do all sorts of great things. Sure, we let them believe they're in control, but that's just an illusion. It's much truer to say woman are in control, because we have the good sense to make the most of what God has provided, and we do it with as little effort and expense as possible. We're not at all 'impotent'. But it's important for men to believe it! And fortunately, they do.

"If that isn't superiority then please tell me what is."

David Quinn: "Well, I may be peculiar, but I would call someone 'superior' if they were intellectually and ethically advanced, if they possessed some spiritual genius. I rate

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the person who comprehends the nature of Reality and upholds the ideal of truth in the face of the world's opposition far more highly than I do the woman who emotionally and sexually manipulates others for her own personal gain. But that's just me."

Foxylaythee: "Truth? In an ideal world, sure, it would be great if we all could be truthful, but what do you think would happen to women if they suddenly began telling men how they truly feel and think about Reality, and about them? It's way too Petergerous! If it weren't for the fact that I can hide my identity here I wouldn't dare to speak as plainly as I have. Besides, at best it would be a complete waste of time, since men's insanity would prevent them from understanding that insanity, so nothing would change."

David Quinn: "Let me ask you something. If women are so intelligent, conscious and in control of themselves, as you say they are, then why have they allowed men to run the world and restrict women into having miserable, limited lives?"

Foxylaythee: "Miserable lives? There you go again, thinking like a man."

David Quinn: "No, I was thinking like a feminist. You obviously disagree with the basic feminist view that women have been oppressed for thousands of years by a patriarchal society."

Foxylaythee: "Not only I, but most women I know! Women allow that myth to exist because it's ultimately a good thing, for women first and then for those who depend so highly on them, you guys. Anything that helps keep men feeling they ought to treat women better is a good thing, don't you think?"

"As far as women are concerned, it is not the men but the women who control the world, just like in a war, its not the men but the commander who controls things."

David Quinn: "I agree with you, but this is very much as odds with the current views of most women, who have been conditioned by modern feminism."

Foxylaythee: "Maybe as youngsters they go for that, but as women mature and experience the world they soon discover how much power they really have. Again, it would not be constructive to change this perception. Everyone would suffer for it."

David Quinn: "I agree that men are constantly being taken in by the women in their lives and they are extremely foolish for doing so."

Foxylaythee: "Well, I wouldn't go that far. I think men are better off this way, many are happy with their lives and wouldn't trade it for the world. And those that aren't can always consider becoming a woman themselves."

"It's much easier than trying to become a man!"

Forum Member: "Seriously though, women don't have as much control as some of them like to DEFENSIVELY argue. What's the most incredulous thing you've ever manipulated a man to do? Buy you flowers? Ditch his friends, so that he could hopefully fuck you (and leave you right afterwards)? At the base of it, men could give a rat's ass about women. Women haven't consciously thought up ways to control men, either, it just happened naturally. It's our mothers faults. We should've never listened to them talk of love and how to treat a woman."

Foxylaythee: "I can see we have you fooled too! Actually, women put a lot of time into thinking about how to succeed with men. And that's another fallacy, that only men enjoy casual sex. Sure, a gal may bitch about being dumped by inconsiderate, sex-crazed men, but usually that's to obtain better treatment from the man or men currently in her life, and not because she was scared by that previous experience. She also says it to gain sympathy. Truth is she's as likely to fuck and dump as any guy is!"

Forum Member: "What's the most significant thing a woman has manipulated a man to do? Earn money and support her? That's horrible! I can't fathom the power women have!! They must be little goddesses running about the earth wearing makeup and getting weak in the knees when hot guys walk by them!"

Foxylaythee: "You must be joking. Have you any idea how many men have been duped into giving away their very lives for the women they love? Shit, even now in Iraq over 1,000 otherwise intelligent young US men have thrown their lives away for their mothers and sweethearts safety. And that's

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just a small sample. Not to mention all the suffering they've had to endure."

Forum Member: "Your argument has little truth in it. I've seen household dads. I've seen women in relationships where men beat them into submission, and even the children she bore. I've seen societies like in Iran, I think it is, where women's desires are simply disregarded (which may be good, considering the fact that A- women are animalistic and lack an innate moral framework and B- as you say, women manipulate men)."

Foxylaythee: "Well I've never been to Iraq, but in more civilized parts of the world certainly women call the shots and live better lives. Sure, a small minority does get beat and abused by their husbands, but there is much a woman can do to escape this. And the ones who stay often secretly enjoy getting roughed up, as I understand it helps them feel loved and wanted, and provides the discipline that was lacking when they were just kids. To each his, her own, I say!"

Forum Member: "It's seriously almost not even worth replying to. I think I've said it before - what you're arguing is like a dog that pities its master for having the mental capacity to conceptualize. The dog will play little tricks which cause the master to do things for it, like licking the master's hand until he gets petted ... so cunning!"

"But in the end, humans dominate dogs, and men dominate women."

Foxylaythee: "We're very glad you think so!"

Forum Member: "If it wasn't for man's great desire to fuck, combined with the masculine instinct to compete for resources, women would have no say in anything. Men let women control a lot of the home life because it is not their interest not much satisfaction competing against women, except in playful mental games, so we just let them run around being busy bees and swat them or leave them when they get too annoying."

Foxylaythee: "Well sure, most men adore women and love to sleep with them. But there are a fair amount of men out there that don't find women sexually attractive, like gays, so we know it's possible for men to lose interest in women, and we wouldn't want that now would we! Women love sex and do all they can to keep heterosexual men stimulated and wanting. Where do you live? Have you no-

ticed how horny men are these days? That's because we're always teasing men with our dress and flirting. Have you noticed what some men are willing to do just to get laid? Do you watch TV? Some girls make men do fun tricks like pet dogs just to get some. Men are rarely getting as much sex as they would like, which is perfect as far as women are concerned. In this way whenever a girl is ready and wanting, she can just about be sure to find it without much delay. Girls simply hate to have to wait for anything anymore, especially sex. We want our men to be ready and full of energy, that way they do most of the work, and if I may say so myself, do it just beautifully!

"So sure, men let women have a say in order to get laid, but the reason men want to get laid in the first place is in large part woman's design, for her pleasure and so she can bear children, which will provide company well after the honeymoon is over."

Kevin Solway: "I have a profound dislike of 'chance'. It completely repulses me. And I have discovered that this has been the biggest hurdle between me as an individual, and women as a group. Because women love chance, and they cannot stomach things happening if not by chance, or so-called 'naturally'.

"I know that women like it if they get to know a man by bumping into him from time to time in the street, or meeting by coincidence in unexpected places, or meeting through a mutual friend, or work, etc. I can't abide by all that *at all*. To me, leaving things to chance, or life circumstances, is extremely insulting, and is indeed an annihilation of everything in life that is worth living for. So if I meet a woman I'm interested in, I will either send her a letter (addressed to her first name only, if I know it, and sent to her work if necessary), or if I only know where she works, I will phone her at work. And I will explain how interested I am, and suggest a meeting over coffee. The object being to spend time together.

"I have done this more times that I care to remember, but have never had any success so far. I generally don't get clear 'rejections', as such, but I don't get any acceptances either. It is usually some kind of delaying technique, I surmise, to allow the dreaded 'chance' to go

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to work. And if I were to "accidentally" bump into the girl on the street the next day, or if we met at a concert or suchlike, she would gladly allow me to buy her a coffee. But of course I despise chance, so the chance meetings generally don't happen."

Foxlyaythee: "Kevin has disappeared, but just in case he's watching I'm going to respond to his "chance" theory in women.

"First of all, we're all human beings, we all have egos, and we all like to be right. When we come up with a theory we sometimes become blind to the other factors involved. We want everything to point to our theory and our theory alone as the reason for a particular behaviour. This is exactly what has happened here. The author of the Manual of Love has underestimated women, since doing so is essential to the validity of his theory, and in so doing is unwilling to uncover the many other factors explaining women's behaviour.

"I mentioned many of these possibilities already, fully conscious reasons designed to maximize benefit that may explain what appears to the author as purely fear-based behaviour.

"However, there is in, I dare say, every woman the superstitious belief that 'everything happens for a reason,' so these chance meetings have a special value to us, the hand of God is involved, and since God's judgment can't be beat and God is good it may pay to let things happen without much interference on the woman's part. Just like the other possibilities, this one also has nothing to do with being afraid of acting consciously, fear doesn't enter the picture at all, unless the woman is loony and believes in devils or divine punishment.

"So as far as I'm concerned the theory suggested by the book has not been shown to be the major factor explaining a woman's behaviour as relates to meeting men and dating. All the authors observations can be explained with other reasons. He hasn't said anything to prove his theory is true. Now what does that tell you?

"In this way whenever a girl is ready and wanting, she can just about be sure to find it without much delay. Girls simply hate to have to wait for anything anymore, especially sex. We want our men to be ready and full of energy, that way they do most of the work,

and if I may say so myself, do it just beautifully!"

Forum Member: "Hahaha! Foxy, I take it that you are quite young. Girls may have that advantage over men at a certain age when they look most beautiful. But, beauty is ephemeral. It withers quickly. In the end, the advantage is with the men. I know enough men in their fifties who've taken a nice young girl once their first wife passed expiry date. Is this perhaps grossly selfish? It surely is. But that's the way of the world. If you act selfish, expect to be treated the same way."

Foxlyaythee: "You don't see much of this anymore, old guys with young girls, it's very much frowned upon in places like the US. Men can't get away with it here, you must be talking about Asia or something. Sure, there men can try to even the score with women, but all things considered I think it's still more advantageous to be a woman in this world.

"First of all women who take an older man aren't really missing much. Chances are these men aren't meeting all their needs, in bed or otherwise, so they usually have younger boyfriends and meet them while their older boyfriends and husbands are at work. Plus these girls like having an older boyfriend, he gives them that fatherly feeling we like so much, and since we [weren't] lucky enough to be able to sleep with our real daddy's, well, most of us [weren't], we can sort of finally et that experience with older men. I think it's common knowledge that girls fantasize about sleeping with their dads, but in this day and age men are too afraid to risk it so this fantasy never becomes realized for most girls. But when they get older it's cool to have that older man, and we can sort of pretend we are still girls when with him and finally feel what we for so long longed for. Until that time most of the older men are managed and owned by the older woman, our moms, who incidentally can get pretty angry if we younger girls take one of their guys. Out moms are not like the women of the past who were content enough with going without once their beauty fades, no, my mom gets even more than I do it seems, and she's got a drawer full of toys, you wouldn't believe it! But one thing is when one of her boyfriends notices me I've got to pretend I have no interest in him, otherwise he'll want me too and that will get me disowned for sure! But when I can get

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away with it I watch him and fantasize what it would be like. But it's really taboo to actually be seen with an older man, at least where I live it is, and we've got to constantly pretend they disgust us just to keep out moms satisfied.

"The young girls manage their men, and the older ones manage theirs, that's how it works. I know this may be hard for a guy to believe, but that's really how it goes. I don't have to tell you what society will do to an older man if he tries to date a young girl. This is strongly enforced because older woman need it just as much as we do, and unfortunately it's difficult to get young studs when you look like a mother. The good news is, when I get older I don't have to go without like women in those Asian [countries] do. So long as I leave these older men be I can look forward to indulging later on in life. Of course, anything goes behind closed doors, and if you want to turn tricks there's always that option.

"I don't know. I'd say even the older, less beautiful women have the upper hand. It's amazing how attractive a older woman can be to a really hard up guy, even the ugliest woman can manage to get some action. We really hot girls keep these guys stimulated, then out moms end up scoring. It's a pretty good arrangement, wouldn't you say?"

Forum Member: "A man who performs pet tricks for a girl is quite stupid in my opinion, because he is easily swayed into a mode where horniness overrides reason. Not a desirable quality for potential reproduction, wouldn't you think?"

Foxylaythee: "But what choice has he got? If he embarrasses the girl by refusing she'll just dump him and get another, more submissive man. They're extremely easy to come by. Hard headed men, like maybe some of the guys here on this forum, end up having to jerk themselves off using pornography and sleeping with dolls, they will never get a real girl if they don't obey. My advice for guys who won't do tricks is find a fat, ugly older girl, then you'll have more control."

Foxylaythee: "Of course. It's plain to see that women are every bit as intelligent as men. How else can you explain the progress of women in the civilized world, how much more satisfying our lives are, how much safer

we are, how many more opportunities are open to us. I can't think of a better time and place to be a woman, and it all came about by woman's determination and natural power. Sure some men have helped improve things for us too, but again what choice did they have, they just love us too much to disappoint us."

David Quinn: "Cunningly manipulating others for personal gain is the behaviour of an animal, not a human."

Foxylaythee: "I can understand why you feel that way, being a man, but if you're willing to take a deeper look you may just see how wrong you are about women's motivation.

"The first thing to keep in mind is the insanity of men, that basic nature that makes them do all kinds of horrible things, the same nature that caused them to make a mess of the world at a time when they had control and a chance to do something great. Now it's woman's turn to make a better world, not that we asked for the job but that the world needed us. The situation is not really as you suggest. Wise women act not only to get the most out of life but also to make a better life for their brothers and fathers, who we love very much despite their huge faults. Sure some extreme types hate men and could care less if men had a future, but I believe most women hope to make a better world for all people, all their children, male and female alike. Sure we tend to favour girls, just as men used to heavily favour boys, but that's only natural, and it makes perfect sense besides."

Foxylaythee: "It's plain to see that women are every bit as intelligent as men."

Forum Member: "And yet they have produced so little work of genius."

Foxylaythee: "Oh really? That's small stuff as compared to gaining control of our destiny and the world, which is a much more important achievement. What do you think, that the measure of the world is how many great books are in our libraries or how many great paintings are in our museums? I think you've missed the forest for the trees."

Forum Member: "Besides, how much control do you really have? I mean not over other people, but over your own feelings, desires, and expectations? Real control means controlling these things."

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Foxlyaythee: "I'm not sure that anyone has much control there! We like what we like, only God knows why. Just try feeling good about moving to America, try to desire to dislike living in Thailand, and I think you'll understand what I mean!"

Foxlyaythee: "How would you know what her attitude is, what she's really thinking and feeling? Many times I've complained about something when in actuality I was content for strategic reasons. It's better to have the man doubting sometimes, he is more inclined to try harder, to feel he's the source of the problem not me, when it comes to hitting we sometimes like roughing it up but want to keep it all in check, within limits, so we must sometimes suggest the limits of what we find comfortable have been exceeded, because the emotions are high and it's easy to [lose] control and [overdo] it and we don't want to suffer anything permanent. Does that explain it better? Also since a man can never really understand a woman it would be a mistake to let him in on the full truth because he'll just misinterpret it and act improperly in the future which could result in exceeding limits again. Oh, there's also the business of wanting to make him feel he owes me, has wronged me and should try to make it up, and that I'm superior because of it. You have to remember women are working with a powerful, crazy animal and just like any wild animal it requires careful handling. The games are part of the handling and therefore necessary, even if ones motivation is not altogether selfish and self serving, manipulative. It's just plain necessary to treat men like the wild animals they are. To do otherwise would be very foolish. Can you see now why women are really wiser than guys? There are so many other examples."

David Quinn: "When they can break free of the downward pull of women, the sky's the limit."

Foxlyaythee: "Fat chance! Your girlfriends and mothers won't tell you, but I'll tell you and you're welcome to hate me for it, men have virtually no chance of escape, even the men who appear to only do because the right girl hasn't come along yet."

"If they could get their hands on the woman of their dreams they'd toss out their computer crutches, religion, beliefs, all of it just

to keep her. Why do you suppose rich, handsome and straight men never become priests or gurus? Because they attract the most beautiful women. If they reject them it's just for show, or because they know another will come along, or because there's already one waiting in the wings, or because they have too much to [lose] with others watching, or because they're addicted to miss Most Down-loadable and can't relate to a real live woman, or because they're experimenting with celibacy but it won't last long!

"Our very happiness depends on men needing us. So don't hate us for that, it's Gods will."

Foxlyaythee: "This is a joy to behold for most women, two men pointing fingers at each other and arguing over women! Sure we love to feel wanted, important, the centre of attention, but far more importantly it keeps the men from grouping up against us. The last thing we want to see is men who really trust and care about each other, each man should always have an enemy or at least an adversary, a sports team seems to do the trick. Just so long as men continue to think the enemy always looks more like they do than their mothers and wives. In this case we can ask, what is the likelihood Michael Casanova will entrust counsellor Peterny with any more juicy titbits about his romantic exploits? Slim to none I'd say."

"So what is the Tasmanian devil going to do now? Is he preparing his defence as we speak? Will he hush up, throw the covers over his head and wait until the smoke clears? Will he empty his quiver to the delight and or horror of dumbfounded list members? Not being American I tend to doubt it. His style seems more along the lines of, only respond if there is more to loose if you don't. However much these boys go on about having destroyed their egos, they sure are careful to protect their reputation, well, until something like this happens."

"What can we say about Divulging Peterny? Is he pulling splinters while having 2x4's in his eyes? Probably. I think he should tell us all about his own sex life now, just to be fair. Or is he some sort of saint by comparison?"

"Maybe he's not chasing skits so fervently, if he truly isn't, because he's already got all

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the T&A he needs. Maybe he's got more money and can afford a regular trip to one of those legal hot houses down under. I'm shocked you think men loose it at 43. Is that what happened to you, Peterny? I'm so sorry. I'll have you know one of my closest friends is 57 years old yet still pleases as many women as he can get his hands on!

"Well, I'm not going to pretend I want you guys to kiss and make up, instead I'll just say Thank You and keep up the good work."

Foxylaythee: "The last thing we want to see is men who really trust and care about each other, each man should always have an enemy or at least an adversary, a sports team seems to do the trick."

Forum Member: "What the hell are you harping on about? Are you really that small minded to interpret things that way? Are women really this bad?"

Foxylaythee: "Like a typical man you miss the point. We aren't bad at all, in fact we're extremely good, wonderful beings who love and care far more deeply than men can even comprehend. And it's precisely this reason why we do what we do, managing men, what that foolish Vilar calls 'manipulation'. How can you call us bad when we care so deeply about both our male and female children, siblings, spouses and parents? We do what we must do not only to survive in this Petergoreous world but to keep the relative peace.

"Men, I'm convinced, have certain inherent tendencies that can't be expelled and shouldn't be ignored, such as their competitive spirit and need to dominate. Obviously we don't want that aggression turned towards us so we try as much as possible to provide healthy outlet for it, sports and video games seem to work best. Very few men are hurt this way, and fewer still fatally. It sure beats war. But sometimes it does come to that and again that's no place for a woman, especially since we're so occupied with managing things at home.

"The important thing to realize is our intentions are pure and not entirely self serving, and the most progressive men understand why we do and why it must be done, thank God there are more and more of them every day. The world will see in time how much better life is when the whole planet is cleaned

up and improved. Sometimes sacrifices must be made to bring a plan to completion, it's not for nothing President Bush was chosen Time's man of the year. The world needs more leaders like GW Bush, in time more and more people will recognize his courage and genius."

Foxylaythee: "Sure, a small minority does get beat and abused by their husbands, but there is much a woman can do to escape this. And the ones who stay often secretly enjoy getting roughed up, as I understand it helps them feel loved and wanted, and provides the discipline that was lacking when they were just kids. To each his, her own, I say!"

Hywel: "By 'I understand', do you mean that 'you have heard', or do you mean that you can understand why that could be appealing, even though you may not be like that yourself?"

"Quite honestly, I have been waiting for a woman to be honest about this for some time. I reasoned simply that there must be some upside to an abusive relationship, otherwise the woman wouldn't do it. I often ask women 'Why do some women stay with abusive men?'. Very often they just say 'I don't know', but I can see that they do, there is just no way they are telling me. But what about abused women? Do they even admit to themselves that they wish to be abused? Perhaps you know. Although of course, you may not even be a woman, I don't know.

"Personally, I just think that in a twisted way, to see a man get incredibly emotional over you, even to the point where he may hit you because you are capable of generating such powerful emotions, must be an incredible ego buzz for a woman.

"I really don't understand your 'to each their own'. Although I have suspected the twisted nature of most, if not all relationships, for some time, it still kinda appals me."

Foxylaythee: "Women don't regard it as abuse unless it's really damaging and intense. If it were, I think they would not welcome it. We all have our limits. Know to the extent that I enjoy when a man plays rough with me, spanking and frightening me, but to a limit.

"If you get off on the abuse, if you invite it and feel better afterwards, then it's more of a plus than a negative, so I rename abuse not-

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abuse. The problem women have is regulating the beating so as not to exceed some threshold, each woman is different, some don't like anything resembling a slap or pain, others like a severe beating, and the rest are in between. Guys can learn to appreciate getting hit too, such as in gay relationships, it happens you know! You can get all kinds of tools and toys to enhance the experience. But for me I'm more conservative, I guess because of my dad, who's strict but smart. I don't go for too much of that, unless it's for fun and no one is really angry."

Hywel: "It's not really relevant to me what the name for it is, or even whether it is regarded as positive or not. I'm just interested in whether these women admit to themselves that this is how they wish to be treated."

"It seems unlikely to me that they do admit it to themselves, since women seem to get very upset about being abused. If they did admit it, surely they would have a 'I'm getting what I want, woo hoo!' attitude, rather than a 'this is awful, but incidentally I don't want anything to change' attitude."

Foxlyaythee: "How would you know what her attitude is, what she's really thinking and feeling? Many times I've complained about something when in actuality I was content for strategic reasons. It's better to have the man doubting sometimes, he is more inclined to try harder, to feel he's the source of the problem not me, when it comes to hitting we sometimes like roughing it up but want to keep it all in check, within limits, so we must sometimes suggest the limits of what we find comfortable have been exceeded, because the emotions are high and it's easy to [lose] control and [overdo] it and we don't want to suffer anything permanent. Does that explain it better? Also since a man can never really understand a woman it would be a mistake to let him in on the full truth because he'll just misinterpret it and act improperly in the future which could result in exceeding limits again. Oh, there's also the business of wanting to make him feel he owes me, has wronged me and should try to make it up, and that I'm superior because of it. You have to remember women are working with a powerful, crazy animal and just like any wild animal it requires careful handling. The games are part of the handling and therefore necessary, even if one's motivation is not altogether

selfish and self serving, manipulative. It's just plain necessary to treat men like the wild animals they are. To do otherwise would be very foolish. Can you see now why women are really wiser than guys? There are so many other examples."

David Quinn: "Foxlyaythee is simply voicing a dynamic that exists inside every woman. That she has become aware of it is quite interesting (probably the result of conversing with men about it), but as you say, this is immediately negated by the fact that she has no conscience over it."

"She is particularly deluded about her ideas of the superiority of women. Being a clone of all other other women as part of the huge female Borg that controls the wildness of men is hardly something to crow about. The situation is reversed, in fact. It is *very wildness* of men which makes them far more interesting, creative and successful. When they can break free of the downward pull of women, the sky's the limit. This is far, far superior to being a lifeless non-entity within the female Borg."

Foxlyaythee: "Fat chance! Your girlfriends and mothers won't tell you, but I'll tell you and you're welcome to hate me for it, men have virtually no chance of escape, even the men who appear to only do because the right girl hasn't come along yet."

"If they could get their hands on the woman of their dreams they'd toss out their computer crutches, religion, beliefs, all of it just to keep her. Why do you suppose rich, handsome and straight men never become priests or gurus? Because they attract the most beautiful women. If they reject them it's just for show, or because they know another will come along, or because there's already one waiting in the wings, or because they have too much to lose with others watching, or because they're addicted to miss Most Downloadable and can't relate to a real live woman, or because they're experimenting with celibacy but it won't last long!

"Our very happiness depends on men needing us. So don't hate us for that, it's [God's] will."

Anna: "Foxlyaythee doesn't talk like any woman I've ever known."

David Quinn: "That's interesting. She reminds me of virtually every woman I have ever known. Even the most wholesome and

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virtuous of women - not in a spiritual sense, but in the sense of resembling the Virgin Mary - are cunning and manipulative in the way that Foxy talks about. Foxy only makes it seem different because she brings it out into the open and baldly reveals it. She's not

hiding it behind a smokescreen of feminine charms and simulated wholesomeness. But women are constantly manipulating men (and other women) nearly all the time. They can't help it. It's second-nature to them."²⁶

“SEX DIFFERENCES AND PHILOSOPHY”

I will here set out what I believe to be the relationship between sex differences and the practice of philosophy. I should be quick to point out that by “philosophy” I don’t mean “academic philosophy,” but rather I am using the word in the traditional and historic sense of “the pursuit of wisdom” – or the pursuit of absolute truth. That’s not to say that an academic philosopher can’t be interested in such matters, but only that if such a person exists then they had better keep it a close secret if they want to keep their job – or their spouse.

By “sex differences” I mean the psychological differences between the sexes. For purposes here, I am not concerned with the source of those differences, and to what extent those differences are due to purely genetic, or cultural factors. Rather, I am primarily concerned with the differences themselves, and what they mean for the practice or the survival of philosophy.

Some people maintain that there are no observed psychological differences between the sexes, and that both sexes have an equal degree of interest in, or affinity for, all pursuits. I don’t know what planet those people are living on, but it’s not the one that I experience, no matter from which corner of the globe I experience it.

I can only tell you how this world presents itself to me.

In that regard it should be made clear that this essay is not of only iron-clad, absolute philosophy, but also draws on empirical experience, and is therefore open to the uncertainties inherent in all empiric observation. For this reason I cannot say with absolute certainty that the behaviour of women, or anyone, is not entirely an elaborate act and a deception, and for that matter I also cannot say with absolute certainty that women even so much as physically exist.

What I *observe* is that women, on average, and across all cultures, tend to gravitate more towards passive, unconscious ends: emotions, feelings, comfort, friends, immediacy, and (passive) connection to all that surrounds them. Dave Sim, notorious independent comic publisher and self-styled genius, refers to the feminine mind as “The Merged Void”.

To the degree that a person – male or female – exhibits these qualities, I say that they are “feminine.” And the assignment of this label is regardless of whether the associated behaviour has a genetic or cultural cause.

All men share those same “feminine” qualities to greater or lesser extent – and for the most part, it must be said, to a *very large* extent. For example, the sexual impulse is an unconscious element that is shared by both sexes. However, I *observe* that men, on average, and across all cultures, tend to gravitate more towards the active, the conscious, the abstract, to-

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wards cold hard logic, isolation, distinction, difference, structure, identity over time (rather than momentary), (conscious) relation, and the absolute.

As before, to the degree that a person – male or female – exhibits these qualities, I say they are “masculine.”

My source data is infinite, but as one tiny, simple, and concrete example of my everyday experience I can tell you about the subscription rates on Youtube video channels. Around ninety-five percent of the subscribers to my own philosophy channel are *male*. Getting away from philosophy channels, to channels that have a significant component of abstract and logical content, such as a standard atheist channel, it is not uncommon for 90% of the subscribers to be male.

It may be objected that there is little formal scientific evidence establishing these observed behavioural differences between men and women. I put this down to two reasons: the first reason is that the differences in question do not lend themselves to be studied by science. For example, how could researchers identify whether a person has an attraction to logic if the researchers themselves don't have a very clear grasp as to what logic is? In this case, which is all too common, the researchers are not qualified for the particular task. The second reason is that any researcher who expresses evidence for *any* observable psychological differences between men and women is immediately in danger of losing their job and their career, since our society is not one that encourages free inquiry. As dissatisfying as these facts might be, and as much as we would like science to help, it is a limitation we simply have to accept.

I realize that no amount of my personal experience will ever be truly convincing, since different people have different experiences – however I'm telling you about *my* experience, and so we can continue.

Two things should be noted with regard to my use of the terms “masculine” and “feminine.” Firstly, as should already be clear, neither is inherent in either sex. That is, “femininity” is not a property of being female, nor “masculinity” of being male. The labels are mere tools of convenience and can be discarded any time they cease to be useful, such as might occur if women ever become more masculine than men. Secondly, my use of “masculine” and “feminine” is *descriptive only*, and not *prescriptive*.

My conclusion, then, can only be that anyone who wants to pursue wisdom should cultivate the “masculine” aspects of personality, since logic is a requirement of wisdom.

At this point the question of elitism is often raised. What about those who enjoy their emotions, who are content with the simple and immediate pleasures of life, and who don't want to be philosophers? What about those who are feminine? “What about *women*?” I am bluntly asked.

I don't imagine for a moment that all people, and indeed all beings or things, should become philosophers. The world would be a strange place

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indeed if all things were philosophers. Philosophers for breakfast, lunch, and tea? It's not a sensible idea.

While philosophers are unquestionably "superior", they are only superior at being *philosophers*. Yes, philosophers have god-like, seemingly magical knowledge, but wisdom can never make up the sum total of all existence. At the very least, the things upon which wisdom depends, such as memory, or logic itself, will forever and necessarily remain *unwise* (i.e., without wisdom) . . . yet the philosopher cannot exist without them. In this manner the wise and the unwise form a unity – in modern parlance, a team.

Putting aside all *things*, should all *people* become wise philosophers? Is a person necessarily inferior if they put handbags, sport, art, or sex, ahead of philosophy? Does a philosophically naive, sense-centred (feminine) person make a better nurse for infants than an old and seasoned philosopher, mind sharp as a razor, and deep as darkest space? I honestly don't know, but one thing I do know is that one or two philosophers would be a promising start.²⁷

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“THE SOURCE OF MEANING”

The King is dead. Long live the King.

Religion is succeeded by the blind worship of science. Scientism, the religion of “Science” – ironically distinct and remotely distant from real science – is becoming the source of meaning in our age. We scoundrels must of necessity choose our own values and meaning, but we invariably choose them to be dictated by the authority of fantasy.

Why do we live? “Because that’s the purpose of our genes”, say the adherents of scientism. Yet genes do not have purpose, says science and reason. Genes are mere bunches of atoms, that either replicate or not. They have no purpose, and Nature cares not what they do. Nature isn’t the slightest bit pleased when things replicate, and nor is it at all concerned when they don’t. Science, and not scientism, seeks to map this Nature – to reflect its form.

Science is descriptive, rather than prescriptive. It cannot tell us what is good or bad. It cannot provide us with value. If we value truth, then we take that value with us to science. We don’t get it from science. There’s no scientific experiment that can prove the value of truth, just as there’s no scientific experiment that can prove the value of life or of death. Scientism, however, is not science, and it has a proof for everything.

In scientism, truth and value are quite literally in numbers. “Many people believe X.” “The consensus is X.” “My colleagues agree.” “There are a number of books on the subject.” “I have received no complaints.” “There is much support.” Truth is by popular vote. The more Nature does it, the more right it is. It is the authority of DNA – the authority of the tradition of Nature itself. And whereas in ordinary religion the logical fallacy of choice is the appeal to the authority of some holy book, in scientism it is the appeal to the authority of the *number* (*argumentum ad numerum*). For the adherents of scientism, numbers represent the only real value, and these become the very substance of their life.

“People become numbers. The numbers become their horizon – their all. They are just copies.” – *Kierkegaard*

If you explain to these numerous fellows that they are constantly, in every waking moment, appealing to the fallacy of the number, you are wasting your breath, because they don’t know anything except the number. They cannot hear you, because existence requires contrast. And for this same reason such people don’t exist as individuals. They have no self, and no soul, since the soul is precisely the self, and is the genius in man.

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Samuel Butler accurately describes this soulless culture – the culture of the number – in his novel *Erewhon*, when he visits the hallowed “Colleges of Unreason”.

The venerable Professor of Worldly Wisdom, a man verging on eighty but still hale, spoke to me very seriously on this subject in consequence of the few words that I had imprudently let fall in defence of genius.

“It is not our business,” he said, “to help students to think for themselves. Surely this is the very last thing which one who wishes them well should encourage them to do. . . .” In some respects, however, he was thought to hold somewhat radical opinions, for he was President of the Society for the Suppression of Useless Knowledge, and for the Completer Obliteration of the Past.

Ours is an age in which the man who thinks for himself is deemed to be a dangerous megalomaniac, and if he should dare to share his thoughts with even one other person then he is also a “cult leader” to be feared and reviled. Ours is a culture that is geared to minimize such unpleasantness by discouraging, and *denying* the individual thinker, who creates his own values, shines his own light, and follows his own star.

The hate and the fear that the common people have for the individual thinker is the hate and the fear they have for their own true, buried, selves. What they see in the individual thinker is what they fear for themselves.

“Can thou give thyself thine evil and thy good, setting up thy will as a law? Canst thou be thine own judge and the avenger of thine own law? Even so is a star cast out into the void, and into the icy breath of solitude.” – *Nietzsche*, in “*Thus Spake Zarathustra*”

What people don’t want to be reminded of, is that, to the degree that one has a mind at all, and to the degree that one makes conscious choices, then it is impossible to obtain values from anywhere other than oneself. For if a person gets their values from a book, then they are personally choosing to believe that book. And if they get their values from another person, then they are choosing to believe that person. And if they get their values from a dream, they are choosing to believe the dream. Therefore, for the sake of “sanity”, and for the sake of “others”, conscious choice is denied. Not only is the individual thinker denied, but the mind and the very self are denied. Human becomes machine, and the sleeper is lost in a dream.

“Science arose by accident in the brief space when one great orthodoxy was loosening its hold and the new great orthodoxy had not yet reached its full strength. The first orthodoxy was that of religion which dominated the dark ages. The second orthodoxy is that of the belief in society, which is dominating the dark age now beginning.” – *Celia Green*²⁸

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WIT FOR WISDOM

- *Compiled and Continued by Kevin Solway* -

"Wit for Wisdom is a choice collection of about two thousand morsels of wisdom. Composed of: Men and women, Love, Marriage, and Assorted jewels."

- Kevin Solway

Foreword

This book is a compilation of words that I like, used in whichever way I see fit to convey my message. This is what books are for, or at least should be. I have chosen not to attribute the quotes to their supposed creators. Who knows who created them? And who cares! In any case, I do not claim to have created them myself, be they ever so deeply embedded in my heart. Even my own productions I submit with the knowledge that they can't be mine.

To benefit from this book you must accept what you read as it stands, irregardless of the context in which the words were first used, and by whom. Imagine I wrote the lot - or perhaps God.

If you are interested in finding out more about my writings I would be glad to hear from you. I would also be glad to hear from any publishers who would like to make this work more convenient to read by printing and binding it for me.

Introduction

Wit is rarely conducive to wisdom. It is more often a power-play and a fortification. Wit marries ideas lying wide apart, by a sudden jerk of the understanding. Like a bright blast of lightning, it flashes, strikes and vanishes in an instant. But only if this flash ignites a fire will there be any lasting good. For such a fire there must be fuel, the fuel of courage, open-mindedness, and yearning for truth. And if there is no fuel, well then, the lightning flash of wit may still fell the odd tree or two, which will, in time, feed a killer fire.

Wit is all too often used in the same way that forest fire-fighters use fire - to prevent or stop a larger blaze. Small truths eat-up the fuel and form a barrier against larger and more dangerous truths. Wit becomes an attempt to beat the Devil, in this case the truth, at his own game.

If you would use reason in such a cowardly fashion then I would ask you to return this book to the shelf, where it might await more kindly eyes. But if you have the hunger of a giant and the heart of a lion, then read on my friend - not only will you become human, but then a god, and perhaps, a saint? For not only must there be intelligence, but courage also - an in-human courage that seeks to walk alone, with none other than the sun and

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the moon for company. May wit sustain you till you find your walking legs, cutting the ground from under you.

I have not designed this collection of writings for the use of public speakers, businessmen, public figures, lecturers, authors, clergymen, teachers and students. Quotes are not to be quoted. I work only for thinkers!

MEN AND WOMEN

1. "It takes a man a lifetime to find out about one particular woman; but if he puts in, say ten years, industrious and curious, he can acquire the general rudiments of the sex."
2. "Men and women are two different species, descended from different animals."
3. "The battle of the sexes is the most terrible: it is not easy to fight an enemy who has an outpost in your head."
4. "Woman wishes to wish away the differences between the sexes. - but then, that is the nature of woman."
5. "There's no social differences - till women come in."
6. "Girls we love for what they are: Young men for what they promise to be."
7. "Man is not merely the sum of his masks." - *Camille Paglia*
8. "Words are women, deeds are men."
9. "Women are adorable and men are admirable."
10. "Mankind, woman unkind."
11. "By 'woman' is meant sensuality itself, which is well signified by woman, since in woman this naturally prevails."
12. "Beauty in women and distinction in men are alike in this; they seem to the unthinking a kind of credibility."
13. "Fathers compete with their sons, but mothers devour their daughters."
14. "Some men are different. All women are alike."
15. "Men are not troubled to hear a man dispraised, because they know, though he be naught, there's worth in others; but women are mightily troubled to hear any of them spoken against, as if the sex itself were guilty of some unworthiness."
16. "Women take exception to the view that all women are alike, but will vigorously deny that any woman is different."
17. "The sexes deceive themselves about one another: the reason being that fundamentally they love and honour only themselves (or their own ideal, to express it more pleasantly-). Thus man wants woman to be peaceful - but woman is essentially unpeaceful, like a cat, however well she may have trained herself to present an appearance of peace."
18. "For story and experience tell us, That man grows old and women jealous; Both would their little ends secure: He sighs for freedom, she for power. His wishes tend abroad to roam. And hers, to domineer at home."
19. "Men, some to business, some to pleasure take; But every woman is at heart a rake."
20. "The main difference between men and women is that men are lunatics and women are idiots."
21. "There are only two kinds of men - the dead and the deadly."
22. "Don't accept rides from strange men and remember that all men are as strange as hell."
23. "She is like a stone on the hilltop, difficult to be moved. Yet when she is once started she goeth fast and far; no man knoweth her end. She believeth that ALL men are vain and easy to be flattered. Her heart is older than her head; yea, her emotion is the mother of her reason. She desireth many things, and she is happy till she getteth them. TWO things she holdeth dear, mystery and mastery."
24. "A woman liveth in a romantic FUTURE, yea, one which cometh not. Her heart consenteth before her lips say: YEA; and in this interval lieth her Paradise; wherefore she would prolong it."

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25. "Men live by forgetting - women live on memories."
26. "Every man is bound to leave a story better than he found it."
27. "It is generally admitted that with woman the powers of intuition, of rapid perception, and perhaps of imitation, are more strongly marked than man; but some, at least, of these faculties are characteristic of the lower races, and therefore of a past and lower state of civilization." - *Charles Darwin*
28. "The chief distinction in the intellectual powers of the two sexes is shown by man attaining to a higher eminence, in whatever he takes up, than woman can attain - whether requiring deep thought, reason, or imagination, or merely the use of the senses and hands." - *Charles Darwin*
29. "A woman cannot grasp that one must act from principle; as she has no continuity she does not experience the necessity for logical support of her mental processes ... she may be regarded as 'logically insane'."
30. "In general, it can be said that feminine mentality manifests an undeveloped, childlike, or primitive character; instead of the thirst for knowledge, curiosity; instead of judgement, prejudice; instead of thinking, imagination or dreaming; instead of will, wishing." - *Emma Jung, "On the Nature of the Animus"*
31. "Intellectually, a certain inferiority of the female sex can hardly be denied. ... Women are intellectually more desultory and volatile than men; they are more occupied with particular instances than with general principles; they judge rather by intuitive perceptions than by deliberate reasoning."
32. "Women will avoid the wicked not because it is unright, but only because it is ugly ... Nothing of duty, nothing of compulsion, nothing of obligation! ... They do something only because it pleases them ... I hardly believe that the fair sex is capable of principles." - *Immanuel Kant*
33. "There are only three things in the world that women do not understand; and they are Liberty, Equality and Fraternity."
34. "Don't you think that robbing a corpse is indicative of a mean, petty and womanish spirit?" - *Socrates*
35. "Offend her, and she knows not to forgive Oblige her, and she'll hate you while you live."
36. "To men belong law, justice, science, and philosophy, all that is universal and rational. Women, on the other hand, introduce into everything favour, exception, and personal prejudice."
37. "Women are certainly capable of learning, but they are not made for the higher forms of science, such as philosophy and certain types of artistic creativity; these require a universal ingredient. Women may hit on good ideas and they may, of course, have taste and elegance, but they lack the talent for the ideal." - *Hegel*
38. "Surface is woman's nature, foam tossed to and fro on shallow water. But deep is man's nature; his current flows in sub-terranean caverns: woman senses his power, but understands it not."
39. "No lady was ever a gentleman."
40. "For even to vice They are not constant, but are changing still One vice, but of a minute old, for one Not half so old as that."
41. "Man is constant in his infidelity and woman puts him to shame because she is, by nature, fickle."
42. "Woman is the lesser man, and all thy passions, match'd with mine are as moonlight unto sunlight, and as water unto wine."
43. "Whoever called women the fair sex didn't know anything about justice."
44. "Man is the will, and woman the sentiment. In this ship of humanity, will is the rudder, and sentiment the sail; when woman affects to steer, the rudder is only a masked sail."
45. "Where woman reigns war rages."
46. "This record will forever stand, 'Woman, thy vows are traced in sand.'"
47. "Woman's love is writ in water, Woman's faith is traced in sand."
48. "Woman, the creature of an hour."
49. "Men's vows are women's traitors."
50. "I change, and so do women too; But I reflect, which women never do."

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51. "Do not trust the winter sun or a woman's heart."
52. "Women have one man in their heart, another in their words, and still another in their arms."
53. "The girl who thinks she has broken her heart has only sprained her imagination."
54. "There is no need to waste pity on young girls who are having their moments of disillusionment, for in another moment they will recover their illusion."
55. "Women see through each other, but never look into themselves."
56. "The bosom is the central organ of all female ideas, wishes, and moods."
57. "Woman's dearest delight is to wound man's self-conceit, though man's dearest delight is to gratify hers. There is at least one creature lower than man."
58. "We are programmed (by biology or conditioning - who cares which?) to respond to social signals and pressures, and so find it almost impossible to be as single-mindedly ruthless as men."
59. "Everyone has talent. What is rare is courage to follow the talent to the dark place where it leads."
60. "A very little wit is valued in woman, as we are pleased with a few words spoken by a parrot."
61. "A man gets what he wants by acting smart; a woman, by playing dumb."
62. "Why is it we never hear of a self-made woman?"
63. "Woman submits to her fate; man makes his."
64. "A woman will always sacrifice herself if you give her the opportunity. It is her favourite form of self-indulgence."
65. "A clever woman has flashed her glance into the innermost crannies of a man's mind, while he is asking himself the colour of her eyes."
66. "Women are demons who make men enter hell through the gates of paradise."
67. "A beautiful woman is paradise for their eyes, hell for the soul, and purgatory for the purse."
68. "The man who enters his wife's dressing-room is either a philosopher or a fool."
69. "Woman is at once apple and serpent."
70. "Woman is a temple built upon a sewer."
71. "Woman: a promise that cannot be kept."
72. "Women are sweetly smiling angels with pensive looks, innocent faces, and cash-boxes for hearts."
73. "A woman has the form of an angel, the heart of a serpent and the mind of an ass."
74. "The ingenuity of a guileless woman will undermine nine mountains."
75. "Her dove-like eyes turn'd to coals of fire, Her beautiful nose to a terrible snout, Her hands to paws, with nasty great claws, And her bosom went in and her tail came out."
76. "[The] unsounded sea of women's bloods, That when 'tis calmest, is most dangerous! ... Not Cerberus ever saw the damned nooks Hid with the veils of woman's virtuous looks."
77. "The so-called 'lovely woman' is beautified with the face of a noble lion, yet is blemished with the belly of a reeking kid and is beweparded with the virulent tail of a viper."
78. "A woman is like a glowworm which is bright in the hedge and black in the hand."
79. "Women are glow worms bright, that soil our souls, and dampe our reasons light."
80. "Women are like Gods. They have a face for their worshippers, and one for their rivals."
81. "Here's to the light that lies in woman's eyes, And lies, and lies, and lies."
82. "God made woman beautiful and foolish; beautiful, that man might love her; and foolish, that she might love him."
83. "God created woman. And boredom did indeed cease from that moment - but many other things ceased as well. Woman was God's 'second' mistake."
84. "Woman has never created anything as beautiful as she has destroyed."
85. "Just say 'No' when you are dealing with women or any other addictive drug."
86. "Sexually, woman is nature's contrivance for perpetuating its highest achievement. Sexually, man is woman's

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- contrivance for fulfilling nature's behest in the most economical way."
87. "An egotist is a man who expects a woman to marry him for himself alone.
 88. "No woman ever found a rich man ugly."
 89. "If this man had not thirty thousand a year, he would be a very stupid fellow."
 90. "I should think myself a very bad woman if I had done what I do, for a farthing less."
 91. "Few things are more expensive than a girl who is free in the evening."
 92. "So many women ... so little cash.
 93. "If women didn't exist, all the money in the world would have no meaning."
 94. "Americans worship two gods - dollars and dames - and the dollars are for the dames. The statue of Liberty is a woman."
 95. "It is still the case that women believe a caress to be better than a career."
 96. "A science career for women is now almost as acceptable as being cheerleader."
 97. "When men reach their sixties and retire, they go to pieces. Women go right on cooking."
 98. "There are two kinds of women: those who wish to marry, and those who haven't the slightest intention to do."
 99. "Women like to attend weddings, to hear the big, sweet, juicy promises the bridegroom makes."
 100. "To a single woman men are either dates, potential dates, or date substitutes."
 101. "There's only one way to get on for a woman, and that's to please men. That is what women think men are for."
 102. "Alas for all the women who marry dull men, go into the suburbs, and never come out again."
 103. "The only time a woman has a true orgasm is when she's shopping. Every other time she's faking it. It's common courtesy."
 104. "A woman's place is in the mall."
 105. "[Woman], you are not merely the handiwork of God, but also of men; these are ever endowing you with beauty from their own hearts. ... You are one-half woman and one-half dream."
 106. "Half a dozen well-dressed men would be indistinguishably alike if you decapitated them. It is notorious that men are slaves of fashion."
 107. "The average man spends 3,350 hours of his life shaving."
 108. "That which attracts us in a woman rarely binds us to her."
 109. "Women: an infinity of cosmetics."
 110. "Cosmetics make women appear not as young as they are painted."
 111. "I did not use paint. I made myself up morally."
 112. "Women should be thankful that the laws requiring truth in packaging don't apply to them."
 113. "Nowadays, a woman without artificial loveliness doesn't look natural."
 114. "Men say knowledge is power; women think dress is power."
 115. "Judge a man not by his clothes, but by his wife's clothes."
 116. "What does a woman want? Adornments."
 117. "Women who are not vain about their clothes are often vain about not being vain about their clothes."
 118. "Women are the decorative sex. They never have anything to say, but they say it charmingly."
 119. "Woman's first duty is to her dressmaker. What the second duty is no one has yet discovered."
 120. "Informal's what women always say they're going to be and never are."
 121. "If you are looking for trouble, tell a woman her new dress is unbecoming."
 122. "Beauty is only sin deep."
 123. "Brains are never a handicap to a girl if she hides them under a see-through blouse."
 124. "A woman is as young as her knee."
 125. "There are few women whose worth lasts longer than their beauty."
 126. "Men hunt women for their skins."
 127. "The charms of a passing woman are direct relation to the speed of her passing."
 128. "A woman's smile may attract a man, but it takes an angelic temper to hold him."
 129. "Pretty women and rich men are rarely wrong."

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130. "Women are like elephants to me; they're nice to look at, but I wouldn't want to own one."
131. "If a man hears much that a woman says, she is not beautiful."
132. "Most men read too much to be wise, and most women talk too much to be beautiful."
133. "If a man tells a woman she is beautiful, she will overlook most of the other lies he told her."
134. "Tell a woman she's a beauty and the Devil will tell her so ten times."
135. "As a woman's waist increases, her faith in man decreases."
136. "To men a man is but a mind ... But woman's body is the woman."
137. "Woman strives for loveliness, man for dignity."
138. "Beauty is the wisdom of women. Wisdom is the beauty of men."
139. "Many women would swap brains for beauty and think they were getting the best of the bargain."
140. "The average girl would rather have beauty than brains because she knows that the average man can see much better than he can think."
141. "Her hat is a creation that will never go out of style. It will look ridiculous year after year."
142. "Princess Di wears more clothes in one day than Ghandi wore in his whole life."
143. "A woman's appearance depends upon two things: the clothes she wears and the time she gives to her toilet . . . Against the first we bring the charge of ostentation, against the second of harlotry." - *Tertulian, Roman theologian*
144. "One of the fathers, if I am rightly informed, has defined a woman to be an animal that delights in finery. I have ... observed, that in all ages they have been more careful than men to adorn that part of the head which we generally call the outside."
145. "Hair is the bane of most women's lives."
146. "Women: long hair and short brains."
147. "A woman is like a salad: much depends on the dressing."
148. "The feminine vanity-case is the grave of masculine illusions."
149. "Most women dress on the theory that a man can't think while he's looking."
150. "'After men, monkeys have the most intelligence,' says an author. Others will argue that women do."
151. "Smart men are smarter than they look; smart women look smarter than they are."
152. "The heart is the whole of women, who are guided by nothing else: and it has so much to say, even with men ... that it triumphs in every struggle with the understanding."
153. "In the interests of equal opportunity, philosophic discussion should be forbidden to cows with lipstick."
154. "A young lady who thinks is like a young man who rouges."
155. "To find fault with a woman's intellect you must first find her intellect."
156. "Woman is unrivaled as a wet nurse."
157. "Man forgives woman everything save the wit to outwit him."
158. "It isn't that gentlemen prefer blondes, it's just that blondes look dumber."
159. "Women have simple tastes. They can get pleasure out of the conversation of children in arms and men in love."
160. "The woman and the sage are forever diametrically opposed - each thinks the other lives a life of escapism."
161. "The masculine attitude: 'If women were not fools, how would we look?'"
162. "Essentially feminine, she was able to chatter but say nothing, ask questions and require no reply."
163. "She affected to establish the character of a woman, thoughtless through wit, indiscreet through simplicity, but religious on principle."
164. "People who give their letters large bodies but little else live for the present. They enjoy gossip and like being socially involved. They are not over interested in making money. Women tend to write like this." - *Jane Paterson, "Know Yourself Through Your Handwriting"*
165. "Women can write more interestingly than men on the really important topics of civilization: dress, food and furniture."
166. "No woman ever wrote a really good book." - *Lord Melbourne, to Queen Victoria, 1838*

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167. "She wavers, she hesitates; in a word, she is a woman."
168. "Woman's one notable invention: Perpetual emotion."
169. "She ran the whole gamut of emotions from A to B."
170. "Women are always eagerly on the lookout for any emotion."
171. "Women: picturesque protests against the mere existence of common sense."
172. "A woman's hopes are woven of sunbeams; a shadow annihilates them."
173. "Poor inanimate, unreal dolls, with just enough will of their own to open their eyes and shut them."
174. "Frailty, thy name is woman!"
175. "No wonder women live longer than men - look how long they remain girls."
176. "You bring up your girls to be ornaments and then complain of their frivolity."
177. "Women live happier lives than men because there are more things forbidden to them."
178. "When he has a thorn in his side, she has to have a sword through her heart."
179. "Of what use is independence to a woman, if she is - all alone?"
180. "God created women because He couldn't teach sheep how to type."
181. "If the parasite woman on the couch, the plaything and amusement of men, be the permanent and final manifestation of female human life on the planet, then that couch is also the death-bed of human evolution."
182. "It takes two to make a woman into a sex object."
183. "Democracy is woman's greatest invention. Indeed, it even reflects her character: purposeless, irrational, subject to public opinion and passing fashions, rambling, confused, underhanded, scheming, in love with its own purity."
184. "To be a woman is something so strange, so confusing and so complicated that only a woman could put up with it and, what is worse, feel happy about it."
185. "Woman: a biped with two hands, two feet, two breasts, two eyes and two faces."
186. "There are only two things I dislike about her - her face."
187. "She blushed like a well-trained sunrise."
188. "A woman has three reasons for everything she does: the reason she says she has, the reason she thinks she has, and the reason she really has."
189. "Every woman is a committee."
190. "A cat has nine lives and a woman has nine cat's lives."
191. "Was she a great actress? Yes, I think so. Of course women act all the time. It is easier to judge a man."
192. "If a woman meant what she said, she wouldn't say it."
193. "If a woman thinks that a man means nothing to her, he very likely means 'everything'."
194. "I will not say that women have no character, rather, they have a new one every day."
195. "A good woman's prejudices are harder to combat than a bad woman's vices."
196. "No matter how worthless a man is, there's always a woman and a dog that love him."
197. "A man of straw is worth a woman of gold."
198. "There are few virtuous women who do not tire of their role."
199. "Virtue in women is often merely love of their reputation and their peace of mind."
200. "A woman without a man is like a garden without a fence."
201. "Lady: one who never shows her underwear unintentionally."
202. "God made many women smart, a few clever; and some good."
203. "There are many good women, but they are all dead."
204. "A woman never forgets her sex. She would rather talk with a man than an angel, any day."
205. "If men knew all that women think, they'd be twenty times more daring."
206. "Sexual shyness in a man excites the desire of dissolute women, but arouses contempt in decent ones."
207. "She is chaste whom nobody has asked."
208. "Between a woman's 'yes' and 'no' there is no room for the point of a needle."

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209. "Are there still virgins? One is tempted to answer no. There are only girls who have not yet crossed the line, because they want to preserve their market value ... Call them virgins if you wish, these travellers in transit."
210. "Most good women are hidden treasures who are only safe because nobody looks for them."
211. "No modern woman with a grain of sense ever sends little notes to an unmarried man - not until she is married, anyway."
212. "Remember, men, we're fighting for this woman's honour; which is probably more than she ever did."
213. "The sad lesson of life is that you treat a girl with respect, and the next guy comes along and he's banging the hell out of her."
214. "The best couturiers, hairdressers, home designers and cooks are men. I suspect that were it biologically possible men would make better mothers." - *Ida Alexa Ross Wylie*
215. "What they love to yield they would often rather have stolen. Rough seduction delights them; the boldness of near rape is a compliment."
216. "Any woman will marry any man that bothers her enough."
217. "A wise woman never yields by appointment. It should always be an unforeseen happiness."
218. "The difference between rape and seduction is salesmanship."
219. "She is proud of catching male interest, of arousing admiration, but what revolts her is to be caught in return. Men's stares flatter and hurt her simultaneously; she wants only what she shows to be seen: eyes are always too penetrating."
220. "Women sometimes forgive a man who presses an opportunity, but never a man who misses one."
221. "There are women who offer their bodies as though they were bestowing some inestimable gift upon you."
222. "Little girls are won with dolls; big girls with dollars."
223. "Even a fickle woman is loyal to one man - until she prefers another."
224. "Her husband's funeral [is] often where a widow looks for the next man."
225. "There is no fury like an ex-wife searching for a new lover."
226. "Woman's virtue is man's greatest invention."
227. "Indiscretion: the guilt of woman."
228. "A woman sometimes feels pity for the sorrows that she causes without remorse."
229. "No matter how much a woman loved a man, it would still give her a glow to see him commit suicide for her."
230. "A woman rarely discards one lover until she is sure of another."
231. "What is conscience to a wife? ... To marry is to domesticate the Recording Angel."
232. "The formation of a young lady's mind and character usually consists in telling her lies."
233. "With a man, a lie is a last resort; with women, it's First Aid."
234. "Women are not half as sensitive about their sins as about their follies."
235. "Women always speak the truth, but not the whole truth."
236. "Most women think that truth is an irrelevant triviality whose only role in life is as a stumbling block for men."
237. "A man with a bad heart has been sometimes saved by a strong head; but a corrupt woman is lost forever."
238. "The one thing that man never gives to a woman is spiritual help."
239. "Women are only children of a larger growth; they have an entertaining tattle, and sometimes wit, but for solid, reasoning good sense, I never in my life knew one that had it."
240. "Women get dumber as they grow smarter."
241. "Revenge is always the delight of a little weak and petty mind; of which you may straightway draw proof from this, that no one so rejoices in revenge as a woman."
242. "Revenge is when a woman gets even with a man for what she's done to him."
243. "The one thing that man never gives to a woman is spiritual help."
244. "The souls of women are so small, that some believe they've none at all."
245. "The soul of a woman lives in love."
246. "Where neither love nor hatred is in the game a woman is a mediocre player."

QUOTATIONS

247. "Where love is absent there can be no woman."
248. "Is it not better to fall into the hands of a murderer than into the dreams of a lustful woman?"
249. "I've never met a man of good character who has had anything to do with a woman."
250. "Women have no moral sense; they rely for their behaviour upon the men they love."
251. "Women are all bought in the market - from the whore to the Princess. The price alone is different, and the highest price, in money or rank, obtains the woman."
252. "Maidens, like moths, are ever caught by glare, And Mammon wins his way where seraphs might despair."
253. "It has often been claimed that God is a woman, but to my knowledge no-one has ever claimed that the Devil is a woman and really meant it. So I will."
254. "The overwhelming pain of loneliness; a mother smiles at her baby - watch out for the Devil!"
255. "Both women and dragons are best out of the world."
256. "Were there no women, men might live like gods."
257. "There's no music when a woman is in the concert."
258. Dedication in a book: "To my wife, without whose absence this could not have been written."
259. "Nine men out of ten would be quite happy, I believe, if there were no women in the world, once they had grown accustomed to the quiet."
260. "A woman is better lost than found, better forsaken than taken."
261. "It would take some men five years to degrade themselves sufficiently to be able to enjoy the society of women."
262. "Woman cheapens his thoughts. He knows this, but does not tell her - he buys her flowers instead."
263. "A beautiful woman who is pleasing to men is good only for frightening fish when she falls into the water." - *Zen proverb*
264. "There are two kinds of women - goddesses and doormats."
265. "Men are women's playthings; woman is the Devil's."
266. "Woman is generally so bad that the difference between a good and a bad woman scarcely exists."
267. "I have found one good man in a thousand, But not one good woman among them." - *Ecclesiastes 7:28*
268. "Better the badness of men than the goodness of women." - *Ecclesiasticus 42:14*
269. "All wickedness is but little to the wickedness of a woman." - *Apocrypha, Ecclesiasticus*
270. "Woman is a sick sheass, a hideous tapeworm, the advance post of hell." - *John Damascene, 7th Century monk & Saint*
271. "For a woman to study the scriptures indicates confusion in the realm." - *The Mahabharata, Hindu Scripture*
272. "A child also cannot be made a witness in a court of law, nor a woman ... nor a cheat. ... These persons might give false evidence. A child would speak falsely from ignorance, a woman from want of veracity, an imposter from habitual depravity." - *Hindu Scripture*
273. "The sacred books should be burned rather than made available to women." - *Talmud, Sotah 3:4, Jewish Scripture*
274. "Infatuation, aversion, fear, disgust and various kinds of deceit are ineradicable from the minds of women; for women, therefore, there is no nirvana. ... A woman may be pure in faith and even preoccupied with the study of the sutras or the practice of a terrific asceticism: yet in her case there will still be no falling away of karmic matter." - *Mahavira, Tatparya-vriti (Jain Scripture)*
275. "The god of death, the wind, the underworld, the ever-burning entrance to hell, the knife-edge, poison, serpent, and fire - women are all of these in one." - *The Ramayana*
276. "It is nature's law that rivers wind, trees grow wood, and, given the opportunity, women work iniquity." - *Buddha, Sutta-Pitaka*
277. "There are some meannesses which are too mean even for man - woman, lovely

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- woman alone, can venture to commit them.”
278. “Women give themselves to God when the Devil wants nothing more to do with them.”
279. “There is but one thing in the world worse than a shameless woman, and that's another woman.”
280. “A clever man will build a city, a clever woman will lay it low.”
281. “Women are not necessarily evil - but evil is necessarily feminine.”
282. “Where the Devil cannot go himself he sends an old woman.”
283. “Woman - last at the cross, earliest at the grave.”
284. “Better the devil's than a woman's slave.”
285. “Her grief lasted longer than any woman I have ever known - at least three days.”
286. “When widows exclaim loudly against second marriages, I would always lay a wager that the man, if not the wedding day, is absolutely fixed on.”
287. “Women! There isn't anything so bad that they don't soon start to enjoy it. Even if they lived in a barrel of shit they'd start making a home out of it, with everything nice and cozy.”
288. “Woman: the hand that rules the cradle rocks the world.”
289. “There's a great woman behind every idiot.”
290. “Mothers, wives, and maids, These are the tools wherewith priests manage men.”
291. “No mischief but a woman or a priest is at the bottom of it.”
292. “Women should not take to religion; they are religion.”
293. “Woman: the hand that rules the cradle rocks the world.”
294. “A fellow explained why he always gets up for a lady standing in a bus: Ever since he was a child he's had a lot of respect for a woman with a strap in her hand.”
295. “No one delights more in vengeance than a woman.”
296. “Women learn how to hate in the degree that they forget how to charm.”
297. “There is no such thing as a dangerous woman; there are only susceptible men.”
298. “He who falls into the snares of women is like a bird that falls into the hands of a little silly child: the child plays with it merrily and is glad, but meanwhile the bird endures the pains of death, and undergoes all manner of tortures.”
299. “Then, my boy, beware of Daphne. Learn a lesson from the rat: What is cunning in the kitten May be cruel in the cat.”
300. “I don't like her. But don't misunderstand me: my dislike is purely platonic.”
301. “The perfect friendship of two men is the deepest and highest sentiment of which the finite mind is capable; women miss the best of life.”
302. “Friendship among women is but a suspension of hostilities.”
303. “Misogynist: a man who hates women as much as women hate one another.”
304. “To women, men are like big dogs that talk.”
305. “Behind every successful man stands a surprised woman.”
306. “No man is as anti-feminist as the really feminine woman.”
307. “Woman is a domesticated animal; the feminist has returned to the wild. The goddess has gone wandering, collecting a few bruises, developing a few survival traits. She is lost; the bed beckons her. She will soon return.”
308. “Feminists do not like real women nor, of course, real men either.”
309. “Modern Feminist humour: Q: ‘Why is a Swiss Army Knife like a man?’ A: ‘Because it's cheap, it's everywhere and it's a complete tool.’ Q: ‘Why did God invent men?’ A: ‘Because dogs can't put out the garbage.’”
310. “Twenty million young women rose to their feet with the cry ‘We will not be dictated to’, and promptly became stenographers.”
311. “If God wanted us to think with our wombs why did he give us a brain.” - *A feminist*
312. “The great question... Which I have not been able to answer...is, ‘What does a woman want?’” - *Freud*

QUOTATIONS

313. "There is a tide in the affairs of women, which, taken at the flood, leads - God knows where."
314. "Women usually mean the opposite of what they say, but not always, and usually their actions have no meaning, unless they do."
315. "Men are stereotyped by feminists into the types of suppressed rapist or the gentle soul conditioned by society to a toughness that hides a natural disposition to weep and wash up."
316. "I shrug my shoulders in despair at women who moan at the lack of opportunities and then take two weeks off as a result of falling out with their boy-friends."
317. "After equality, wage parity, liberation of body and soul, and the extension for the ratification of the Equal Rights Authority, women still can't do the following: * Start barbecue fires * Hook up a stereo * Anything on a roof * Decide where to hang a picture * Investigate mysterious house noises at night * Kill and dispose of large insects * Walk past a mirror without stopping to look * Think."
318. "Men and women no longer have the faintest idea what to do with one another. Each sex looks at the other with suspicion. The slightest gesture (scratching an ear), the most casual remark ('How are your tomatoes?') are seen as hostile acts. Now that women are equal, they feel awful about it and wonder if they should have pushed so hard. Men would like to reach out and help but are afraid they will be smashed in the head."
319. "Give women the vote and within five years there will be a crushing tax on bachelors."
320. "When men and women agree, it is only in their conclusions; their reasons are always different."
321. "Man's conclusions are reached by toil. Woman arrives at the same by sympathy."
322. "A woman can believe anything in the world if there's no good reason for it."
323. "Can you recall a woman who ever showed you with pride her library?"
324. "What passes for women's intuition is often nothing more than man's transparency."
325. "Woman's intuition..."
326. "If women said what they thought they'd be speechless."
327. "Women never reason, and therefore are (comparatively) seldom wrong."
328. "Intuitions are the natural resource of a type of mind which is not adept at reasoning."
329. "Women's intuition is the result of millions of years of not thinking."
330. "Women have a wonderful instinct about things. They can discover everything except the obvious."
331. "Women are too imaginative to have much power of reasoning."
332. "No woman, plain or pretty, has any common sense at all. Common sense is the privilege of our sex and we men are so self-sacrificing that we never use it."
333. "Women would rather be right than reasonable."
334. "It took a million years to develop man's ability to reason, but it takes only a few minutes of feminine logic to destroy it."
335. "Consult women, and do the opposite of what they advise."
336. "But there's wisdom in women of more than they have known, And thoughts go blowing through them, are wiser than their own."
337. "The sagacity of women, like the sagacity of saints, or that of donkeys, is something outside all questions of ordinary cleverness and ambition."
338. "What do you mean by a woman's better nature? I did not know that a woman had more than one nature, and that is ... nature."
339. "When an ass climbs a ladder, we may find wisdom in women."
340. "Women represent the triumph of matter over mind - just as men represent the triumph of mind over morals."
341. "There is no sincerity like a woman telling a lie."
342. "Now what I love in woman is, they won't Or can't do otherwise than lie, but do it So well, the very truth seems false."

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343. "Women are far too clever to understand anything they do not like."
344. "The best happiness a woman can boast of is that of being most carefully deceived."
345. "Forgetting is woman's first and greatest art."
346. "She had a complete ignorance of everything a woman does not need to know."
347. "Taste: the feminine of genius."
348. "Society is the book of women."
349. "A mother loves her child more than the father does because she knows it is her own, while the father only thinks it is his."
350. "It is only rarely that one can see in a little boy the promise of a man, but one can almost always see in a little girl the threat of a woman."
351. "Women never have young minds. They are born three thousand years old."
352. "Womanhood is the great fact in her life; wifehood and motherhood are but incidental relations."
353. "Whatever men may think about the study of man, women do really believe the noblest study of womankind to be women."
354. "It always puzzles me to hear of professional women - are there any amateurs?"
355. "The hardest task of a girl's life is to prove to a man that his intentions are serious."
356. "It takes a woman twenty years to make a man of her son, and another woman twenty minutes to make a fool of him."
357. "Woman are like death: they pursue those who flee from them, and flee from those who pursue them."
358. "If God considered woman a fit helpmate for man, he must have had a very poor opinion of man."
359. "God created man, and finding him not sufficiently alone, gave him a companion to make him feel his solitude more acutely."
360. "God made the rose out of what was left of woman at the creation. The great difference is, we feel the rose's thorns when we gather it, and the other's when we have had it some time."
361. "When one knows women one pities men, but when one studies men, one excuses women."
362. "Men are always sincere. They change sincerities, that's all."
363. "A bad man is the sort of man who admires innocence, and a bad woman is the sort of woman a man never gets tired of."
364. "Self-pity is one of the last things that any woman surrenders."
365. "The reason women live longer than men is because they get more pleasure out of feeling miserable."
366. "If all men told the truth the tears of women would create another flood."
367. "It is sometimes argued that women have a hard enough time in this world, without telling them the truth."
368. "A man who won't lie to a woman has very little consideration for her feelings."
369. "Talk to me tenderly, tell me lies; I am a woman and time flies."
370. "Man is the head, and woman his headache."
371. "Never contradict your wife - if you listen a short while, she will contradict herself."
372. "A woman's mind is cleaner than a man's - she changes it more often."
373. "Consistency: the only jewel found among more men than women."
374. "About the time a man thinks he has a woman fooled, she fools him by changing her mind."
375. "Never trust a woman's final decision: it seldom agrees with the one that follows it."
376. "If a lady says no she means may be, if she says may be she means yes, and if she says yes she's no lady."
377. "Women's words are as light as doomed autumn leaves."
378. "Woman is as false as a feather in the wind."
379. "It is too great an insult to our sex to insist that the extent of our intelligence is an opinion of a petticoat."
380. "Nothing makes a woman angrier than when her husband pretends to believe her when he knows she is lying to him."

QUOTATIONS

381. "The easiest way to change a woman's mind is by agreeing, disagreeing, or saying nothing."
382. "... She's but a woman, As full of frailty as of faith, a poor slight woman, And her best thoughts but weak fortifications."
383. "You sometimes have to answer a woman according to her womanishness, just as you have to answer a fool according to his folly."
384. "Where did you get those big brown eyes and tiny mind."
385. "A woman asks you a question, then answers it for you, and then says you're wrong!"
386. "Like women's anger, impotent and loud."
387. "A man of sense only trifles with them, plays with them, humours and flatters them, as he does with a sprightly and forward child; but he neither consults them about, nor trusts them with, serious matters."
388. "She felt in italics and thought in capitals."
389. "WOMEN'S RIGHTS NOW!! Yes Dear. (exchange of Graffiti)"
390. "I'd rather talk to a man than a woman any day. Ten minutes exhausts them."
391. "The reason women usually win arguments with men is that only dumb men are foolish enough to argue with women."
392. "All sensible men are of the same opinion about women and no sensible man ever says what his opinion is."
393. "You should not attempt to outwit a woman."
394. "Women take up ideas, like clothes, to suit their mood and whim, whereas men only permit themselves one quasi-original idea, (or 'ism'), like a necktie."
395. "A woman's thoughts are afterthoughts."
396. "The intellect of the generality of women serves more to fortify their folly than their reason."
397. "The great and almost only comfort about being a woman is that one can always pretend to be more stupid than one is, and no one is surprised."
398. "Such is the stupidity of woman's character that it is incumbent upon her, in every particular, to distrust herself and to obey her husband." - *Confucius*
399. "Women like silent men. They think they're listening."
400. "Silence in woman is like speech in man; deny it who can."
401. "Many a man wishes he were as wise as he thinks his wife thinks he is."
402. "I see the woman with a scarf twisted round her hair and a cigarette in her mouth. She has put the tea tray down upon the file on which my future depends."
403. "He gradually wormed his way out of my confidence." - *A woman*
404. "A man never knows how to say goodbye; a woman never knows when to say it."
405. "One hair of a woman draws more than a team of oxen."
406. "Cunning: life is a battle of wits, and women have to fight it unarmed."
407. "The wiles of most women are stronger than the wills of most men."
408. "Some women are so clever that you can't talk to them for ten minutes without beginning to realize how brilliant you are."
409. "A man is never so weak as when some woman is telling him how strong he is."
410. "Let it be proved that women ought to obey man implicitly, and I shall immediately agree that it is woman's duty to cultivate a fondness for dress, in order to please, and a propensity to cunning for her own preservation."
411. "There is something about cats and women that is viewed with distrust by mice and men."
412. "On one issue at least, men and women agree; they both distrust women."
413. "Women have a passion for mathematics. They divide their age in half, double the price of their clothes, and always add at least five years to the age of their best friend."
414. "When they are going to be flagrantly brutally selfish, women love to talk of being fair."
415. "Women have no sympathy ... And my experience of women is almost as large as Europe. And it is so intimate too.

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Women crave 'for being loved', not for loving. They scream at you for sympathy all day long, they are incapable of giving 'any' in return for they cannot remember your affairs long enough to do so." - *Florence Nightingdale*

416. "Women never love; rather they pity a man, mother him, delight in making him love them. Their tenderness is deepened by their remorse for being unable to love him."

417. "You don't know a woman till you've met her in court."

418. "Man has his will - but woman has her way!"

419. "The practice of putting women on pedestals began to die out when men discovered that women could give orders better from that position."

420. "The history of woman is the history of the worst form of tyranny the world has ever known. The tyranny of the weak over the strong. It is the only tyranny that lasts."

421. "Women are just like Communists - if you do exactly what they want all the time you are being realistic and constructive and promoting the cause of peace, and if you ever stand up to them you are resorting to cold-war tactics and pursuing imperialistic designs and interfering in their internal affairs."

422. "Nature has given women so much power that the law has very wisely given them very little." - *Samuel Johnsen* (1709-1784)

423. "Women now insist on having all the prerogatives of the oak and all the perquisites of the clinging vine."

424. "Brigands demand your money or your life; women require both."

425. "Give a woman an inch and she thinks she's a ruler."

426. "What difference does it make whether women rule, or the rulers are ruled by women? The result is the same."

427. "The weaker sex is the stronger sex because of the weakness of the stronger sex for the weaker sex."

428. "The phrase 'weaker sex' was probably coined by some woman to disarm some man she was preparing to overwhelm."

429. "A woman of talents, if she be not absolutely ugly, will always obtain

great power - raised by the weakness of her sex."

430. "Women's rights are men's duties."

431. "I disagree with the current phase of feminism. Women's sexual power is an enormous force. Feminists think only in terms of social power." - *Camille Paglia*

432. "Men are run ragged by female sexuality all their lives. From the beginning of his life to the end, no man ever fully commands any woman. It's an illusion. Men are pussy-whipped. And they know it." - *Camille Paglia*

433. "Men play the game; women know the score."

434. "Women are the most powerful magnets in the universe and men are but scrap metal."

435. "Society is now influenced, shaped, and even to a large extent controlled by women. This is a far cry from the world of our childhood, when society was controlled by ... Well, as the author recalls, society was controlled by Mom. Christmas dinner for all the relatives, square dancing, the PTA, split-level houses with two and half baths - surely no man thought these up. Feminism seems to be a case of women having won a leg-wrestling match with their own other leg. There is only one thing for men to do in response to this confusing situation, which is the same thing men have always done, which is anything women want."

436. "A woman who thinks she is intelligent demands equal rights with men. A woman who 'is' intelligent does not."

437. "Women rule the world ... no man has ever done anything that a woman either hasn't allowed him to do or encouraged him to do." - *Bob Dylan*

438. "I want to see women equal to men - not so damned superior like they've been."

439. "The only way women could have equal rights nowadays would be to surrender some."

440. "A woman can be a serviceable substitute for masturbation - it just requires more imagination."

QUOTATIONS

441. "In adolescence pornography is a substitute for sex, whereas in adulthood sex is a substitute for pornography."
442. "As much pity is to be taken of a woman weeping, as of a goose going barefoot."
443. "Women wipe away their tears like sweat."
444. "A woman weeps with one eye and laughs with the other."
445. "The worst thing you can possibly do to a woman is to deprive her of grievance."
446. "Regret is a woman's natural food - she thrives upon it."
447. "Every woman is wrong until she cries."
448. "She is on the verge of tears, her favourite perch."
449. "Women give us solace, but if it were not for women we should never need solace."
450. "Women want a mediocre man, and men are working hard to be as mediocre as possible."
451. "Woman reduces us to the lowest common denominator."
452. "We women adore failures. They lean on us."
453. "Wisely a woman prefers to a lover a man who neglects her. This one may love her some day, some day the lover will not."
454. "Every man wants a woman to appeal to his better side, his noble instincts and his higher nature - and another woman to help him forget them."
455. "There are two things I have always loved madly: they are women and celibacy."
456. "As to marriage or celibacy, let a man take which course he will, he will be sure to repent."
457. Celia: "Oh Charles - a woman needs certain things. She needs to be loved, wanted, cherished, sought after, wooed, flattered, cosseted, pampered. She needs sympathy, affection, devotion, understanding, tenderness, infatuation, adulation, idolatry - that isn't much to ask, is it Charles?"
458. "Womankind more joy discovers Making fools than keeping lovers."
459. "If thou givest thy heart to a woman she will kill thee."
460. "A woman blossoms for us precisely at the right moment to plunge a man into everlasting ruin; such is her natural destiny."
461. "Woman spoils her first lover and practically ruins all the rest."
462. "You can never be kind to a woman with impunity."
463. "Men were born to lie, and women to believe them."
464. "A wife should never be allowed to go alone to see her mother."
465. "Man says what he knows, woman what she pleases."
466. "To be slow in words is a woman's only virtue."
467. "When a man dies, the last thing that moves is his heart, in a woman her tongue."
468. "Mouth: in man, the gateway to the soul, in woman, the outlet of the heart."
469. "Men have marble, women waxen minds."
470. "Wives are young mens' mistresses; companions for middle age; and old mens' nurses."
471. "Women are attractive at 20, attentive at 30, and adhesive at 40."
472. "He must be Something in the City; that she may be everything in the country."
473. "The wife should be inferior to the husband. That is the only way to insure equality between the two."
474. "Once made equal to man, woman becomes his superior." - *Socrates*
475. "The greatest problem with women is how to contrive that they should seem our equals."
476. "Women are neither equal nor different to men - they are inferior. Women rarely if ever organize themselves effectively because they are unable to think logically."
477. "Women and people of low birth are very hard to deal with. If you are friendly with them, they get out of hand, and if you keep your distance, they resent it." - *Confucius*
478. "Water, fire and women will never say, 'Enough!'"
479. "Women and elephants never forget an injury."

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480. "He knows little who will tell his wife
all he knows."
481. "A man likes his wife to be just clever
enough to comprehend his cleverness,
and just stupid enough to admire it."
482. "A woman very much settles her esteem
for a man, according to the figure he
makes in the world, and the character he
bears among his own sex."
483. "Women never forgive failure."
484. "Women commend a modest man, but
like him not."
485. "I like men to behave like men ... strong
and childish." - *A woman*
486. "In all legends men have thought of
women as sublime separately, but hor-
rible in a herd."
487. "Every woman is a captive queen. But
every crowd of women is only a harem
broken loose."
488. "Women singly do a good deal of harm.
Women in bulk are chastening."
489. "Two women placed together makes
cold weather."
490. "Three women make a market."
491. "Women are not a hobby ... they are a
calamity! Were it not for gold and
women there would be no damnation.
By all means dream of marriage, but for
God's sake remember to wake up!
Nothing is worse than a woman, even a
good one."
492. "He seldom errs Who thinks the worst
he can of womankind."
493. "Nature is in earnest when she makes a
woman."
494. "Woman is a species of which every
woman is a variety."
495. "A woman's a woman until the day she
dies but a man's only a man as long as
he can."
496. "I expect that woman will be the last
thing civilized by man."
497. "It's a great advantage to women to be
regarded as a race apart, an advantage
which, as usual, they abuse unscrupu-
lously."
498. "There is only one real tragedy in a
woman's life. The fact that her past is
always her lover, and her future is in-
variably her husband."
499. "A boy expands into a man; a girl con-
tracts into a woman."
500. "Women have served all these centuries
as looking-glasses possessing the magic
and delicious power of reflecting the
figure of man at twice its natural size."
501. "The opinion I have of the generality of
women - who appear to me as children
to whom I would rather give a sugar
plum than my time, forms a barrier
against matrimony which I rejoice in." -
John Keats
502. "Man gets and forgets; woman gives
and forgives."
503. "Women chat and men converse, Women
gossip, men freely curse. Women
question but men have doubt, Women
are masonry, but men are the grout."
504. "The happiest women, like the happiest
nations, have no history."
505. "A woman with a past has no future."
506. "A man's age commands respect, a
woman's demands tact."
507. "There's only one thing worse than
asking a woman her age, and that is to
look incredulous when she tells it."
508. "The years a woman subtracts from her
age are not lost. They are added to other
womens'."
509. "As long as a woman looks ten years
younger than her own daughter, she is
perfectly satisfied."
510. "Men are worried about how many
years they have left, women how many
they have had."
511. "Women lie about their age; men lie
about their income."
512. "One should never trust a woman who
tells one her real age. A woman who
would tell one that, would tell one any-
thing."
513. "No woman should ever be quite accu-
rate about her age. It looks so calculat-
ing."
514. "Nothing is more difficult for a woman
than to decide when to begin her 30th
year."
515. "Thirty-five is a very attractive age;
London society is full of women who
have of their own free choice remained
thirty-five for years."
516. "She was a faded but still lovely woman
of twenty-seven."
517. "An amateur is a young man who, when
flattering women, is afraid of overdoing
it."

QUOTATIONS

518. "Love of flattery, in most men, proceeds from the mean opinion they have of themselves; in women from the contrary."
519. "A man likes you for what he thinks you are; a woman for what you think she is."
520. "Women love us for our defects; if we have enough of them they will forgive us everything, even our superior intellects."
521. "Time and circumstance, which enlarge the views of most men, narrow the views of women almost invariably."
522. "Women's styles may change but their designs remain the same."
523. "Women try their luck; men risk theirs."
524. "A man who moralises is usually a hypocrite, and a woman who moralises is invariably plain."
525. "Women are pictures. Men are problems. If you want to know what a woman really means - which, by the way, is always a dangerous thing to do - look at her, don't listen to her."
526. "Every woman is a rebel, and usually in wild revolt against herself."
527. "We have emancipated women, but they remain slaves looking for their masters all the same."
528. "Women inspire us to do masterpieces, and always prevent us from carrying them out."
529. "A woman's chief asset is man's imagination."
530. "The mystery of women is the product of the romantic imagination of men."
531. "Women are like tricks by slight of hand, which, to admire, we should not understand."
532. "Women: sphinxes without secrets."
533. "For a man to pretend to understand women is bad manners; for him really to understand them is bad morals."
534. "Even when a man understands a woman, he can't believe it."
535. "Men dislike women who don't understand them, and women dislike men who do."
536. "Woman: the peg on which the wit hangs his jest, the preacher his text, the cynic his grouch, and the sinner his justification."
537. "As a woman's womb fills, her head empties."
538. "The girl who is the image of her father is probably the echo of her mother."
539. "Men understand clever women best because this type never show their real selves to other women."
540. "If women got a slap round the face more often, they'd be a bit more reasonable." - *Charlotte Rampling*
541. "A woman who strives to be like a man lacks ambition."
542. "Behind every great woman is a man who tried to stop her."
543. "A man, conceivably, could adjust to the knowledge that he was at a higher level than those around him, although no rational man could possibly enjoy that perspective; but to a woman it would be unbearable."
544. "The really original woman is the one who first imitates a man."
545. "When a woman behaves like a man, why doesn't she behave like a good man?"
546. "... she was human, as well as being a woman ..."
547. "She had man sense. It was the sixth sense that most women spent all their lives without ever finding."
548. "In those rare individual cases where women approach genius they also approach masculinity."
549. To former Labour Prime Minister James Callaghan's back-handed compliment, "May I congratulate you on being the only man in your team," she replied tartly, "that's one more than you've got in yours!"
550. "Nature gave me the form of a woman; my actions have raised me to the level of the most valiant of men." - *Semiramis, Assyrian Queen*

SOME WORDS OF MY OWN ON MEN AND WOMEN

551. "It has been said that men will never win the battle of the sexes because they fraternize with the enemy too much. But it is not really a battle as such - more of a flirt. If only it were a true battle!"
552. "There will continue to be a vast gulf between the sexes for as long as men and women are attracted to opposite things - namely each other."
553. "The worst mistake a man can ever make is to presume that a woman thinks like a man."
554. "The reason I think women are inferior is that I judge them by the same criteria as I judge men."
555. "If a woman has no character one can imagine she has a good one, but a woman of character is invariably bad."
556. "A man can accept his inferiority in various matters because his reason has sway over his feelings; but a woman must have none superior to her."
557. "What do you mean she's not my type? - I am a man and she is a woman."
558. "Of all I have ever said, my words on women have generated the most disgust, which tells me I have struck on something of the utmost importance."
559. "Men were made by women."
560. "Women speak of equality (Problems) Men speak of difference (Superiority and inferiority) Difference is dynamic (Equality goes nowhere)"
561. "A woman will only trust a man who lies to her."
562. "Woman despises the man who listens to her."
563. "Treat women with respect and you will be called a misogynist."
564. "If you want to make a complete fool of yourself in front of a woman, treat her as though she exists."
565. "Treat a woman as if she has a will and she will think you are a dreamer."
566. "Treat a woman as human and she will think you a loser."
567. "Woman feels she does not exist if man treats her as a thinking being."
568. "Woman wants a man who is ignorant and can take control."
569. "Three rules for dealing with women: 1. Never argue with a woman. 2. Never speak the truth in the company of a woman. 3. Never believe anything a woman says."
570. "Womens' self-proclaimed rights: 1. Not to know anything. 2. Not to do anything. 3. To claim to know and do everything."
571. "Women are good for keeping secrets because nobody believes anything they say."
572. "Women are not honest about being in love, or at any other time."
573. "Man is evil because he is conscious of the thought that he is lying; but women are worse because they cannot be conscious of that thought."
574. "The reason a woman lies about not being in love is because she stands to lose so much if she tells the truth. Love is the life and the death of women; it is but the game and the gremlin of man."
575. "Women are excused their lying because it is their only means of survival."
576. "A cruel woman will demand that you be friends with her before she will love you - so she can play with the corpse."
577. "Only a brash, forceful, and unwomanly woman will tell a man she loves him. Real women are content to make him jealous."
578. "Women enjoy making men chase after them during courtship because as wives they will have to carry the men."
579. "Women ruthlessly take advantage of men during courtship, and during the few short moments when he thinks she is beautiful."
580. "Woman is flattered to be called cruel - proud of her only power."
581. "Women work by the principle that a man can be fooled into appreciating something if he has to fight for it."
582. "A woman will not talk-through a problem in a relationship because she believes that reason is useless. In her mind the only thing that works is emotional violence."
583. "A woman will injure you purely for the pleasure of patching you up again."
584. "Man hates with his mind and body, woman with her heart and soul."
585. "It is healthy for women to express their emotions; but men only do so when messed-up."
586. "Good feminists are masculine."

QUOTATIONS

587. "Feminists are yet women."
588. "Men become feminists to get into women's pants."
589. "A woman appears wise when she apes a man."
590. "A handsome woman looks more intelligent than she is."
591. "An intelligent woman will find a thousand compatible men, but an intelligent man is alone in the world."
592. "I have met women with mat-black obsidian eyes that never blink, cold externally, with a small warm sun of intelligence behind, trying to conserve its heat. Such is the rare woman of inner masculine strength who hasn't enough to share it."
593. "If a woman spends all her time in academic study, to improve her character, she forgets to improve her character, and one day finds herself to be a mere educated woman."
594. "Women resent the man who is more caring, perceptive and knowledgeable of human relationships than they are."
595. "It's a brave man who can overestimate a woman's age."
596. "While chatting with a girl, if she suddenly tells you of her sister's brain tumour, that is equivalent to a kiss."
597. "Sadly, a woman's virtue and depth of character disappears during the third hour spent getting to know her."
598. "Women resent being made virtuous by a man's awkwardness."
599. "To preserve her virtue a woman requires to be asked."
600. "When the last child leaves home they often take with them a lot more than their mother's heart ... they take their mother's only excuse to live. Women have so neglected their minds that it is difficult to conjure an excuse to keep many women alive once their children have left home."
601. "It is said that he who possesses a woman's body possesses her soul. This is because a woman must 'be' what she does. She cannot act at a distance."
602. "To possess a woman's soul is to possess empty space. It leaves one feeling cheated."
603. "A woman submits to a man while she has not received all that she wants to get."
604. "Women blame men for everything, including that very fact."
605. "Women do have a will, insofar as they will to be passengers."
606. "Women have virtue in the moment, but over the space of two moments ... femininity."
607. "Women never do anything wrong because they never do anything."
608. "Women: masters at doing things they don't want to do."
609. "A woman needs to find excuses to do the things she wants to do. This is why she will believe absolutely anything at all."
610. "The only decision a woman makes is to let the world make her decisions for her."
611. "If a woman did something she would cease to be a woman."
612. "A woman's individuality is defined by her ability to conform faster than the rest."
613. "Feminization of democracy is a tautology."
614. "When women gain power - nothing is real."
615. "Equality: womens' right to do absolutely anything they want."
616. "Feminist: one who believes in equality. See 'Equality'."
617. "Woman's claim to equality is proof of her inferiority."
618. "Giving power to women is like giving power to dreams."
619. "Nonsense: the sense that nuns make."
620. "There is nothing women can teach us that children and chimpanzees can't."
621. "I told her that women were so foolish they thought giving birth to children was a form of creativity. But she thought it was an act of genius."
622. "To prove that women are inferior treat them as equals and see what happens."
623. "Women are naturally clean-shaven; most men artificially so. What I can't understand is why men aren't more consistent and shave their legs also."
624. "When psychologists are asked to list the qualities of a healthy human mind they describe the qualities of the healthy

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- male mind. Then, when asked to list the qualities of the healthy female mind, their list is not the same as that for the healthy human mind."
625. "Women are good at trivial things because women think trivial things are important. Women are bad at important things because women do not realize how much harm they can do to the larger world outside of the small world of their immediate surrounds."
626. "Women have babies to keep up the fiction of being in the hub of things."
627. "Pretty women are for men without imagination. No woman is pretty if a man has imagination."
628. "Plain women know a lot more about men than beautiful women do - they have to."
629. "Women are the most unnatural of animals because man has prevented them from growing. Who knows what they may be capable of?"
630. "For a man to have the stillness of a woman he must be a god. Consequently one mistakes women for gods."
631. "That a woman must develop herself intellectually is a duty. If it were only a right she would sacrifice it."
632. "Cheerfulness: the feminine of struggle."
633. "Cunning: the feminine of courage."
634. "Potentially misleading: Nietzsche's statement 'Happiness is a woman', because it might lead us to believe that women can make us happy."
635. "Woman: infinite to see, finite to hear."
636. "Women: from goddesses to grannies."
637. "Old woman: ... lurking inside a young woman."
638. "Woman is a holiday."
639. "Woman is a watercolour."
640. "Babies are like women."
641. "If you want to know what it feels like to be a woman, take drugs."
642. "Woman: man's method of wearing a dress."
643. "Women want men who support their values - so, if a man wants a woman he has to either give up all his values, or lie."
644. "It is the woman who decides yea or nay; and if she says yea, then it is the man who decides."
645. "The reason women blush so easily is that they have a lot to be ashamed about."
646. "A man can trust no-one, but will trust a woman."
647. "If a man respected a woman's decisions there would be no romance."
648. "When a woman says no, she means no, except when it means that you haven't been forceful enough."
649. "If women were naked they would need personalities to make them interesting."
650. "The challenge of woman is to make her seem interesting."
651. "Only the worst of men allow women to believe they have any value other than their appearance."
652. "It is not enough to educate women, they must not be loved."
653. "The best thing a woman can do for a man is to marry somebody else. The best thing a man can do for a woman is to make a man of her, which usually necessitates just leaving her alone."
654. "After I comprehensively explained how Christians are false because of their weakness and effeminacy, someone said to me: 'Does this mean Christians are almost as bad as women?'"
655. "Most men complain that they do not understand women. I complain that I do understand them."
656. "Women are better adjusted to life, but men are better adjusted to death. Women live longer, but men are more often remembered."
657. "At the age of six, boys and girls are essentially the same. The difference is that boys tend to remain at the mental age of six throughout life, while girls seem to regress."
658. "Contrary to popular opinion, men probably talk just as much as women do. It just feels as though women talk more."
659. "There's a lot to be said for womanhood, and it's all unpleasant."
660. "Women renounce their sexuality when they enter the cloister, and men renounce their minds."
661. "Women: cows with lipstick."
662. "Nuns: cows without lipstick."
663. "Nun: a refinement of fashion."
664. "Seducer: a cowherd."

QUOTATIONS

665. "I'll never understand the notion of 'equality of the sexes' - it is obvious that men are superior to cows."
666. "The fact that women are cows is probably the most difficult truth to understand."
667. "She was not a member of the herd ... she was an individual cow."
668. "What every man should be forced to say at his wedding ceremony to lend it some respectability: 'My Kingdom for a Cow'."
669. "Cows and women have been shaped by the same evolutionary forces - mens' desires."
670. "The reason men never blame women for their stupidity is that men have bred women to be stupid."
671. "I tell ugly truths about women not to denigrate them, but to venerate God."
672. "It is easy to control your desires in the company of women, and when reality is staring you in the face. It is much more difficult when they have left you alone with your imagination."
673. "Sex is an instinct, love an emotion, and marriage is supposed to be a mature and responsible decision. But should there be _reason_, then there is neither sex, love, nor marriage."
674. "Women need to feel compassion for others because weakness in others justifies their own weakness."
675. "I will not sacrifice my life at the altar of woman. There are far worthier causes."
676. "Women always have some mental reservations. This is because most of their brains are out of bounds to them."
677. "Not only does a beautiful woman have more chance of catching herself a husband - she also has more chance of keeping him. At all times, men judge women by appearances."
678. "The more beautiful a woman makes herself, the more ugly she makes others."
679. "I get a strange feeling when I see a woman with naturally rosy cheeks ... such beauty is so rare ... And such immoral innocence!"
680. "A woman wears her tears like jewelry."
681. "Women use make-up to highlight their worst features."
682. "Good women never wear make-up - until they feel they need to."
683. "She was there at the preappointed time all right, but had made herself up to such a degree that I couldn't recognize her. So I went home."
684. "Feminism has made many women go underground, to the extent that they dare only wear frillies underneath or in the bedroom."
685. "There's more to a woman than her external appearance - there's her underwear."
686. "Pornography is degrading to women, but most women are too degraded to realize it."
687. "It is much more difficult for a man to maintain a sexual relationship than it is for a woman. This is because for a man to arouse enough passion to produce an erection, an awful lot of self-deception and egotistic thought is required, which must first be realized, then adapted, and applied. Such thought can only be dominant or submissive - both repulsive."
688. "Man is idealistic by nature; he doesn't want to be served by just any woman. But woman has no such ideals and will serve any man, if he be man enough to want her service. For she does not want the man, but the master."
689. "What does it signify that woman was made from man's rib?: she's not the full quid."
690. "Only women have complained to me that I try to confuse them with logic."
691. "Feminists would make great advances if they were not so bothered about sexist men; that is, if they were not so womanish."
692. "A strong and intelligent woman always seeks the company of a bad man. He must either be a ruthless manipulator who can make her feel like a woman, or a spineless wimp who can make her feel strong and intelligent."
693. "Women are so alike, that if a man can win the love and devotion of just one woman, he feels he has conquered the entire female species. And if he cannot, then the entire female species has conquered him."

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694. "Women tend to love men for their character, while men tend to love women for their looks. This is because men already have character ... now all they require is visual stimulation and the softening caress of feminine innocence. Women need a base, men seek a supplement."
695. "A man needs a simple woman to help him forget just how simple women are."
696. "A man wants a woman to be submissive, not necessarily to him, but to the world. This is what attracts him so."
697. "Men are attracted to women who will not say "yes", and women are attracted to men who will not ask."
698. "Men and women experience two different kinds of love: for women love is the love of money and motherhood, but for men it is the love of perfection and a good screw."
699. "There are advantages to being poor. For one thing, you won't have any trouble with women."
700. "If a man wants a woman all he needs is a bunch of keys on his hip, or a car - same thing."
701. "A woman plays hard to get to distract a man from thinking that she will be impossible to get rid of."
702. "Virginity: that which makes a woman seem to have a will."
703. "A man must have a relationship with a woman before she will agree to it."
704. "Woman wants man to initiate the relationship so she knows he will be bold and brainless enough to be her protector."
705. "If you love a woman without permission that is equivalent to rape."
706. "Violent men make women feel safer because they appear better protectors."
707. "If you like women then you should never treat them with respect. I know this because I have vowed to treat all women, at all times, as though they were human beings."
708. "I have a natural tendency to treat all women as human beings, which is probably explained by the fact that I never had any sisters."
709. "The greatest conquest is to have a woman pursue you, even though you are both poor and intelligent."
710. "A woman will not make heavy demands on a man till she has trapped him."
711. "There is nothing more intimidating to a man than a woman's desires."
712. "Men are more creative than women, especially in ending a relationship."
713. "If a girl can comprehend the word 'soul' she is not beautiful."
714. "To be popular with women, be sure never to mention the fact that women as a class are less rational and hence inferior to men."
715. "No man fully resents knowing magnificent truths until it has cost him the affections of a woman."
716. "A woman's life ends at thirty-five, at which time a man's life is often just beginning."
717. "Women die in their eighties, fifty years longer than their lifespan."
718. "Even a mediocre man is renowned by his contemporaries if he procures the love and devotion of a beautiful woman. But it is the solitary man of truth who is renowned by posterity."
719. "No man can monopolize a girl's mind and destiny more comprehensively and deeply than the author of the book she reads."
720. "Men put women up on a pedestal for two reasons: firstly, it is a good position for looking up their dresses, and secondly, it doesn't give them any room to do anything and cause any trouble."
721. "Women think it is irrational to have principles because you have to value one thing more than another."
722. "Women think it unfair to be judged lacking in virtues they are not even interested in."
723. "It doesn't do any good talking to women about rational thought - they haven't the foggiest idea what you're talking about."
724. "Any generalization is too big for a woman's mind, including this one."
725. "Women have a low opinion of men because they cannot judge what they cannot conceive."
726. "The wisdom of women saves them from getting involved with thinking men."

QUOTATIONS

727. "Woman cannot appreciate intelligence in man for to do so would be to admit the lack of it in herself."
728. "Men are intelligent enough not to understand women, but not intelligent enough to understand them, whereas women foolishly understand men."
729. "Behind every great man there is a woman laughing at him."
730. "Woman's philosophy: I wear see-through, therefore I am."
731. "Man's philosophy: I think therefore I offend."
732. "A man should aim to think as much as a woman feels."
733. "Suffering for ideas is a foolishness women cannot understand."
734. "If women ever had to live in the real world they'd soon have a lot more respect for men."
735. "Men think what they will do in the world, and women think what they will have out of it."
736. "When a man realizes how close a woman's 'Yes' is to her 'No', he no longer wants her 'Yes' because her 'No' means so little."
737. "My wife is upstairs changing her mind".
738. "A woman has no thought of her own, but lives purely in response to the forces of the moment. What then of her love and approval? What can it ever mean?"
739. "Woman believes man's lies because she cares only about feelings, not future. She cannot realistically appreciate an honest man because honesty is superfluous to feelings."
740. "Many women are convinced that the reason Jesus never got married was that he never met the right girl."
741. "I am always amazed by women's ability to instantly detect my motives which I do not have."
742. "The reason women don't pursue men, and are happy with whatever comes their way, is that they believe all men to be the same."
743. "When a woman hates a man she does not know (which happens often) she does not take his past into account, nor her own. She can easily judge a man to be an evil, manipulative, womanizing woman-hater, even if he be a saint who has never so much as laid sheep's eyes on a woman, let alone wolf's paws."
744. "Women hate the man who speaks profoundly and obscurely; for it means that he does not need the company of women, never needs to explain himself, which means that he has not been tamed and therefore probably has a low opinion of women. Women far prefer the man who mistreats them to the one who gets away scot-free. It is for the same reason that we prefer people to do useless work badly than enjoy themselves constructively doing nothing."
745. "If you have never hurt a woman then you hurt women terribly, for you are free."
746. "If you do not cause a woman grievance you will not engage her very deeply."
747. "Overpopulation is by far the biggest problem facing the world today, but who blames women for wanting too many babies?"
748. "It is said that women should not be criticized because they are a Natural Force, and beyond criticism. But if Natural Forces are allowed to run rampant there is great destruction."
749. "Throwing stones is safe if you do not live in a glass house, or if you are a woman or a child."
750. "Anyone who criticizes women is a misogynist."
751. "Women think that if a man loves anything more than he loves women he is a woman hater - and they are right."
752. "Women are mysterious creatures; they sometimes appear superficially deep and at other times deeply superficial."
753. "The horrifying thing about the mystery of woman is that there isn't one."
754. "The less respect one has for ones rival, the more one is tortured by jealousy; not for the particular woman involved by any means, who has disqualified herself, but by jealousy for 'recognition'."
755. "I can think about women, from a distance, but to actually talk to them is going a bit too far."
756. "What can a wise man say to a woman without making a fool of himself?"

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757. "If you must talk to a woman, do so in private where no-one can hear the foolishness of what you are saying."
758. "Man chats up woman with his pants down."
759. "For a man to win the affections of a woman he must talk to her. But to talk to her he must sacrifice his mind and dignity, for what can a man say to a woman of any consequence?"
760. "All a woman really wants is for her man to talk to her, but this is precisely what he cannot stand to do, and is often the reason for his early leaving. Having fished-out her shallows, any further talk is insulting. If a man cares for such a woman, he should not talk to her in the first place."
761. "I do not keep the company of women because I don't believe sex is worth paying for."
762. "I dislike the company of women because I don't like having to tell people what to do."
763. "One can envy a man who buys a prostitute for the evening, until one reminds oneself of the price he pays in cash and dignity; as when a man has a woman's attention at any time."
764. "A man may pay little for one woman, but pays a hundredfold with the hundredth."
765. "There is no drug more disabling than women."
766. "Who ever heard of a woman seeking the truth? One can perhaps imagine a schoolgirl seeking truth, for a school project, but not a woman for any reason."
767. "A woman thinks a man is unethical if he tries to measure her by ethical standards, for the reason that a woman cannot comprehend ethics."
768. "Kierkegaard's most terrible 'secret' concerning his mother, was, I believe, simply his knowledge of what woman really is."
769. "Women believe that the concept of evil is evil."
770. "The thing that most turns me off women, and also the most revealing thing about them, is the men they have loved."
771. "Nothing destroys a man more thoroughly than being rejected by a woman whom he considers to be more inferior than he is normally prepared to tolerate."
772. "What kind of a legacy does a man leave his children if he goes down on his hands and knees before his inferior - I mean a woman, a feminine woman."
773. "The most intelligent women in the world are female impersonators."
774. "A woman, like a child, has only the shallowest and most insubstantial of thoughts. If you were to try to paddle your feet in her oceans, you wouldn't even get your feet wet."
775. "Women love the intimacy, men the idea. Intimacy is surface, idea is depth."
776. "Even when women serve men, they don't respect them."
777. "Someone asked me for an aphorism about artificial intelligence, so I gave them one about women: 'The way technology is going, we will soon be able to give women artificial intelligence.'"
778. "Women are more in touch with their two feelings (smugness and terror) than men are with their ten thousand."
779. "Women are undoubtedly superior to men, if only men would give them a chance!"
780. "No woman can understand this aphorism."
781. "Men never speak the truth in the company of women - no woman can ever know this, not even if it is explained to them."
782. "Man is intelligence longing for sex, and woman is sex longing for financial security."
783. "A woman looked down at her baby's hand ... and knew there was a God. I looked at the woman and knew there was a Devil."
784. "When I meet a girl, the last thing I want to talk about is reality, but after five minutes I'm talking about the inferiority of women."
785. "Women feel shame because they cannot see things in perspective. Men feel guilt because they can."
786. "The price a man pays for sex is very often having to keep the company of women."

QUOTATIONS

787. "A man may become wise, If he really tries. But all women are born wise, In their own eyes."
788. "How can I tell people not to believe in God if I believe in Woman?"
789. "If women are good people then why aren't they listening to a word I'm saying?"
790. "It is good to condemn the feminine, but beware that in so doing you do not immortalize it in yourself."
791. "Men don't want to learn about women because they don't want to learn about themselves."
792. "Yes, man is great because he is a mountaineer. But as Nietzsche says 'I sought for great men, but all I found were the apes of their ideal.' As great as striving makes a man compared to women, he strives for *so little!*"

LOVE

793. "The little trouble in the world that is not due to love is due to friendship."
794. "A woman's friendship ever ends in love."
795. "Love and friendship exclude each other."
796. "Friendship is a disinterested commerce between equals; love, an abject intercourse between tyrants and slaves."
797. "Love is blind; friendship closes its eyes."
798. "Love blinds us to ugliness instead of opening our eyes to beauty."
799. "Scratch a lover and find a foe."
800. "Sex alleviates tension, and love causes it."
801. "If two people love each other there can be no happy end to it."
802. "A lady of forty-seven who has been married twenty-six years and has six children knows what love really is and once described it like this: 'Love is what you've been through with somebody.'"
803. "Woman is flax, Man is fire, The Devil comes, And blows the bellows."
804. "Love, like death, changes everything."
805. "To be loved is very demoralizing."
806. "Man and woman have entirely different concepts of love, so there are two loves, and they are so unlike as to deserve different names. The love of woman is devotion; the love of man is to want devotion. Woman gives herself; man acquires more."
807. "Man dreams of fame while woman wakes to love."
808. "Love with men is not a sentiment, but an idea."
809. "Because women can do nothing except love, they've given it a ridiculous importance."
810. "To inspire love is a woman's greatest ambition. It's the one thing women care about and there's no woman so proud that she doesn't rejoice at heart in her conquests."
811. "Man loves where he must; women must love - somewhere."
812. "If you wait for a girl to come to you, you can always be sure of receiving an invitation to her wedding."
813. "Man loves little and often; woman loves much and rarely."
814. "In revenge and in love woman is more barbarous than man."
815. "When a man's in love, he at once makes a pedestal of the Ten Commandments and stands on the top of them with his arms akimbo. When a woman's in love she doesn't care two straws for Thou Shalt and Thou Shalt Not."
816. "Love never knocks at the door of a woman's heart; he goes in, drives philosophy out, shows wisdom the door, then rules supreme."
817. "A woman in love is less modest than a man; she has less to be ashamed of."
818. "To a woman the first kiss is just the end of the beginning; to a man it is the beginning of the end."
819. "Every love's the love before [in] a duller dress."
820. "We always believe our first love is our last, and our last love our first."
821. "Love makes time pass, and time makes love pass."

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822. "We love someone for what they are not, and quit them for what they are."
823. "Falling out of love is very enlightening; for a short while you see the world with new eyes."
824. "If you wish to be loved, show more of your faults than your virtues."
825. "Selfishness is one of the qualities apt to inspire love."
826. "If a woman wants to hold a man she has only to appeal to what is worst in him."
827. "No one in love is free - or wants to be."
828. "Heaven has no rage like love to hatred turned, Nor Hell a fury like a woman scorned."
829. "A man is given the choice between loving women and understanding them."
830. "You have to live with a woman to really misunderstand her."
831. "The first sigh of love is the last of wisdom."
832. "When a man has a vacant look, it's usually because a girl is occupying his mind."
833. "No man, or woman, was ever cured of love by discovering the falseness of his or her lover. The living together for three long, rainy days in the country has done more to dispel love than all the perfidies in love that have ever been committed."
834. "Absence: the common cure for love."
835. "Sudden love takes the longest time to be cured."
836. "First love is only a little foolishness and a lot of curiosity."
837. "Women never acknowledge that they have fallen in love until the man has formally avowed his delusion and so cut off his retreat."
838. "A modest girl never pursues a man any more than a mousetrap pursues a mouse."
839. "Courtship begins with a man fishing for a girl, and ends with her making the catch."
840. "A man always chases a woman until she catches him."
841. "A man can damn by a wink, a woman by a nod."
842. "A woman knows the value of love, but a man knows its cost."
843. "Even the rosiest of lips must yet be fed."
844. "It is written in the code of love: He who strikes the blow is himself struck down."
845. "Each man kills the thing he loves. By each let this be heard, Some do it with a bitter look, Some with a flattering word. The coward does it with a kiss The brave man with a sword!"
846. "Faint heart never won fair lady, or escaped one either."
847. "It's better to go broke than never to have loved at all."
848. "Once a woman has given you her heart you can never get rid of the rest of her."
849. "When a woman begins to count on a man, his number is up."
850. "Once a woman is in your arms, she's on your hands."
851. "If only one could fall into the arms of a woman without also falling into her clutches."
852. "The law of gravity doesn't always work: it is usually easier to pick up a girl than it is to drop her."
853. "The game of love cannot be played with the cards on the table."
854. "Romantic: the sort of fellow who, if he were a bacteriologist, would report the streptococcus pyogenes to be as large as a St Bernard dog, as intelligent as Socrates, as beautiful as Beauvais Cathedral, and as respectable as a Yale Professor."
855. "When one is in love, one always begins by deceiving oneself, and always ends by deceiving others. That is what the world calls a romance."
856. "Romance is the state midway between past and present."
857. "Nothing spoils romance so much as a sense of humour in the woman."
858. "Many a girl spoils a perfectly good romance by falling in love with the man."
859. "The fickleness of the women I love is only equalled by the infernal constancy of the women who love me."
860. "Nothing annoys a man as to hear a woman promising to love him "forever"

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- when he merely wanted her to love him for a few weeks."
861. "If it were not for poetry, few men would ever fall in love."
862. "A man first realizes he loves a girl when he begins to get mad at people who say she's stupid or homely."
863. "A woman loves with all her heart and soul; and a man with all his mind and body."
864. "No woman is wholly convinced that a man really loves her until he buys her something she doesn't need at a price he can't afford."
865. "Most women would rather be loved much than wisely."
866. "A man who loves wittily is a man who is not in love."
867. "Love and potatoes both spring from the eyes."
868. "There is always something ridiculous about the emotions of people whom one has ceased to love."
869. "When a man has once loved a woman he will do anything for her except continue to love her."
870. "It is easier for a woman to keep half a dozen lovers guessing than to keep one lover after he has stopped guessing."
871. "I have every reason to love you. What I lack is the unreason."
872. "Try to reason about love, and you will lose your reason."
873. "A lover who reasons is no lover."
874. "Immature love says: 'I love you because I need you.' Mature love says: 'I need you because I love you.'"
875. "To love is to allow abuse."
876. "To love is to suffer, to be loved is to cause suffering."
877. "If love is judged by its visible effects it looks more like hatred than friendship."
878. "The course of true love never runs smooth - it usually leads to marriage."
879. "True love: an old-fashioned sentiment."
880. Love is an ideal thing, marriage a real thing; a confusion of the real with the ideal never goes unpunished.
881. "Love matches are made by people who are content, for a month of honey, to condemn themselves to a life of vinegar."
882. "In love, victory goes to the man who runs away."
883. "Those who are faithless know the pleasures of love; it is the faithful who know love's tragedies."
884. "The man who is disappointed in love usually lives to be glad of it."
885. "Many a man's death is due to a broken heart; if he hadn't broken a woman's heart, she wouldn't have shot him."
886. "The girl who thinks she has broken her heart has only sprained her imagination."
887. "There is no need to waste pity on young girls who are having their moments of disillusionment, for in another moment they will recover their illusion."
888. "Every day men sleep with women whom they do not love, and do not sleep with women whom they do love."
889. "We ought not to complain if someone we dearly love behaves now and then in ways we find distasteful, nerve-racking or hurtful. Instead of grumbling we should avidly hoard up our feelings of irritation and bitterness: they will serve to alleviate our grief on the day when she has gone and we miss her."
890. "A man can be happy with any woman as long as he does not love her."
891. "Let the man who does not wish to be idle fall in love."
892. "Sometimes I wish I could fall in love. Then at least you know who your opponent is."
893. "Love has a thousand ways to please, But more to rob us of our ease."
894. "Every time a woman gives a man a piece of her mind she loses a piece of his heart."
895. "A woman can be anything that the man who loves her would have her be."
896. "It is terrible to be alone, and it is terrible to be in love, but one is cheaper than the other."
897. "When a man makes love to a woman who is covered in make-up and perfume, he is not making love to an individual, but to a department store."
898. "There is often most love where there is the least acquaintance with the object beloved."

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899. "Love cures all but love."
900. "The punishment for love is love."
901. "There is no difference between a wise man and a fool when they fall in love."
902. "No one acts more foolishly than a wise man in love."
903. "Infatuation is what makes an intelligent man look foolish to a foolish girl who looks intelligent to him."
904. "Even the wisest of men make themselves fools about women, and even the most foolish women are wise about men."
905. "When a woman makes a fool out of a man, she seldom does it without his co-operation."
906. "Men want to be a woman's first love. Women want to be a man's last romance."
907. "Men love with their eyes, women with their ears."
908. "Love is sex and sentiment."
909. "Love is the need to escape from oneself."
910. "Love is that condition in which the happiness of another person is essential to your own."
911. "Love is liking someone better than you like yourself."
912. "Love is the fruit of an idle brain."
913. "Love is the crocodile in the river of desire."
914. "Love is being stupid together."
915. "Love is trembling happiness."
916. "Love is a game that always begins with courting days and ends with days in court."
917. "Love is the triumph of imagination over intelligence."
918. "Love is a fan club with only two fans."
919. "Love is a religion with a fallible god."
920. "Love is a barbarity, for it is exercised at the expense of all others."
921. "Love is a temporary insanity curable by marriage."
922. "Love is a sort of fever of the mind, which leaves us weaker than it found us."
923. "Love is a word used to label the sexual and emotional excitement of the young, the habituation of the middle-aged, and the mutual dependence of the old."
924. "Love is yesterday's illusion, today's allusion, and tomorrow's delusion."
925. "Love is a game in which both players always cheat."
926. "Love is a product of habit."
927. "Love is the renunciation of one's personal comfort."
928. "Love is what happens to a man and a woman who don't know each other."
929. "Love is an act of endless forgiveness, a tender look which becomes a habit."
930. "Love is the emotion that a woman feels always for a poodle dog and sometimes for a man."
931. "A lover tries to stand in well with the pet dog of the house."
932. "Love is based on a view of women that is impossible to those who have had any experience of them."
933. "Love is a mood - no more - to man. And love to woman is life or death."
934. "Love is the whole history of a woman's life, it is but an episode in a man's."
935. "Love is the delightful interval between meeting a beautiful girl and discovering that she looks like a haddock."
936. "Love is the delusion that one woman differs from another."
937. "Love is a season ticket on the shuttle between heaven and hell."
938. "Love is a bottomless pit."
939. "Love is a fiend, a fire, a heaven, a hell, Where pleasure, pain, and sad repentance dwell."
940. "Love is the last and most serious of the diseases of childhood."
941. "Love is a perverse superstition found amongst some few decadent peoples."
942. "Love is a state of mind which has nothing to do with the mind."
943. "Love is a fever which marriage puts to bed and cures."
944. "Love is a disease which begins with a fever and ends in pain."
945. "Love is the only fire for which there is no insurance."
946. "Love is a wretched masking of egotism, lust, masochism, and fantasy, under a mythology of sentimental postures, a welter of self-induced miseries and joys, blinding and masking the essential personalities in the frozen gestures of courtship, in the kissing and the dating and the desire, the compliments and the quarrels which vivify its barrenness."

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947. "Love is an ocean of emotions entirely surrounded by expenses."
948. "Love is like those second-rate hotels where all the luxury is in the lobby."
949. "Love is like a malarial fever; one day raging, the next so chilly that blankets heaven high were as naught to warm it."
950. "Love is like a bazaar. The admittance is free but it costs you something before you get out."
951. "Love is like measles - all the worse when it comes late in life."
952. "Love is like the moon; when it does not increase it decreases."
953. "A girl may love you from the bottom of her heart, but there's always room for some other guy at the top."
954. "Many a girl burns up her boy friend with an old flame."
955. "Jealousy is always born with love, but does not die with it."
956. "Love doesn't really make the world go round. It just makes people dizzy so it looks like it."
957. "A man in love thinks that nothing is good enough for her except himself."
958. "Courtship is that period during which the female decides whether or not she can do any better."
959. "Courtship is the period when a girl finds out that her strength lies in her weaknesses."
960. "What is puppy love? The beginning of a dog's life."
961. "He imagined that he was in love with her, whereas I think she did the imagining for him."
962. "The artist has won through his fantasy what he could only win in his fantasy: honour, power, and the love of women."
963. "The only true love is love at first sight; second sight dispels it."
964. "Love is said to be blind, but I know lots of fellows in love who can see twice as much in their sweethearts as I can."
965. "The trouble with blind love is that it doesn't stay that way."
966. "Love is blind to everything but fat."
967. "Love is not always blind and there are few things that cause greater wretchedness than to love with all your heart someone who you know is unworthy of love."
968. "Love comes unseen; we only see it go."
969. "He ploughs the waves, sows the sand, and hopes to gather the wind in a net, who places his hopes in the heart of a woman."
970. "By the time you realize what love can do, the damage has already been done."
971. "The proof that experience teaches us nothing is that the end of one love does not prevent us from beginning another."
972. "The time I've lost in wooing In watching and pursuing The light, that lies In woman's eyes, Has been my heart's undoing. Though wisdom oft has sought me, I scorned the love she brought me. My only books were womens looks And folly's all they've taught me."
973. "Sign-off to a letter: 'With love or what you will.'"

SOME WORDS OF MY OWN ON LOVE

974. "If I loved as much as others I would hate as much as they."
975. "We expect others to love us yet remain trustworthy."
976. "I am sometimes selfish enough to want to feel loved and to give love, but rarely am I selfish enough to do so."
977. "Love is so common as to appear normal."
978. "If two people love each other they should try to get to know each other better."
979. "Love and marriage are proof enough that we are related to the apes."
980. "Distance makes the heart grow stronger, not fonder."
981. "Love essentially involves being responsible to make sure that another person does not get bored."
982. "Love is attracted to ignorance."
983. "If a man knows not the bliss of being struck with a phenomenal love, he knows not temptation."
984. "The purpose of love is to ensure that even the strongest reproduce."

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985. "Men who love women have no respect for them."
986. "The trouble with loving someone is that you can't just know them at the time you want to love them - you have to know them 'all the time'. It's really no good pretending you don't know them."
987. "Saying 'I am in love with you' is a lot different to saying 'I love you', and is a lot more honest. It is a bit like saying 'insanity has control of me'."
988. "He who loves never, lives best."
989. "The bravest thing men do is love women."
990. "Men always hate the woman they love. Women always love the man they hate."
991. "A woman's first love is never the first; there are no truly virginal women."
992. "A woman can mean everything to a man - until some other woman takes an interest in him."
993. "Love conquers all but absence."
994. "Love is a crutch that breaks when you lean on it."
995. "Love is too much like hard work."
996. "Love is blind and marriage is the darkness."
997. "Love: hating together."
998. "Love: the grand thief of time."
999. "Love: a consequence of the human tendency to simplify experience - achieved in this case by discarding information about the future."
1000. "Love - a drop of water in an ocean of tears."
1001. "I love you more than yesterday, and tomorrow."
1002. "I am not in love with you. I only love you when I am reminded of you."
1003. "Do not be hurt by the hatred of a woman; it means as little as her love."
1004. "Don't feel cheated when a woman loves a lesser man. She doesn't love the sun either, yet it shines."
1005. "For me to love a woman I must respect her. For me to respect a woman she must be a good woman of principle. Hence, for me, love is not possible."
1006. "A wise man cannot accept the love of a woman who loves unwise men, for the reason that he cannot allow reason to be valued equal to unreason."
1007. "The man who knows himself to be a superior man cannot accept the love of a woman, for in doing so he would then also have to accept the love she felt for those men past, and the love she will feel for those to come."
1008. "Men do not 'respect' women - not intellectually. Hence, as far as I'm concerned, men cannot love women."
1009. Women love the boastful man because they are not allowed to boast themselves.
1010. "He tries to steal the first kiss, and tries, and tries. He tries exactly three times. Then he leaves. She ends up trying to make him take what he pleases ... but masculine pride can only take so much abuse. Well, ... perhaps he tries only the once, and not all that hard, but it certainly feels like too much hard work!"
1011. "I am a loser. Just when I want to feel rejected by women they go and make me feel wanted."
1012. "If a man is pure it is nearly always because he has not chanced upon the right woman."
1013. "Woman loves the man who thinks, but the man who thinks does not love woman."
1014. "Yes, woman loves the man who thinks, 'but not the man who lives by his thought'."
1015. "Nothing spoils a romance so much as honesty in a man."
1016. "Some need to have sex with the one they love to dissolve the painful illusion of it all. Others abstain from sex to preserve a hope of the ideal - not only the ideal of love, but the ideal of independence."
1017. "The trick to being an idealist is to never act on your love, which would shatter the ideal. The trick is to never fall in love with someone who will not disappoint you."
1018. "If love is returned, it is not a great love."
1019. "How many have there been who entered the monastic life, not to renounce their love of woman, but to 'preserve' it?"
1020. "I cannot love any woman who is so unsure of herself as to feel love."

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1021. "A woman's face is never so contorted and ugly as the moment she is struck with the realization that she is in love with you."
1022. "Women are unreliable: if you ask a woman out, you cannot rely on her to say no, and if she says yes, you cannot rely on her to be unfaithful."
1023. "If a woman loves me, how can I ever trust her again?"
1024. "If a woman loves me, she ceases to be beautiful, and I can therefore never trust her again."
1025. "It is far less cowardly to love a naive, foolish, homely woman who will reject you, than it is to love an intelligent, sensible, beautiful woman who is in love with you."
1026. "If a man is noble enough to refrain from pressuring a woman, then he will refrain from loving her, for love is the greatest of pressures. Much less would he declare his love."
1027. "It is difficult to decide upon the least immoral course of action regarding someone you are falling in love with."
1028. "I cannot involve myself with a woman when there is no chance of marriage and a true everlasting love, nor if there is the slightest chance of it."
1029. "Two kinds of women are dangerous to a man: those who make him feel comfortable, and those who electrify him."
1030. "To be loved you must give love, which explains why only fools are loved."
1031. "You cannot win a woman just the once and be done with it; you have to humiliate yourself again and again."
1032. "There is no love without humiliation."
1033. "To love someone is humiliating because they do not deserve it."
1034. "To win a woman's affection is nothing to be proud of because women are motivated by love."
1035. "If your happiness depends on a woman's approval then your life is as insubstantial as her judgement."
1036. "Women judge by feelings, which I refuse to be judged by."
1037. "It is possible to be so much in love with someone that you don't want to go and spoil it all by actually talking to them."
1038. "A man cannot reason with the woman he loves: he cares about her too much."
1039. "A man wants to know about a woman's past until he is in love with her."
1040. "Loving a woman is not quite so bad as befriending one."
1041. "Some men will stoop to the lowest depths to win the love of a woman, even to the point of being friends with her."
1042. "Some men will stoop to the lowest depths to win the company and affection of a woman, including talking to her."
1043. "If you must fall in love, do so with a woman you can't talk to."
1044. "Love can make you marry a person you can't talk to, and wouldn't want to if you could."
1045. "Women criticize men for being egotistical, but if men were not egotistical women would live out their lives unloved."
1046. "Love is rarely mutual. While one person is feeling love the other is usually feeling guilt."
1047. "He who lives by love dies by it."
1048. "Where there's love there's hell."
1049. "A man needs to be loved if he has no other needs."
1050. "To me the pleasure of loving a woman is at best a concession. I am not prepared to pay one cent, wait one second, or suffer in the slightest degree even one inconvenient or nagging thought for the sake of something which is but a concession and an insult to my dignity. Thus I do not make concessions."
1051. "Any person of worth wants to be loved for the fact that they are different from everyone else. But in accepting love, the person of worth falls to the level of everyone else, and to a level undeserving of love."
1052. "To accept another's loving care and devotion is to take advantage of a mentally disabled person."
1053. "If you have trouble with love, love less, not more. Love not at all and be pure."
1054. "Love is intimacy. Intimacy is flattery. Love is flattery."

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1055. "Love is the feeling you have before you know what you are getting yourself into."
1056. "Love is weakness."
1057. "Love and cowardice are really the same thing."
1058. "I stand a failure before love. I price myself out of the market. I cannot accept love without thereby making myself unworthy of it. Nor can I give love without thereby being unworthy of doing so. In any case, no woman can love me enough, 'because' they love me - because love is so faulty."
1059. "A couple in love know very well never to speak of anything significant. This is good training for marriage."
1060. "To want to be loved by someone is to want to be admired and respected by a fool."
1061. "It is just as immoral for a man to fall in love with a girlish, emotional, feminine woman as it is for a woman to fall in love with a brutish, forceful, masculine man."
1062. "Women have synthetic affections for heavy-duty use."
1063. "If a man suffers because he is without a woman, he can easily make women feel guilty and responsible for his situation. This is because the world view of women is centred around making a man happy, and women have nothing better to do with their time than take him under their emotional wing. Yes, a woman will enjoy feeling guilty because another woman doesn't love him. Emotionally, women work together as one (nasty) creature."
1064. "Love is about fiddling fantasies. One does not fall in love with a person because they are truly good, but because they are good at stimulating one's imagination. With a stimulated imagination one can believe anything is good."
1065. "Love is directed towards what lies hidden in its object. Or at least, to what one likes to believe is hidden."
1066. "A man will pursue a woman relentlessly - until she turns and faces him with wide-open whirlpool eyes. Then he very wisely runs for his life in the other direction."
1067. "If a woman doesn't chase after a man just a little bit, she doesn't really care for him; and if she chases him at all, he won't care for her."
1068. "He mainly desires her, but she mainly desires to be desired."
1069. "A woman is quick to love a bad man and hate a good one."
1070. "Jealousy is the only true measure of love."
1071. "If a girl keeps us guessing, she causes us pain. And if she doesn't, she causes us pain."
1072. "Love is something you like to feel once a week, but it demands that you feel it every dreadful minute."
1073. "One looks to see if one causes another pain, to see if there is any love there."
1074. "A plain woman can keep a man's passions alive much longer than a beautiful woman, for she does not spoil his dreams, does not impinge on them. She takes nothing from him, so fuels his dominant emotions."
1075. "If you wish to be loved by a particular someone, then make sure they know your name. If they do not know your name they will not love you. Love is that deep."
1076. "Women are most attractive when they are in love with another man, for then one is not faced with having to actually know them in a real sense. There is nothing worse than knowing what a woman does not think."
1077. "Romance is a war that is ended by a mutual declaration of love."
1078. "Romance is ninety percent expectation and ten percent chance."
1079. "A man finds more joy in winning a woman's love than in being loved. To win a woman's love is to be rewarded with a priceless gift from an angel, but to be loved is to be used by a vain fool."
1080. "While she is aloof you have the pleasure of playing God and making something out of nothing. But once you are loved she makes nothing out of you."
1081. "A woman often cannot help but laugh when a man divulges his love for her. She finds him ridiculous. Or rather, she finds his weakness and vulnerability a sharp contrast to his towering physical and mental strength. She suspects for

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- the first time that she is the stronger. No surprise he then makes a swift retreat.”
1082. “Does a man ever laugh when a woman can no longer contain her love for him, and opens herself up like a wound? No, for there is no contradiction. A woman making herself vulnerable has no shock value, as there is in the case of a man.”
1083. “A woman's kiss is a beautiful thing, and expensive too. Each and every kiss costs twenty-four hours of your time in maintenance, and I'm not talking about the maintenance after the divorce.”
1084. “You love the best in someone and bring out the worst in them.”
1085. “You never feel securely in possession of another's love, because you know that the person they think you are is not you.”
1086. “The lover wants to be useful to the loved one, but love renders one useless.”
1087. “One wishes to appear strong and calm for women, which makes one weak and nervous.”
1088. “Women give a man a reason to be happy, for if he is not happy he will not find a woman.”
1089. “Any man can be graced with the love of a woman if he is prepared to pay enough.”
1090. “Other men hold a certain appeal to women, a certain power that I comprehensively lack. They are prepared to sacrifice their freedom for the sake of women, make concessions and compromises, and in short, tell lies.”
1091. “The problem with love is that marriage takes root in it.”
1092. “Please don't praise me, my persistently single state is as much due to good luck as it is to good management.”
1093. “A woman will go close to a man only if she believes he will stay close by her.”
1094. “A woman only loves the man who has hurt her. It seeps into the wound. And only a bad man is bad enough to initiate such a relationship. Good men are left alone because a woman will not do any decisive initiating herself, not if she is a woman. The result is that women tend to hate the innocent man, because,
- without love, women know no other feeling.”
1095. “Lovers love quarrels for renewing their love.”
1096. “I hate to see a couple quarrelling because I know it is keeping them together.”
1097. “I hate to see a man raising his voice or being rude to his female companion - he moves closer and she tightens the noose.”
1098. “A woman with a past attracts the kind of man who, at the races, will bet only on the favourites.”
1099. “Sex holds such a significance in relationships because it is the last hope.”
1100. “A true friend is someone who would never swipe the girl you love away from you unless circumstances arose.”
1101. “If nothing else, you can trust the one you love to be untrustworthy.”
1102. “A woman doesn't want to be the one to decide she's in love ... she wants to keep the advantage.”
1103. “A man is forced to make many advances towards women because women know a man's advances count for so little.”
1104. “To fall in love is a big decision for a woman, who must give her whole life in love. But it is a bigger still decision for a man, who, while giving only a small part of his life, stands to lose so much more. Yes, her's is a big decision to fall in love, and not one she likes to take alone. A bad man has no trouble in helping her, with his application of appropriate unrelenting pressure, but a good man respects her independence. If this good man is not quickly insulted by her hesitation regarding him, or even more so by her open-everything policy to external pressures and manipulations, and if he does not then leave of his own account, then she leaves him out in the cold anyway.”
1105. “Don't be surprised when your loved one treats you like a stranger. If they knew you they wouldn't be in love with you.”
1106. “‘Rational love’ - title for an astounding book.”
1107. “The person you love makes you so unhappy that you need to love some-

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- body else for relief. Tempting a person to love you is also tempting them to be unfaithful to you."
1108. "The more intelligent a woman is, the less I am attracted to her, because I do not want to ruin such a precious thing. I do however sometimes feel that I can allow myself to be attracted to an ordinary woman, because I am thereby only ruining myself."
1109. "Once in a while I meet a girl who brings out the ignorant side of me."
1110. "A woman's kiss can mean as much as a goddess's hand in marriage, or as little as the loving lick of a dog, depending on whether it is the first kiss or the third."
1111. "The first kiss is an awakening; The second is deeply satisfying; The third is insulting."
1112. "Young men sometimes choose a girlfriend by the fact that she has some quality of personality they can learn from and add to their own character. Young men are generally aware that they have a lot to learn. By contrast, women, and even girls, feel they have nothing to learn from men nor anybody."
1113. "'In love': She feels like she's going down in a lift. He feels like he's going up. She is swept off her feet He finds his. He sings She listens He possesses She possesses her possessor."

ASSORTED JEWELS

1114. "Words are like leaves And where they most abound Much fruit and sense beneath is rarely found."
1115. "He that uses many words for explaining any subject, doth, like the cuttlefish, hide himself in his own ink."
1116. "These days the greater part of white-washing is done with ink."
1117. "Many a glib talker has a lot of depth on the surface but way down deep is very shallow."
1118. "Many a writer seems to think he is never profound except when he can't understand his own meaning."
1119. "He writes quickly, with the fluency of the artist who has nothing whatsoever to say."
1120. "Some of the new books are so down to earth they ought to be ploughed under."
1121. "What an author doesn't know usually fills a book."
1122. "You should read it, though there is much that is skipworthy."
1123. "It was a book to kill time, for those who like it better dead."
1124. "The ordinary man would rather read the life of the cruelest pirate that ever lived than the wisest philosopher."
1125. "There are two common ways to avoid thinking: one is to never read, and the other is to do nothing but read."
1126. "If words were invented to conceal thought, newspapers are a great improvement on a bad invention."
1127. "The dictionary is like a Bible to the unenlightened writer."
1128. "In old days books were written by men of letters and read by the public. Nowadays books are written by the public and read by nobody."
1129. "The reason so few good books are written is that so few people who can write know anything."
1130. "People do not deserve to have good writing, they are so pleased with bad."
1131. "A pin has as much head as some authors, and a good deal more point."
1132. "'Oh I see' said the Earl 'but my own idea is that these things are as piffle before the wind.'"
1133. "[But] to give an account of that subject would need a far less brilliant pen than mine."
1134. "Two sorts of writers possess genius: those who think, and those who cause others to think."
1135. "There is much to be said in favour of modern journalism. By giving us the opinions of the uneducated, it keeps us in touch with the ignorance of the community."
1136. "Every journalist who is not too stupid or too full of himself to notice what is going on knows that what he does is morally indefensible. He is a kind of confidence man, preying on people's vanity, ignorance, or loneliness, gaining

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- their trust and betraying them without remorse."
1137. "The difference between literature and journalism is that journalism is unreadable, and literature is not read."
1138. "Literature is an occupation in which you have to prove your talent to people who have none."
1139. "I quite admit that modern novels have many good points. All I insist on is that, as a class, they are quite unreadable."
1140. "I have tried lately to read Shakespeare, but found it so intolerably dull that it nauseated me." - *Charles Darwin*
1141. "It is a very sad thing that nowadays there is so little useless information."
1142. "The success of many books is due to the affinity between the mediocrity of the author's ideas and those of the public."
1143. "The road to ignorance is paved with good editions."
1144. "There is no worse robber than a bad book."
1145. "The multitude of books is making us ignorant."
1146. "Literature is mostly about having sex, and not much about having babies; life is the other way around."
1147. "Always read between the lies."
1148. "An editor is one who separates the wheat from the chaff and prints the chaff."
1149. "He who wields a pen is in a state of war."
1150. "An author's first duty is to let down his country. What is one's country but a land to stop one's feet from getting wet?"
1151. "Writing is one of the few professions left where you take all the responsibility for what you do."
1152. "It took me fifteen years to discover I had no talent for writing, but I couldn't give it up because by that time I was too famous."
1153. "I go on writing for the same reason that a hen goes on laying eggs."
1154. "Action is greater than writing. A good man is a nobler object of contemplation than a great author. There are but two things worth living for: to do what is worthy of being written; and to write what is worthy of being read; and the greater of these is the doing."
1155. "Being a writer is an aphrodisiac for women, for plain, intelligent women, but not all that intelligent."
1156. "For more than forty years I have been speaking prose without knowing it."
1157. "Some books are undeservedly forgotten, none are undeservedly remembered."
1158. "Anybody who doesn't like this book is healthy."
1159. "Wit sometimes enables us to act rudely with impunity."
1160. "Wit helps to play the fool with more confidence."
1161. "He was a master of paradox, but more often its slave."
1162. "Few of the many wise apothegms which have been uttered have prevented a single foolish action."
1163. "It is more trouble to make a maxim that it is to do right."
1164. "When a thought is too weak to be expressed simply, it is a proof that it should be rejected."
1165. "He is a benefactor of mankind who contracts the great rules of life into short sentences, that may be easily impressed on the memory, and so recur habitually to the mind."
1166. "But words are things; and a small drop of ink, Falling, like dew, upon a thought, produces That which makes thousands, perhaps millions, think."
1167. "Pithy sentences are like the sharp nails which force truth upon our memory."
1168. "Some sentences release their poisons only after years."
1169. "The study of proverbs may be more instructive and comprehensive than the most elaborate scheme of philosophy."
1170. "Proverbs: the sanctuary of intuitions."
1171. "Proverbs are the flowers of the rhetoric of a vulgar man."
1172. "The wise make proverbs ... and fools repeat them."
1173. "There's nothing so lively as a deadly epigram."
1174. "Epigrams succeed where epics fail."
1175. "Epigrams cover a multitude of sins."
1176. "You can cram a truth into an epigram, the truth, never."

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1177. "Aphorisms prick with the sharp point of truth, but usually with the sting removed."
1178. "A powerful idea communicates some of its power to the man who contradicts it."
1179. "The more you say, the less people remember."
1180. "Think much, speak little, and write less."
1181. "You can remove all the words from a brilliant thought."
1182. "We have been able to have fine poetry in England because the people do not read it, and consequently do not influence it."
1183. "To write prose, one must have something to say; but he who has nothing to say can still make verses and rhymes, where one word suggests the other, and at last something comes out which in fact is nothing but looks as if it were something." - *Goethe*
1184. "If you find writing prose too boring you can always convert to poetry by starting each sentence with a capital letter, and making each paragraph a stanza, with each line ending on the margin except the last one."
1185. "Poets utter great and wise things which they do not themselves understand."
1186. "A poet is a person who simply cannot keep his confusion to himself."
1187. "The pearl is the disease of the oyster A poem is a disease of the spirit Caused by the irritation Of a granule of truth Fallen into that soft grey bivalve We call the mind."
1188. "Show me a poet and I'll show you a shit."
1189. "All bad poetry springs from genuine feeling."
1190. "A poet looks at the world as a man looks at a woman."
1191. "I think that I shall never see A poem lovely as a tree."
1192. "Music is the brandy of the damned."
1193. "Music is the refuge of souls ulcerated by happiness."
1194. "Music is essentially useless."
1195. "A great fondness for music is a mark of great weakness, great vacuity of mind: not of hardness of heart; not of vice; not of downright folly; but of a want of capacity, or inclination or sober thought."
1196. "We ought to have books teaching us not how to compose music but how to decompose it."
1197. "The moment you cheat for the sake of beauty, you know you are an artist."
1198. "How inimitably graceful children are in general before they learn to dance."
1199. "No great artist ever sees things as they really are. If he did he would cease to be an artist."
1200. "To reveal art and conceal the artist, is art's aim."
1201. "To be natural is to be obvious. To be obvious is to be inartistic."
1202. "Art is to protect us from truth."
1203. "Of all lies, art is the least untrue."
1204. "It is a gratification to me to know that I am ignorant of art."
1205. "Acting is all about honesty. If you can fake that, you've got it made."
1206. "At one time I thought he wanted to be an actor. He had certain qualifications, including no money and a total lack of responsibility."
1207. "Actors are no better than creatures set upon tables ... to make faces and produce laughter, like dancing dogs."
1208. "The girl who has half a mind to become an actress doesn't realize that that's what it requires."
1209. "For he who lives more lives than one, more deaths than one must die."
1210. "A learned man is an idler who kills time by study."
1211. "He not only overflowed with learning, he stood in the slop."
1212. "There are nowadays professors of philosophy, but no philosophers."
1213. "The philosopher who will not take the trouble to make himself clear shows only that he thinks his thoughts of no more than academic value."
1214. "Mediocre men often have the most acquired knowledge."
1215. "If I had read as much as other men, I should know no more than they."
1216. "Everybody who is incapable of learning has taken to teaching."
1217. "The scholar labours meticulously for years on end to produce his masterpiece - which the thinker destroys with a single sentence."

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1218. "I prefer the company of peasants because they have not been educated sufficiently to reason incorrectly."
1219. "A child miseducated is a child lost."
1220. "It is less painful to learn in youth than to be ignorant in age."
1221. "One impulse of vernal wood May teach you more of man, Of moral evil and of good, Than all the sages can." - *Wordsworth, The Tables Turned*
1222. "You can lead high school graduates to University, but you can't make them think."
1223. "Anyone who has ever been to school will always feel comparatively at home in prison."
1224. "Very few can be trusted with an education."
1225. "Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught."
1226. "Never let your studies interfere with your education."
1227. "We do not know what education could do for us, because we have never tried it."
1228. "Education is what remains when we have forgotten all that we have been taught."
1229. "The average PhD thesis is nothing but a transference of bones from one graveyard to another."
1230. "The college graduate is presented with a sheepskin to cover his intellectual nakedness."
1231. "I'm prepared for all emergencies but totally unprepared for everyday life."
1232. "Democracy means government by the uneducated, while aristocracy means government by the badly educated."
1233. "Zeal without knowledge is fire without light."
1234. "Knowledge and timber should not be much used until they be seasoned."
1235. "'The more articulate, the less said' is an old Chinese proverb which I just made up myself."
1236. "The prime purpose of eloquence is to keep other people from speaking."
1237. "If you think before you speak, the other fellow gets his joke in first."
1238. "Clarity is so clearly one of the attributes of truth that very often it passes for truth."
1239. "A thing is not necessarily true because badly uttered, nor false because spoken magnificently."
1240. "False words are not only evil in themselves, but they infect the soul with evil."
1241. "We use ideas merely to justify our evil, and speech merely to conceal our ideas."
1242. "Language is sometimes used to conceal thought, but never in a domestic quarrel."
1243. "A man never becomes an orator if he has anything to say."
1244. "It is a good answer that knows when to stop."
1245. "Letter writing is the only device for combining solitude and good company."
1246. "Letters such as are written by wise men are, of all the words of men, in my judgment the best." - *Francis Bacon*
1247. "I have received no more than one or two letters in my life that were worth the postage." - *Henry David Thoreau (1817-62)*
1248. "Conversation is the art of telling people more than you know."
1249. "The average value of conversation could be enormously improved by the constant use of four simple words 'I don't know'."
1250. "If every man were straightforward in his opinions, there would be no conversation."
1251. "Blessed are they who have nothing to say, and who cannot be persuaded to say it."
1252. "Half the world is composed of people who have something to say and can't, and the other half who have nothing to say and keep on saying it."
1253. "No one really listens to anyone else, and if you try it for a while you'll see why."
1254. "Everybody lies, but it doesn't matter since nobody listens."
1255. "Why can't somebody give us a list of things that everybody thinks but nobody says, and another list of things that everybody says and nobody thinks?"

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1256. "The reason people talk so much, is because if they didn't, their brains might start to work."
1257. "There is nothing so pedantic as pretending not to be pedantic."
1258. "... He can compress the most words into the smallest ideas of any man I ever met."
1259. "Almost everything that is publicly said these days is recorded. Almost nothing of what is said is worth remembering."
1260. "I don't practice what I preach because I'm not the kind of person I preach to."
1261. "One of the disadvantages of wine is that it makes a man mistake words for thoughts."
1262. "One's eyes are what one is; one's mouth is what one becomes."
1263. "Talk is not always cheap."
1264. "Talk as if you were making your will: the fewer words the less litigation."
1265. "The only successful substitute for brains is silence."
1266. "Silence is the wisdom of the fool. To make a noise is to be found out."
1267. "Remain silent and others suspect that you are ignorant; talk and you remove all doubt of it."
1268. "To one who knows the Truth, a moment's silence is a lifetime's wisdom."
1269. "A wise man's question contains half the answer."
1270. "The ignorant are aware of many mysteries and understand everything else, whereas the wise are aware of one mystery and understand nothing else."
1271. "Man has places in his heart which do not yet exist, and into them enters Suffering in order that they may have existence."
1272. "In this world the wiser one is the more one suffers ... obviously humans must have a low tolerance for suffering."
1273. "Some peoples thoughts are so shallow they don't even reach their heads."
1274. "To a little fish, the waters are always deep."
1275. "Intelligence tests really do indicate those who have brains. Those who have don't take them."
1276. "What screens on television is an insult to the intelligence, but many never realize it."
1277. "Think before you think!"
1278. "Nature didn't make us perfect so she did the next best thing. She made us blind to our faults."
1279. "Where logic sees contradiction, reason often sees none."
1280. "If ignorance is bliss then a lot of people are going to die of joy."
1281. "As scarce as the truth is, the supply is much greater than the demand."
1282. "Help fight truth decay."
1283. "Truth can never be told so as to be understood, and not be believed."
1284. "That must be wonderful! I don't understand it at all."
1285. "The ignorance of most people gives one a rough sense of the infinite."
1286. "Nothing is impossible for anyone impervious to reason."
1287. "His ignorance covered the whole earth like a blanket and there was hardly a hole in it anywhere."
1288. "Never attribute to malice what can be adequately explained by stupidity."
1289. "The real problem is not whether machines think but whether people do."
1290. "Machines should work. People should think."
1291. "Things even up. Ignorance causes fear in one man, but courage in another."
1292. "A great deal of intelligence can be invested in ignorance when the need for illusion is deep."
1293. "Man will occasionally stumble over the truth, but most of the time he will pick himself up and continue on."
1294. "Wise men talk because they have something to say; fools, because they have to say something."
1295. "Logical consequences are the scarecrows of fools and the beacons of the wise."
1296. "The ultimate effect of shielding men from the effects of folly is to fill the world with fools."
1297. "If the fool would persist in his folly, he would become wise."
1298. "Time alone relieves the foolish from sorrow, but reason relieves the wise."
1299. "Most fools think they are only ignorant."
1300. "If a fool keeps the the company of the wise, even all is life, he will perceive the truth as little as a spoon perceives the taste of soup."

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1301. "Rotten wood cannot be carved."
1302. "The fool wonders, the wise man asks."
1303. "You can fool too many of the people too much of the time."
1304. "Wise men learn more from fools than fools from wise men."
1305. You can't depend on anyone to be wrong all the time. Even a fool must now and then be right by chance, just as a broken clock is correct twice a day.
1306. "Fools and wise men are equally harmless. It is the half-fools and the half-wise that are dangerous."
1307. "A fool and his guilt are soon parted."
1308. "A wise man can look ridiculous in the company of fools."
1309. "Fishermen, in order to handle eels securely, first cover them with dirt. In like manner does detraction strive to grasp excellence."
1310. "The praise of a fool is more harmful than his blame."
1311. "The proverb says that Providence protects children and idiots. This is really true. I know it because I have tested it."
1312. "The reason there's so much ignorance is that those who have it are so eager to share it."
1313. "There is no such thing as an underestimate of average intelligence."
1314. "The IQ of the group is the lowest IQ of a member of the group divided by the number of people in the group."
1315. "The sum of the intelligence on the planet is a constant; the population is growing."
1316. "Ignorance is a virtue, when it is ignorance of art and love."
1317. "There is not enough darkness in the whole world to extinguish the light of a small candle."
1318. "Truth is the most sublime, the most simple, the most difficult, and the most natural of all things."
1319. "A vocabulary of truth and simplicity will be of service throughout life."
1320. "The truth is so simple that it is regarded as pretentious banality."
1321. "When drunk, men often say sensible things which sound foolish to them when sober."
1322. "Truth exists for the wise; beauty for the feeling heart."
1323. "When a man knows Truth he has no need of mirrors because he sees himself perfectly at all times."
1324. "When we are tired, we are attacked by ideas we conquered long ago."
1325. "Every man wherever he goes is encompassed by a cloud of comforting convictions, which move with him like flies on a summer day."
1326. "All habits gather, by unseen degrees, as brooks run to rivers, rivers run to seas."
1327. "To fall into a habit is to begin to cease to be."
1328. "Habits are at first cobwebs; at last cables."
1329. "Habit is often mistaken for loyalty."
1330. "Motto: contented with little, yet wishing for more."
1331. "Be contented, when you have got all you want."
1332. "It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied."
1333. "I have the simplest of tastes. I am always satisfied with the best."
1334. "Nothing succeeds like excess. Moderation is for monks."
1335. "Take care to get what you like, or you will end by liking what you get."
1336. "If you're not rejected at least three times a week you're not really trying."
1337. "It is better to die on your feet than to live on your knees."
1338. "Better dead than mellow."
1339. "Cowards die many times before their deaths; the valiant never taste of death but once."
1340. "If you won't be better tomorrow than you were today, then what do you need tomorrow for?"
1341. "If some people lived up to their ideals they would be stooping."
1342. "What we earnestly aspire to be, that in some sense we are."
1343. "A man's worth is no greater than the worth of his ambitions."
1344. "If a man hasn't discovered something he would die for, he isn't fit to live."
1345. "Life is either a daring adventure or nothing."
1346. "Avoid criticism - say, do and be nothing."

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1347. "Morons have no enemies."
 1348. "The way to gain a good reputation is to endeavor to be what you desire to appear."
 1349. "Character is higher than intellect. A great soul will be strong to live as well as think."
 1350. "Your character is built by what you stand for, your reputation by what you fall for."
 1351. "Nearly all men can stand adversity, but if you want to test a man's character, give him power."
 1352. "The meek shall inherit the earth -- they are too weak to refuse."
 1353. "When the meek inherit the earth they cease being meek."
 1354. "When no wind blows even the weathervane has character."
 1355. "The Devil himself is good when he is pleased."
 1356. "The man who has never been tempted doesn't know how dishonest he is."
 1357. "The strongest man in the world is the man who stands alone."
 1358. "Nobody can give you wiser advice than yourself."
 1359. "When we ask advice we are usually looking for an accomplice."
 1360. "A good scare is worth more to a man than good advice."
 1361. "We live in a most unselfish era where hardly anyone is egotist enough to wish to do their own thinking."
 1362. "If we meet no gods, it is because we harbour none."
 1363. "As soon as you can say what you think, and not what some other person has thought for you, you are on the way to being a remarkable man."
 1364. "If you are not a thinking man, to what purpose are you a man at all?"
 1365. "He that loses his conscience has nothing left that is worth keeping."
 1366. "The only true dignity of man is his capacity to despise himself."
 1367. "My life is so habitualised I don't even know who I am anymore."
 1368. "Life is a gift of the immortal gods, but living well is the gift of philosophy."
 1369. "Debating with a priest is like being savaged by a dead sheep."
 1370. "He is a sheep in sheep's clothing."
 1371. "To create man was a fine and original idea; but to add the sheep was a tautology."
 1372. "Do not needlessly endanger your lives until I give you the signal."
 1373. "The first among the flock is still a sheep."
 1374. "Man is ready to die for an idea, provided that idea is not quite clear to him."
 1375. "Only dead fish swim with the stream."
 1376. "What if a man is buried alive from time to time? For every such person there are a hundred dead men walking the earth."
 1377. "He's a man of great common sense and good taste - meaning thereby a man without originality or moral courage."
 1378. "Society is the process in which everyone fights all battles except the one that should be fought."
 1379. "The length of life ought to be measured by the number and importance of our ideas and not by the number of our days. By this standard, some people have never been born."
 1380. "I know of very few individuals who deserve to live."
 1381. "Some people are alive simply because it's against the law to kill them."
 1382. "The toughest time ... in anyone's life ... is when you have to kill a loved one just because they're the devil." - *Emo Phil-lips*
 1383. "Fame is proof that people are gullible."
 1384. "'Be yourself' is the worst advice you can give some people."
 1385. "All that I care to know is that a man is a human being - that is enough for me; he can't be any worse."
 1386. "Be different, act normal."
 1387. "Real life isn't like this."
 1388. "It is a sin to believe evil of others, but it is seldom a mistake."
 1389. "To think ill of mankind, and not wish ill to them, is perhaps the highest wisdom and virtue."
 1390. "Of two evils, choose neither."
 1391. "Goodness without wisdom always accomplishes evil."
 1392. "Virtue is more to be feared than vice because it is not subject to the regulation of conscience."

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1393. "Active Evil is better than Passive Good."
1394. "What men call good fellowship is commonly but the Virtue of pigs in a litter which lie close together to keep each other warm."
1395. "Every man's happiness is built on the unhappiness of others."
1396. "Charity creates a multitude of sins."
1397. "Nothing costs so much as what is given us."
1398. "To become a religion it is only necessary for a superstition to enslave a philosophy."
1399. "Religions are what dreams are made of."
1400. "The masses are the opium of religion."
1401. "Man is quite insane. He wouldn't know how to create a maggot and he creates Gods by the dozen."
1402. "If there were a God, he would regard atheism to be less of an insult than religion."
1403. "All Gods were immortal."
1404. "I sometimes hope that I am wrong and God does exist, so that when I die I can tell him to his face what a fool he is."
1405. "There is not enough religion in the world even to destroy the world's religions."
1406. "No sooner had Jesus knocked over the dragon of superstition than Paul boldly set it on its legs again in the name of Jesus."
1407. "I must believe in Apostolic succession, there being no other way of accounting for the descent of the Pope from Judas Iscariot."
1408. "The greatest act of faith is when a man decides that he is not God."
1409. "For many, faith is a suitable substitute for knowledge, as death is for a difficult life."
1410. "There exists no politician in India daring enough to attempt to explain to the masses that cows can be eaten."
1411. "I don't believe in God because I don't believe in Mother Goose."
1412. "It is the final proof of God's omnipotence that he need not exist in order to save us."
1413. "The only excuse for God is that He doesn't exist."
1414. "In religion we believe only what we do not understand, except in the instance of an intelligible doctrine that contradicts an incomprehensible one. In that case we believe the former as part of the latter."
1415. "Men never do evil so completely and cheerfully as when they do it from religious conviction."
1416. "Christian humility is preached by the clergy, but practiced only by the lower classes."
1417. "Scratch the Christian and you find the pagan, spoiled."
1418. "The vows taken by a Catholic priest make him unable to conceive children. They also make him unable to conceive the Truth."
1419. "The Christian lives in a nightmare and thinks it is a pleasant dream."
1420. "Reason is, of all things in the world, the most hurtful to a reasoning human being. God only allows it to remain with those he intends to damn, and his goodness takes it away from those he intends to save or render useful in the Church ... If reason had any part in religion, what then would become of faith?"
1421. "To the philosophic eye, the vices of the clergy are far less dangerous than their virtues."
1422. "One religion is as true as another."
1423. "The religion of one age is the literary entertainment of the next."
1424. "We're all going down the same road in different directions."
1425. "We must accept the other fellows religion ... to the extent that we respect his theory that his wife is beautiful."
1426. "To be an apologist for religious values one must enjoy the aroma of stagnant water. To be an apologist for enlightened values one must become a part of the turbulent rapids of causality."
1427. "A man without a religion is like a fish without a bicycle."
1428. "The fellow who argues that all religions should unite probably doesn't speak to his brother-in-law."
1429. "All religions die of but one disease, that of being found out."

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1430. "A theologian is like a blind man in a dark room searching for a black cat which isn't there - and finding it!"
1431. "It's a happy bishop who hasn't got a saint in his diocese."
1432. "It is no accident that the symbol of a bishop is a crook, and the sign of an archbishop is a double-cross."
1433. "So far as I can remember, there is not one word in the gospels in praise of intelligence."
1434. "Beware when you take on the Church of God. Others have tried and have bitten the dust." - *Bishop Desmond Tutu*. (Speech, April 1987)
1435. "Ayatollah Khomeini will one day be viewed as some kind of a saint."
1436. "Most people are bothered by those passages of Scripture they do not understand ... the passages that bother me are those I do understand."
1437. "Every burned book enlightens the world."
1438. "The way he (George Bernard Shaw) believes in himself is very refreshing in these atheistic days when so many believe in no God at all."
1439. "Cleanliness is almost as bad as godliness."
1440. "Cleanliness is next to impossible."
1441. "Hell is paved with good intentions. All men mean well."
1442. "Nature never did betray the heart that loved her."
1443. "It's a great kindness to trust people with a secret. They feel so important while telling it."
1444. "Happiness is having a large, loving, caring, close-knit family in another city."
1445. "We are the people our parents warned us about."
1446. "My friends! There are no friends."
1447. "He who always finds fault with his friends has faulty friends."
1448. "Friendship is far more tragic than love. It lasts longer."
1449. "Friends are thieves of time."
1450. "A reconciled friend is a double enemy."
1451. "An invitation to a wedding involves more trouble than a summons to a police court."
1452. "With each friend you buy you get an enemy free."
1453. "To find a friend one must close one eye; to keep him - two."
1454. "Judge a man by his foes."
1455. "Know a man by the company he avoids."
1456. "The wise man is never less alone than when he is alone."
1457. "Have no illusions, people do not think about you, but of what you are thinking about them."
1458. "Vanity is the result of a delusion that someone is paying attention."
1459. "You can say what you want to around home because no one pays any attention to you."
1460. "All charming people have something to conceal, usually their total dependence on the appreciation of others."
1461. "While each man loves himself more than anyone else, he sets less value on his own estimate than on the opinions of others."
1462. "Most celebrated men live in a condition of prostitution."
1463. "The big difference between sex for money and sex for free is that sex for money usually costs less."
1464. "Science increases our power in proportion as it lowers our pride."
1465. "Man thinks he amounts to a great deal, but to a flea or a mosquito a human being is merely something good to eat."
1466. "I hate babies ... they're so human ... they remind me of monkeys."
1467. "The question is not whether man descended from the apes, but when he's going to quit descending."
1468. "Who'd want to be an adult in this world? The normal, relaxed, well-adjusted adult is constantly exhausting itself playing a thousand games - 250 of these are spent in frantic pursuit of what it wants; another 250 are spent trying to avoid what it does not want; a further 250 involve elaborate justifications, trying to give the whole process some semblance of respectability; and the final 250 entail the efforts of trying to appear normal, relaxed, and well-adjusted."
1469. "Chess is about as elaborate a waste of human intelligence as you could find

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- anywhere outside an advertising agency."
1470. "You cannot kill time without injuring eternity."
1471. "If children grew up according to early indications, we should have nothing but geniuses."
1472. "There's a time when you have to explain to your children why they're born, and it's a marvelous thing if you know the reason by then."
1473. "You know children are growing up when they start asking questions that have answers."
1474. "All children are in danger of eternal damnation in Hell."
1475. "If a growing object is both fresh and spoiled at the same time, chances are it is a child."
1476. "We're all born brave, trusting and greedy, and most of us remain greedy."
1477. "The first half of our lives is ruined by our parents, and the second half by our children."
1478. "The youth gets together materials for a bridge to the moon, and at length the middle-aged man decides to make a woodshed with them."
1479. "By the time we arrive at middle age, we have settled on definite convictions, most of which are wrong."
1480. "The young suffer less from their own mistakes than from the wisdom of the old."
1481. "It never occurs to a boy of eighteen that he will some day be as dumb as his father."
1482. "It must be a very weary day to the youth, when he first discovers that after all he will only become a man."
1483. "I never dared be radical when young for fear it would make me conservative when old."
1484. "I am sick of society. I need solitude, isolation. My feelings are dried up, and I am bored with public display. I am tired of glory at twenty-nine; it has lost its charm; and there is nothing left for me but complete egotism." - *Napoleon*
1485. "After thirty, a man wakes up sad every morning excepting perhaps five or six, until the day of his death."
1486. "At thirty a man suspects himself a fool - at forty he knows it."
1487. "Every man over forty is a scoundrel."
1488. "People quiet down as they grow older, probably because they have more to be quiet about."
1489. "It is so many years before one can believe enough in what one feels, even to know what the feeling is."
1490. "As soon as people are old enough to know better, they don't know anything at all."
1491. "Next to the very young, the very old are the most selfish."
1492. "Only the young die good."
1493. "We grow with years more fragile in body, but morally stouter, and can throw off the chill of a bad conscience almost at once."
1494. "Talking is a disease of age."
1495. "Old age is the most unexpected of all the things that happen to a man."
1496. "When you are over the hill, you pick up speed."
1497. "We are always happy in spring, but still there is a certain sadness. It looks as if everything were coming back except us."
1498. "It is a man's fate to keep growing older long after he is old enough."
1499. "The tragedy of old age is not that one is old, but that one is young."
1500. "Few persons despair of the human race after looking in the mirror."
1501. "A man must have grown old - lived long in order to see how short life is."
1502. "The older I grow, the more I distrust the familiar doctrine that age brings wisdom."
1503. "At twenty we don't care what the world thinks of us; at thirty we wonder what it thinks of us; at forty we discover it doesn't think of us at all."
1504. "At twenty a man is a peacock, at thirty a lion, at forty a camel; at fifty a serpent, at sixty a dog, at seventy an ape, at eighty nothing at all."
1505. "May you live all the days of your life."
1506. "Where are you dying tonight?"
1507. "Television is immortality - for it is impossible to die in front of one, isn't it?"
1508. "The money men make lives after them."
1509. "Last will and testament: a pathetic attempt at immortality."

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1510. "Many men on the point of an edifying death would be furious if they were suddenly restored to health."
1511. "Reading the epitaphs, our only salvation lies in resurrecting the dead and burying the living."
1512. "The tombstones of a great many people should say: Died at thirty, buried at sixty."
1513. "No wise man ever wished to be younger."
1514. "What is time but the stuff delay is made of?"
1515. "I am my own ancestor."
1516. "It is not true that life is one damn thing after another: it's one damn thing over and over."
1517. "This life is a test. It is only a test. Had this been an actual life, you would have received further instructions as to what to do and where to go."
1518. "Today is the last day of your life so far."
1519. "The American mind, unlike the English, is not formed by books, but by newspapers and the Bible."
1520. "There is nothing the matter with Americans except their ideals."
1521. "America is the only country that went from barbarism to decadence without civilization in between."
1522. "The Irish are a fair people; they never speak well of one another."
1523. "Next to death, the most infallible cure for a guilty conscience is success."
1524. "Nothing fails like success."
1525. "Nothing succeeds like failure."
1526. "Successful and fortunate crime is called virtue."
1527. "Success in almost any field depends more on energy, drive and persistence than it does on intelligence. This explains why we have so many stupid leaders."
1528. "Confidence is the feeling you sometimes have before you fully understand the situation."
1529. "Nothing makes you as sure of yourself as ignorance."
1530. "Confidence is the feeling you have before you know what you are talking about."
1531. "The mind of a confidence man is like a flash of lightning - swift and crooked."
1532. "Life is not so bad, if you have plenty of luck, and a good physique, and not too much imagination."
1533. "When the people applauded wildly, Diogenes turned to one of his friends and said 'Have I said something foolish?'"
1534. "Diogenes struck the father when the son swore."
1535. "A practical man is a man who practices the errors of his forefathers."
1536. "Men are conservative after dinner."
1537. "Cause and effect are two sides of one fact."
1538. "All generalizations are dangerous, even this one."
1539. "Criticism is never inhibited by ignorance."
1540. "In judging others people will work overtime for no pay."
1541. "Each generation of critics does nothing but take the opposite of the truths accepted by their predecessors."
1542. "The lot of critics is to be remembered by what they failed to understand."
1543. "One gets tired of the role critics are supposed to have in this culture. It's like being the piano player in a whorehouse, you don't have any control over the action going on upstairs."
1544. "I am long on ideas, but short on time. I expect to live to be only about a hundred."
1545. "The place where optimism most flourishes is in the lunatic asylum."
1546. "Every silver lining has a cloud around it."
1547. "Mistakes are often the stepping stones to utter failure."
1548. "A casual stroll through a lunatic asylum shows that faith does not prove anything."
1549. "Where there's a will there's a why."
1550. "Doubt makes the mountain for faith to move."
1551. "The first myth of management is that it exists."
1552. "UFO's are for real: the Air Force doesn't exist."
1553. "Cogito cogito ergo cogito sum - 'I think that I think, therefore I think that I am.'"
1554. "Predestination was doomed from the start."

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1555. "Hell hath no fury like an unjustified assumption."
1556. "Dangerous exercise - jumping to conclusions."
1557. "The most dangerous thing in the world is to try to leap a chasm in two jumps."
1558. "Only the poor are forbidden to beg."
1559. "A rich man and his daughter are soon parted."
1560. "Appearance is an important factor in earning money, and vice versa."
1561. "Time is money if you are willing to sell your life."
1562. "I cannot afford to waste my time making money."
1563. "To be clever enough to make a lot of money, one must be stupid enough to want it."
1564. "Money costs too much."
1565. "The grass next door may look greener, but it's just as hard to mow."
1566. "The heart contracts as the pocket expands."
1567. "What difference does it make how much you have? What you do not have amounts to much more."
1568. "The wretchedness of being rich is that you live with rich people."
1569. "A man is rich in proportion to the number of things which he can afford to let alone."
1570. "In this world it is not what we take up, but what we give up that makes us rich."
1571. "There are no dollar signs on tombstones."
1572. "No man ever said on his deathbed: 'I wish I had spent more time on my business.'"
1573. "Money is the fruit of evil as often as the root of it."
1574. "The love of money grows as the money itself grows."
1575. "Nobody has money who ought to have it."
1576. "God shows his contempt for wealth by the kind person he selects to receive it."
1577. "It is difficult to get a man to understand something when his salary depends upon his not understanding it."
1578. "Most people sell their souls and live with a good conscience on the proceeds."
1579. "It is clear that thought is not free if the profession of certain opinions makes it impossible to earn a living."
1580. "The poor live the most independent lives of any."
1581. "Many people have character who have nothing else."
1582. "When one burns one's bridges, what a very nice fire it makes."
1583. "Confound these ancestors ... They've stolen our best ideas!"
1584. "Originality is undetected plagiarism."
1585. "Plagiarism is sometimes unrecognized originality."
1586. "Taking something from one man and making it worse is plagiarism."
1587. "Everything has been thought of before; the problem is to think of it again."
1588. "I hold it a noble task to rescue from oblivion those who deserve to be eternally remembered."
1589. "The farther backward you can look, the farther forward you are likely to see."
1590. "Sometimes you can tell by watching a person what kind of a past he is going to have."
1591. "Disobedience in the eyes of any one who has read history is man's original virtue."
1592. "History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions."
1593. "History may be divided into events which do not matter and events which probably never happened."
1594. "The historian is a prophet looking backwards."
1595. "All history is the propaganda of the victorious."
1596. "Every man of us has all the centuries in him."
1597. "The meek shall inherit the earth -- they are too weak to refuse."
1598. "What is evil? - Whatever springs from weakness."
1599. "No man is clever enough to know all the evil he does."
1600. "There's only one thing that can continue to grow without nourishment: the human ego."
1601. "He is as good as his word - and his word is no good."

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1602. "Progress might have been alright once, but it has gone on too long."
1603. "The human race will die of civilization."
1604. "Civilization is a good idea - somebody ought to start it."
1605. "The man who lives by himself and for himself is apt to be corrupted by the company he keeps."
1606. "I have no relish for the country, it is a kind of healthy grave."
1607. "A thing of beauty is a great expense."
1608. "The fellow who never makes a mistake takes his orders from someone who does."
1609. "To err may be human, but to admit it isn't."
1610. "Some people have such open minds that nothing stays in them long."
1611. "The trouble with men who profess to have "open minds" is that nothing seems to take advantage of the openings."
1612. "There is a difference between an open mind and a hole in the head."
1613. "It is a pity that people travel in foreign countries; it narrows their minds so much."
1614. "Many a man thinks he is broadening his mind when he is merely stretching his conscience."
1615. "Broad-mindedness is the result of flattening high-mindedness out."
1616. "I am an idealist: I don't know where I'm going but I'm on my way."
1617. "Few people think more than two or three times a year; I have made an international reputation for myself by thinking once or twice a week." - *George Bernard Shaw*
1618. "He who slings mud generally loses ground."
1619. "You cannot humiliate a hog by throwing mud at him."
1620. "I dislike arguments of any kind. They are always vulgar, and often convincing."
1621. "He that hath ears to hear, let him stuff them with cotton."
1622. "Quarrels would not last long if the fault were only on one side."
1623. "The best way of answering a bad argument is to let it go on."
1624. "If you are dealing with a fool, dictate, but never argue."
1625. "It is impossible to defeat an ignorant man in argument."
1626. "The surest sign that you have no brains is to argue with one who hasn't."
1627. "The man who listens to reason is usually thinking of some way to refute it."
1628. "If someone says they agree with you in principle, it means they haven't the slightest intention of putting it into practice."
1629. "A free society is one where it is safe to be unpopular."
1630. "So far as a man thinks, he is free."
1631. "The only man who is really free is the one who can turn down an invitation to dinner without giving any excuse."
1632. "I must decline your invitation owing to a subsequent engagement."
1633. "I beg your pardon, I didn't recognize you - I've changed a lot."
1634. "Freedom produces jokes and jokes produce freedom."
1635. "When humour is meant to be taken seriously, it's no joke."
1636. "Satire is a sort of glass wherein beholders do generally discover about everybody's face but their own."
1637. "Satire is often the reflection of a kind of moral nausea."
1638. "Don't trust first impulses - they are always good."
1639. "Few of us are brave enough for what we really know."
1640. "Somebody's boring me ... I think it's me."
1641. "I am always embarrassed by compliments - I always feel that they have not said enough."
1642. "Conceit causes more conversation than wit."
1643. "Modesty died when clothes were born."
1644. "Whoever blushes seems to be good."
1645. "Whoever blushes is already guilty; true innocence is ashamed of nothing."
1646. "It is better for a young man to blush than to turn pale. Better a blush on a face than a blot on the heart."
1647. "Blush: a weakness of youth and an accomplishment of experience."
1648. "Women rouge that they may not blush."

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1649. "Flattery is obnoxious to all except the flattered."
1650. "Distrust any enterprise that requires new clothes."
1651. "Many a good face Under a ragged hat."
1652. "Every generation laughs at the old fashions but follows religiously the new."
1653. "Efficiency is a highly developed form of laziness."
1654. "Never learn to do anything. If you don't you'll always find someone else to do it for you."
1655. "What is worth doing is worth the trouble of asking somebody to do it."
1656. "I have found some of the best reasons I ever had for remaining at the bottom simply by looking at the men at the top."
1657. "Life is like smoking dope - the more you suck the higher you get."
1658. "A lot of men think that if they smile for a second, somebody will take advantage of them, and they are right."
1659. "Don't believe that worry doesn't do any good. The things we worry about don't happen."
1660. "It is better to have loafed and lost than never to have loafed at all."
1661. "Early to bed and early to rise and you'll meet very few of our best people."
1662. "Early to rise and early to bed makes a man healthy, wealthy, and dead."
1663. "It may make a difference to all eternity whether we do right or wrong today."
1664. "Never do today what you can do tomorrow. Something may occur to make you regret your premature action."
1665. "It is well to put off until tomorrow what you ought not to do at all."
1666. "Ours is a world where people don't know what they want and are willing to go through hell to get it."
1667. "There is nothing so useless as doing efficiently that which should not be done at all."
1668. "Invention is the mother of necessity."
1669. "Whoever thinks of going to bed before twelve o'clock is a scoundrel."
1670. "The worm was punished for early rising."
1671. "Nothing helps a person's complexion like putting it to bed before 2.30 A.M."
1672. "The sure way of knowing nothing about life is to try and make oneself useful."
1673. "A man who is very busy seldom changes his opinions."
1674. "The line is often busy when your conscience tries to speak."
1675. "My duty is a thing I never do, on principle."
1676. "When a man claims that he is working toward the betterment of humanity - and humanity agrees - you can be sure he is not."
1677. "Many a man works hard and saves money so that his sons won't have the disadvantages that made a man of their father."
1678. "Work is the curse of the drinking classes."
1679. "If you are good, you'll be assigned all the work. If you are really good, you'll get out of doing it."
1680. "You can tell some people aren't afraid of work by the way they fight it."
1681. "It is, no doubt, an immense advantage to have done nothing, but one should not abuse it."
1682. "Many a man holds both day and night jobs so he can drive from one to the other in a more expensive car."
1683. "Work is the refuge of people who have nothing better to do with their time."
1684. "Work is a form of nervousness."
1685. "I do not like work even when another person is doing it."
1686. "The lazy man gets round the sun as quickly as the busy one."
1687. "Industry is the root of all ugliness."
1688. "A man is known by the company that keeps him."
1689. "Nobody enjoys idleness unless they've plenty of work to do."
1690. "A man must dream a long time in order to act with grandeur; and dreaming is done in darkness."
1691. "The one person who has more illusions than the dreamer is the man of action."
1692. "Action is the last resource of those who know not how to dream."
1693. "People who like to be referred to as dreamers are too often merely sleepers."
1694. "Avoid Quiet and Placid persons unless you are in Need of Sleep."
1695. "Actions lie louder than words."

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1696. "Every great action is extreme."
1697. "However brilliant an action may be, it should not be accounted great when it is not the result of great purpose."
1698. "One will seldom go wrong if one attributes extreme actions to vanity ..."
1699. "Think like a man of action, act like a man of thought."
1700. "The only man who can change his mind is a man that's got one."
1701. "Many a man fails to become a thinker for the sole reason that his memory is too good."
1702. "People with good memories seldom remember anything worth remembering."
1703. "Everyone complains of his memory, but no one complains of his judgement."
1704. "Light travels inconceivably fast until it encounters the human mind."
1705. "You can make the average man mad by referring to him as the average man."
1706. "Little minds are interested in the extraordinary; great minds in the commonplace."
1707. "To be rational is so glorious a thing that two-legged creatures generally content themselves with the title."
1708. "Emotion has taught mankind to reason."
1709. "My reason is not framed to bend or stoop; my knees are."
1710. "All truth, in the long run, is only common sense clarified."
1711. "It is a terrible thing for a man to find out suddenly that all his life he has been speaking nothing but the truth."
1712. "It is only shallow people who do not judge by appearances. The true mystery of the world is the visible, not the invisible."
1713. "Those who see any difference between soul and body have neither."
1714. "If one tells the truth, one is sure, sooner or later, to be found out."
1715. "If you tell the truth once, no one will ever believe you again, no matter how much you lie."
1716. "I have suffered from being misunderstood, but I would have suffered a hell of a lot more if I had been understood."
1717. "If you want to be thought a liar always tell the truth."
1718. "I never could tell a lie that anybody would doubt, nor a truth that anybody would believe."
1719. "My desire, without any wish to make anybody's hair stand on end or flesh creep, is to call a spade a spade."
1720. "An idea that is not dangerous is unworthy of being called an idea at all."
1721. "Nobody minds a clever man, as long as he does not impart his cleverness to others."
1722. "If you give me six lines written by the most honest man, I will find something in them to hang him."
1723. "Anyone who has begun to think places some portion of the world in jeopardy."
1724. "Take care that no one hates you justly."
1725. "I can stand brute force, but brute reason is quite unreasonable. There is something unfair about its use. It is hitting below the intellect."
1726. "There are a terrible lot of lies going about the world, and the worst of it is that half of them are true."
1727. "All thought is immoral. Nothing survives being thought of."
1728. "It is much easier to recognize error than to find truth; for error lies on the surface and may be overcome; but truth lies in the depths, and to search for it is not given to everyone."
1729. "The terrible thing about the quest for truth is that you find it."
1730. "Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened."
1731. "They who know 'the truth' are not equal to those who love it, and they who love it are not equal to those who delight in it."
1732. "A truth ceases to be true when more than one person believes in it."
1733. "You need not tell all the truth, unless to those who have a right to know it. But let all you tell be truth."
1734. "A half-truth is seldom the better half."
1735. "Advertisements contain the only truths to be relied upon in a newspaper."
1736. "My way of joking is to tell the truth; it's the funniest joke in the world."
1737. "When a thing is funny, search it for a hidden truth."

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1738. "If you always speak the truth you don't have to remember anything."
1739. "A little truth helps the lie go down."
1740. "Much truth is spoken, that more may be concealed."
1741. "Two wrongs don't make a right, but three do."
1742. "I never lied save to shield a woman - or myself."
1743. "The exact contrary of what is generally believed is often the truth."
1744. "A conclusion is the place where you get tired of thinking."
1745. "Man prefers to believe what he prefers to be true."
1746. "Nothing is so firmly believed as what we least know."
1747. "There are two sides to every issue: one side is right and the other is wrong, but the middle is always evil."
1748. "The man who sees both sides of a question is a man who sees absolutely nothing."
1749. "Irrationally held truths are more harmful than reasoned errors."
1750. "Ignorance is preferable to error and he is less remote from truth who believes nothing than he who believes what is false."
1751. "There is no possible source of evil except good."
1752. "To have no morals at all is better than to have bad ones."
1753. "Every man has a right to be wrong in his opinions. But no man has a right to be wrong in his facts."
1754. "It is one thing to wish to have truth on our side, and another to wish sincerely to be on the side of truth."
1755. "Those who restrain desire, do so because theirs is weak enough to be restrained."
1756. "If passion drives you, let reason hold the reins."
1757. "Most people who flee from temptation usually leave a forwarding address."
1758. "The trouble with resisting temptation is it may never come again."
1759. "The follies which a man most regrets in his life are those which he didn't commit when he had the opportunity."
1760. "Better murder an infant in its cradle than nurse an unacted desire."
1761. "A good time is often a bad time held up."
1762. "Pleasures are like flowers: they die when gathered."
1763. "Simple pleasures are the last refuge of the complex."
1764. "Smiles form the channels of a future tear."
1765. "Life would be tolerable but for its amusements."
1766. "A metaphor is something you shout."
1767. "The moment you have a plan you cease to be a revolutionary."
1768. "I have yet to see a problem, however complicated, which, when you look at it in the right way, did not become more complicated."
1769. "Socialism is the capitalism of the lower classes."
1770. "Any fool can tell the truth, but it requires some sense to tell a lie well."
1771. "If computers get too powerful we can always organize them into a committee."
1772. "No poet ever interpreted Nature as freely as a lawyer interprets truth."
1773. "For most, life is the art of drawing sufficient conclusions from insufficient premises."
1774. "Thought is never thrown away: wherever it falls, or runs, or rests, it fertilizes."
1775. "The purest water runs from the hardest rock. Neither worth nor wisdom come without effort."
1776. "No two things in Nature have less affinity than violence and reflection."
1777. "The megalomaniac differs from the narcissist by the fact that he wishes to be powerful rather than charming, and seeks to be feared rather than loved. To this type belong many lunatics and most of the great men of history."
1778. "Great men too often have greater faults than little men can find room for."
1779. "The superior man is distressed by his want of ability."
1780. "The superior man understands what is right; the inferior man understands what will sell."
1781. "Great minds discuss ideas; small ones, people."
1782. "A wise man knows everything; a shrewd one, everybody."

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1783. "Great men grow tired of contentedness."
1784. "Few great men could pass Personnel."
1785. "If you are afraid of being lonely, don't try to be right."
1786. "If you can speak what you will never hear, if you can write what you will never read, you have done rare things."
1787. "Great men are rarely isolated mountain peaks; they are the summits of ranges."
1788. "To do an evil act is base. To do a good one without incurring danger, is common enough. But it is part of a good man to do great and noble deeds though he risks everything in doing them."
1789. "You can't cheat an honest man."
1790. "I have solved practically all the pressing questions of our time, but they keep on being propounded as insoluble, just as if I never existed."
1791. "I have nothing to declare except my genius." - *Oscar Wilde's response to an American customs official*
1792. "Genius is born, not paid."
1793. "Genius borrows nobly."
1794. "Genius is an infinite capacity for giving pains."
1795. "Great geniuses have the shortest biographies. Their cousins can tell you nothing about them."
1796. "In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."
1797. "Mediocrity knows nothing higher than itself, but talent instantly recognizes genius."
1798. "To do easily what is difficult for others is the mark of talent. To do what is impossible for talent is the mark of genius."
1799. "Genius learns from nature, its own nature. Talent learns from art."
1800. "Talent is an infinite capacity for imitating genius."
1801. "If you think the world is against you - it doesn't necessarily mean that it isn't."
1802. "A chief event of life is the day in which we have encountered a mind that startled us."
1803. "Those who never philosophised until they met with disappointments, have mostly become disappointed philosophers."
1804. "The sun is shining all around, but there are some who will only contemplate their own shadow."
1805. "Liberty means responsibility. That is why most men dread it."
1806. "We are confronted with insurmountable opportunities."
1807. "In our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either."
1808. "What governs men is the fear of truth."
1809. "Children are afraid of being left in the dark; men are afraid of not being left in it."
1810. "If you make people think they're thinking, they'll love you. If you really make them think, they'll hate you."
1811. "I like trees because they seem more resigned to the way they have to live than other things do."
1812. "When one burns one's bridges, what a very nice fire it makes."
1813. "The opposite of a correct statement is a false statement. But the opposite of a profound truth may well be another profound truth."
1814. "It is a fine thing to be honest, but it is also very important to be right."
1815. "Judge men not by their opinions, but by what their opinions have made them."
1816. "I wish I could stand on a busy corner, hat in hand, and beg people to throw me all their wasted hours."
1817. "Self-love seems so often unrequited."
1818. "I have been a selfish being all my life, in practice, though not in principle."
1819. "The worst thing about war is that it seldom kills off the right people."
1820. "A nation is only at peace if it's at war."
1821. "All diplomacy is a continuation of war by other means."
1822. "Every vice was once a virtue, and may become respectable again, just as hatred becomes respectable in wartime."
1823. "The morals of today are the immorals of yesterday, the creeds of tomorrow."
1824. "The question is whether anyone has ever been in any serious way, not sane. I have examined the history of the human race with care. Kant gives the impression that he liked the inconceivable, but his books were too long; Einstein

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- was interested in the Universe, but was bad at psychology; H.G Wells saw that research consisted of taking risks, but declined into sociology. My best candidates, therefore, are Nietzsche and Christ. It may be objected that their ideas cannot possibly be of interest, since one went mad and the other was crucified. However, I think we should not hold this against them: they may have felt a trifle isolated."
1825. "The most distinctive expression of Nietzsche's thought is contained in 'Thus spake Zarathustra', and in the first few pages of it at that. Nietzsche sometimes confused his psychological ideas with social or political ones, particularly in books other than Zarathustra. This kind of mistake is easily made by a person who has been brought up in a sane world."
1826. "'Love thy neighbour as thyself': In fact, everyone 'does' love their neighbour as themselves. They desire that he shall accept second-best as they have done; that he, too, shall be made to realize his limitations and 'come to terms with himself'."
1827. "The human race is so megalomaniac; they think you're being conceited if you say you're better than everybody else."
1828. "A human relationship is what happens when you know you can rely on the other person to be as dishonest as you are."
1829. "The object of the educational system is to make the child feel guilty for the harm that has been done to him."
1830. "I decided to postulate infinitely many dimensions on grounds of economy of hypotheses."
1831. "The human race's favourite method for being in control of the facts is to ignore them."
1832. "The human race knows enough about thinking to prevent it."
1833. "The human race expresses great concern that everyone should express their abilities to the full, and never more so than when those abilities are non-existent."
1834. "One of the greatest superstitions of our time is the belief that it has none."
1835. "Science arose by accident in the brief space when one great orthodoxy was loosening its hold and the new great orthodoxy had not yet reached its full strength. The first orthodoxy was that of religion which dominated the dark ages. The second orthodoxy is that of the belief in society, which is dominating the dark age now beginning."
1836. "Earning a living is regarded as moral. This is because a person who is answerable only to himself may or may not be wasting his time; an employed person is certain to be."
1837. "Job satisfaction consists of knowing that you are not actually doing anything to increase any one else's freedom."
1838. "It cannot be said that the movement known as the Women's Liberation shows any real recognition of the conditions actually necessary for any sort of genuinely intellectual activity. What appears to be the issue is that it is recognized that the position of man has not, in the changing social situation, deteriorated as radically as that of woman, and the solution envisaged appears to be to see that it does. The women concerned appear determined to demonstrate as thoroughly as possible their identification with precisely those psychological attitudes which have always prevented women from achieving anything."
1839. "Women are the last people to be trusted with children. Those who have repressed their own aspirations will scarcely be tolerant of the aspirations of others."
1840. "Marriage: there are less painful ways to commit suicide."
1841. "Men are children at heart and women are not. Women abandoned themselves to society."
1842. "Women are like sane people in general - you can't imagine how they can bear to be like it but the last thing they want is to be told how to stop."
1843. "Only the impossible is worth attempting. One is sure to fail at anything else."
1844. "The object of modern science is to make all aspects of reality equally boring, so that no one will be tempted to think about them."

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1845. "If you stand up to the human race you lose something called their 'goodwill'; if you kowtow to them you gain ... their permission to continue kowtowing."
1846. "Society expresses its sympathy for the geniuses of the past to distract attention from the fact that it has no intention of being sympathetic to the geniuses of the present."
1847. "Equality: It is easier to make people appear equally stupid than to make them appear equally clever."
1848. "Democracy: everyone should have an equal opportunity to obstruct everybody else."
1849. "In an autocracy, one person has his way; in an aristocracy, a few people have their way; in a democracy, no one has his way."
1850. "With communism you can indulge your desire for power over other peoples' lives more directly than if you became a witch doctor or a social worker. What is unacceptable about capitalism is that it makes it possible for some people, sometimes, to do things that the collective does not want done."
1851. "I cannot write long books; I leave that for those people who have nothing to say."
1852. "Humility means (to the human race) to desire only what you can easily have."
1853. "Society, they say, exists to safeguard the rights of the individual. If this is so, the primary right of a human being is evidently to live unrealistically."
1854. "World Problems = Too Many People."
1855. "In the world there is nothing but prose and dishonesty."

SOME GEMS OF MY OWN

1856. "Beauty is in the blindness of the believer."
1857. "Nowadays we live lives of length and quality but no value."
1858. "If a book is worth reading, it is worth buying."
1859. "Quoting oneself is a sign of supreme humility."
1860. "I write in quotes. You can quote me on that."
1861. "I write for writers. If my words do not inspire my reader to bring his thoughts to life on paper, then I am no writer."
1862. "The thinker writes with his blood, The poet with his tears, Women with their lipstick, And academics with their bile."
1863. "It is an easy thing to be a great writer, if you simply write the truth regardless of what anybody thinks - the truth everyone had once suspected but had been persuaded by society to look the other way."
1864. "The more you write, the more material you provide others to disregard you with. If you must write a lot, at least do it in small and dangerous bits that are hard to domesticate."
1865. "I would rather it were asked how I did not get published than how I did."
1866. "Writing is a lot like computer programming; grammar is the syntax, paragraphs are procedures, and the compiler is the human brain."
1867. "Some write for publication, while others want to write something worth reading."
1868. "I doubt the value of my having a book published because of the many grubby hands it will have to pass through before it reaches a worthy reader."
1869. "To get published these days you need to be a salesman, not a writer."
1870. "I do not particularly want to write more than aphorisms - not if just to show that I really mean them."
1871. "My greatest joy is bringing the immortals back to life."
1872. "It is my aim in life to say things I will never hear."
1873. "Good prose is only aphorisms joined end to end."
1874. "One word can say more than a thousand pictures."
1875. "Words often mean more when one doesn't know who wrote them: one suspects they may have come from God."
1876. "Too much polishing weakens a work. A few rough edges are needed to gain a purchase in the human mind."

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1877. "There is a threshold quality and number of aphorisms at which point they become wisecracks."
1878. "If a person calls himself an aphorist one suspects he is more interested in composing witty sentences than thinking about the meaning of them."
1879. "Aphorisms are malicious. To effect a change of heart requires love also."
1880. "The fault of aphorisms is that they often don't have any more to say."
1881. "Half of all epigrams exaggerate, and this is one of them."
1882. "No one can ever defeat me in argument because I stick to a subject they know nothing about - the truth. And I don't get led into and bogged-down by irrelevancies."
1883. "People avoid the truth to give themselves something to do."
1884. "People prefer the hell of hell itself to the hell of boredom."
1885. "If you want to know human nature at its lowest and worst, get to know it when it's on holiday."
1886. "The advantage of concentrating on the effectiveness of one's speaking voice is that one cannot at the same time concentrate on the truth of what one is saying."
1887. "It is difficult to think deeply once you are renowned as a deep thinker - unless you are as deep as space."
1888. "Irrationality is the larger part of our inhumanity."
1889. "New Slogan: 'Truth is valuable'."
1890. "A statement which reminds me of feminine logic: 'Life is a continuum which begins at conception.'"
1891. "A rational reason is a reason that agrees with reason."
1892. "There is only one thing more intellectually frightening than watching a sick and violent movie, and that's watching the rapture on the faces of the people watching it."
1893. "The heart is wiser than the intellect - says the heart."
1894. "The way to a man's heart is through his ignorance."
1895. "A gentleman is a man who will not squeeze a girl's hand unless he is prepared to marry her."
1896. "If there's one thing more daring than reading in public it's writing in public."
1897. "It is often undignified to die with dignity - too often cowardly and deceptive. Cowardice and deception are a cruel legacy."
1898. "Parents would rather their son be a salesman than a saint."
1899. "I can never seem to stop plagiarizing myself and being unoriginal. When I write down an idea I shamelessly copy it out of my mind, which has already had the idea! ... I seem to be a parasite off the past."
1900. "Others often better express myself."
1901. "I have been accused of having too much imagination because I think of consequences."
1902. "Essentials for wisdom: Nothing to do, no one to love, and nothing to hope for."
1903. "It is dangerous to think you know everything if you are deceiving yourself."
1904. "It is easy to be liked if you do not continually speak magnificent truths that everybody hates."
1905. "It is easier to imagine a person is great if their behaviour does not continually remind you that you are not."
1906. "Most people find it impossible to understand a valid argument."
1907. "A cup of tea gives a wise man time to think and a fool something warm to put in his mouth."
1908. "Tea drinkers often measure their lives with tea spoons."
1909. "A man should avoid tea, women, and all other slop-kettle."
1910. "Small pleasures exclude great ones."
1911. "The fact that a man dies does not prove that he lives."
1912. "To shave is a perpetual reminder that you are a slave."
1913. "I don't mow lawns for the reason that I don't shave."
1914. "People will only stay alive if they have something important to live for - like their birthday."
1915. "You will only see the animal side of a person after knowing them for about five seconds."

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1916. "It seems so calculating to remember a person's name the first or second time one hears it."
1917. "A badly dressed person may or may not be a bum, but a well dressed person is surely bad."
1918. "The way people dress reflects what they think, and it nearly always reflects nothing at all."
1919. "If a person cares for their appearance it means they are a manipulative coward. In other words, a respectable citizen well worth knowing, just like us."
1920. "I heard a young journalist say: 'It is difficult to judge what is newsworthy because it is hard to determine what the public regards as news.'"
1921. "One is not afraid of dying tonight, but of growing old without having achieved one's goals."
1922. "Society has declined to such a degree that nowadays very few people doze-off at inopportune times."
1923. "Anyone who thinks there is some good in everyone certainly hasn't met everyone, and probably doesn't know anyone very well."
1924. "Many Christians are astounded to learn that some people still believe in evolution."
1925. "The only evidence against evolution are its opponents."
1926. "To argue with a Christian is like sparring with a dead sheep."
1927. "The practice of honesty is more convincing than the practice of religion."
1928. "There are thousands of contradictory religions; at least one of them must be wrong."
1929. "There is nothing more futile than debunking religion, the reason being that religion is not upheld because it is true, but because it is thought to be useful."
1930. "The only good thing to be learnt from religion is not to be so gullible."
1931. "If you know which writings are authentic Scripture and which are not, then you know enough to write Scripture yourself."
1932. "Goodness plus ignorance makes one Devil."
1933. "For every million who can raise the dead there's not one who knows the truth."
1934. "The road to Hell is paved with Bibles."
1935. "Even God doesn't have free will."
1936. "God may forgive you your sins, but destiny will not."
1937. "The only certain proof of the existence of God is a personal experience of Him - provided one can be sure He is not the Devil in disguise."
1938. "God is a pauper: He has nothing to believe in - no higher power - nothing. God in Heaven is irreligious, without faith, and ... shame upon shame ... does whatever He pleases."
1939. "To spell the word 'Devil' with a lower case 'd' is to underestimate Him, giving the impression that God cannot help but win, which leads to a fatal complacency."
1940. "It is said: 'Even the Devil can quote Scripture.' I tell you, even the Devil can write Scripture!"
1941. "The best thing about Christians is that they're not serious about their religion, unlike Muslims."
1942. "The inside of a church or temple smells of dying souls - the incense of ignorance."
1943. "Christian humility: 'It is not me who is saying this is true, but God. I only claim to know that God said it, and that He was right.'"
1944. "Priests are living proof that women should never be allowed to enter the clergy."
1945. "The monks are smiling. The Dharma is dying."
1946. "According to the Pope a woman can become a saint but not a priest."
1947. "You have a fiend in Jesus."
1948. "As thick as ... a theologian."
1949. "I am certain there is no life after death because I have experienced it."
1950. "Reason is itself a matter of faith. It is an act of faith in the value of truth."
1951. "Music appears the most innocent of passions, but no passion goes unpunished."
1952. "Masturbation is bad because it is a pleasure that is not shared with others. Marriage is bad because it too is a pleasure that is not shared with others. One's very own self is bad if it is not shared with all others."
1953. "All dogmatism is sinful."

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1954. "Personal opinions are worth nothing, that's my personal opinion."
1955. "There is absolutely no absolute truth."
1956. "I despise judgemental people. There's no hope for them."
1957. "The difference between a real philosopher and a fake is that the fake has a wisp of hair neatly combed over his bald crown as if to cover it, while the real philosopher's wisp of hair is in disarray."
1958. "The more a wise man makes you laugh, and the more he cautions you to doubt him, the more suspicious you should be."
1959. "Blessed is he who has made it through University without being made a fool of."
1960. "A man is honest who reads the books he himself wrote in order to learn from someone who is more wise than himself."
1961. "We no longer read the great books of the past because it appears uncreative."
1962. "The thing I hate most about Americans is that ninety percent of them believe in God."
1963. "Sport is a great leveller, but then so is death."
1964. "Compliments are more readily believed when they are unbelievable. An element of truth in a compliment would tend to arouse feelings of guilt concerning the stretching the truth."
1965. "No man is scared of truth who never really hears it, never makes it a part of himself, never speaks it or promotes it in the world. The Devil Himself is unafraid of truth. Clearly it is not enough to be unafraid of truth - one must be disgusted with untruth. One who is only lukewarm in his feelings towards untruth has no love of truth, and is no friend of God."
1966. "The one thing out of place in any argument is reason: it is considered unrealistic."
1967. "To use reason against an opponent is a bit like trying to exhume a body from the grave with a hail of bullets. Your opponent will be totally unaware you are trying to help him."
1968. "If you can't live by philosophy alone, then die by it."
1969. "People say I have a philosophy of negation, but how can I negate what does not exist?"
1970. "Things exist, they're just not there."
1971. "Science is 10,000 years behind philosophy. Theology is 10,000 years behind that."
1972. "No one ever thought to give awards for wisdom, which is a great relief."
1973. "The enlightened people of the New Age love EVERYTHING, even lies."
1974. "It is impossible not to tell the occasional lie once you conform to a normal social life ... you feel that one more lie on top of a veritable mountain of lies will not make any difference."
1975. "It is unreasonable to try to reason with unreasonable people."
1976. "I hate people calling me wise, for when I hear that word I am forced to consider truth, my wisdom returns, and my pride vanishes."
1977. "Whoever said that imagination was strongest in youth? I have found that imagination is most strong in the elderly, who have the most to forget."
1978. "The true man is harsh because honesty is harsh. He doesn't see any reason for softness, because softness is mendacious."
1979. "Fallacy will get you everywhere."
1980. "Truth may kill a man, but he dies with dignity. And if the human race goes extinct, let it be for truth and not for the cowardice of ignorance."
1981. "When I was a boy of fourteen my father was so ignorant I could hardly stand him. It was only when I turned twenty-one that I realized how astonishingly wise I was even back then."
1982. "My mind possesses only a fraction of one percent of all possible knowledge, but that fraction includes everything that can ever be known about God and life."
1983. "Those who have the mental clarity to see things from other people's point of view are invariably accomplished manipulators."
1984. "Nowadays a child is brought-up by everyone except his parents."
1985. "These days children bring up parents."
1986. "When you reach the age of thirty you will have forfeited the chance to make

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- yourself into a person worth listening to - but now at last people will listen to you."
1987. "If you go against the grain when young the grain will go against you when old."
1988. "A socialist is someone who wants a slice of another person's excessive wealth. A conservative is an excessively wealthy person who doesn't want to share."
1989. "Am I a capitalist if I want to increase the intellectual and spiritual capital of mankind?"
1990. "That which a person doesn't believe in enough to write in prose can be comfortably written in poetry. The reason being that poets are not held responsible for what they write and are not taken seriously, so there is no risk."
1991. "Poetry heals the wounds inflicted by reason before reason has done enough damage."
1992. "The trouble with poetry that rhymes is that the rhyme often dictates the meaning of the poem, or the lack of meaning more usually."
1993. "In a shameless person the writing of aphorisms can descend to the depths of poetry writing, where the words suggest themselves at least as much as does the idea behind them, and so create a new idea, which is not a genuine idea."
1994. "A good writer is one whose thought develops his writing. A bad writer is one whose writing develops his thought."
1995. "He who speaks longest goes furthest in this world."
1996. "He who asks questions excludes himself from the conversation."
1997. "A good conversation is one where you either say or hear something worth remembering."
1998. "Longevity: My body may not live long, but I will live no less than a thousand years."
1999. "Egotism is one substance with two faces - love and hatred."
2000. "If you understand that people do not care about the survival of the human race it is more easy to understand why they behave the way they do."
2001. "I am too wise to be a sage."
2002. "All pleasures cost at least the time they take."
2003. "That which is best for peoples' happiness is rarely what is best for their minds."
2004. "You can't listen to anyone younger than thirty. You can't reason with anyone older than twenty-five."
2005. "If you're going to become a monk You may as well get married."
2006. "Better unhappy and joyful Than happy and miserable."
2007. "I'm not happy to want to be happy."
2008. "Clear of conscience, clear of thought."
2009. "Combed hair despair; Clean clothes on the nose."
2010. "Two kinds of people do not blink - madmen and gods."
2011. "It is not hard to foretell wars and famines. It is impossible to stop them."
2012. "There would be no war if there were no history."
2013. "The only way to stop a war is to outlaw the truth."
2014. "Peace wets the appetite of war."
2015. "A book can get inside your mind and heart far better than any friend, so take more care in choosing your books than your friends."
2016. "All people over thirty are the same mental age."
2017. "Nobody wishes to grow older than thirty - the age at which you begin to unlearn faster than you learn."
2018. "Time heals nothing."
2019. "Nobody is intellectually honest. Sometimes people are emotionally honest, the only problem being that emotions can never be honest."
2020. "Wit is an infinite capacity for wit. Anything said in a short sentence sounds wise."
2021. "Everyone has free will, but some have more than others."
2022. "The older one gets, the more one is allowed to over-act. The elderly are excused for giving-up the fight for dignity."
2023. "Australians cut down tall poppies, which makes them almost as fair-minded as the Irish."
2024. "There is no such thing as a pessimist. One has to have an incredibly positive

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- attitude to see the negative in everything."
2025. "Positive thinking is the triumph of negative forces."
2026. "I find that round shoulders often make a person seem taller, while those who stand tall seem small."
2027. "Confidence is the feeling you have before you know what you are setting into motion."
2028. "Money gives one the freedom to take holidays one wouldn't need if one didn't have money."
2029. "If time is money then the less you work the more wealthy you are."
2030. "What you do with your life determines what you will be as a person. This is why I do not work."
2031. "If I worked as much as others I would do as little as they."
2032. "You can never know how lazy you really are till you stop working."
2033. "Being on the dole is as dark as being in work, but there is light at the end of the tunnel."
2034. "A man who has a million dollars feels as well off as if he were not a fool."
2035. "Some people gather a lot of money thinking it will make them worth more."
2036. "One should not seek to be of value to society any more than one would wish to be popular with a fool."
2037. "If I was appreciated along with other men I would depreciate myself."
2038. "The danger of success is ... it is not."
2039. "The danger in being valued by society is that it might lead you to think that you are contributing to it."
2040. "Busy people think that a busy life is the nearest thing to a purposeful life."
2041. "Nobody wants to take responsibility for the survival of the human race because it would involve being unsociable."
2042. "Beware being able to do many things well, but nothing that needs doing."
2043. "One can be competent and successful without being clever. One can be competent, successful and very clever without being imaginative and original. One can be competent, successful, very clever, imaginative and original without being wise. But one cannot be wise without a courage that encompasses the Universe."
2044. "To be a success in life all you need is confidence and ignorance."
2045. "People go to a lot of trouble to create their problems and they don't appreciate you telling them a simple solution."
2046. "Nobility is a value that doesn't exist if you don't think of it."
2047. "One generally learns to express oneself well at the expense of knowledge and dignity."
2048. "It's hell living in paradise."
2049. "We realize we are in hell when we meet someone whose life is much happier and more beautiful than our own."
2050. "For a young person to have radical ideas is endearing; for a middle aged person to have them is immoral."
2051. "Some people choose to be right just for the sake of being different."
2052. "A very clever man does not need to hide his cleverness."
2053. "There are three kinds of lies: lies, truths, and statistics."
2054. "That a lie cannot endure for ever is the classic example of a lie that endures forever."
2055. "The perfectly wise never laugh, nor feel the need to laugh. But the imperfect must laugh if they will become perfect. Having said that, I am not convinced that anyone has, as yet, become perfect - I don't think we laugh seriously enough - not painfully enough. Humour only hurts when it strikes us as too true to be able to let out the whole of the laugh."
2056. "It is not important whether you are remembered when you die, but rather that you have done something worth remembering."
2057. "People no longer study for self improvement."
2058. "Tell me what you believe and I'll tell you where you're going wrong."
2059. "A bad man is judged innocent until proven guilty, and a saint is judged guilty, guilty, guilty."
2060. "We make more enemies by what we say than friends by what we do. Therefore wise men say much, be it in few words, while fools say little, very cautiously, and at great length."

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2061. "If one wishes to think for a few hours of each day, one must use the remaining hours to rest-up in preparation."
2062. "I haven't read much, but what I have read I've read a lot."
2063. "Advice to spiritual men: Before you traipse off to help and encourage some wise-looking girl, consider first whether there is not some man close by of still more potential, but of less appeal."
2064. "Pretending to be extremely poor when you are actually very rich is called hypocrisy. It is also hypocrisy to pretend to be evil when you are a saint."
2065. "Cosmetics are dehumanizing. They make us look and smell cosmetic."
2066. "It is a consolation for any person to know that if he were attractive he would be liked as much as other people."
2067. "Everybody who is incapable of teaching has taken up learning."
2068. "Freedom from desire is usually but an avoidance of temptation."
2069. "Stop short of the absolute and the times of greatest hope are the best you can hope for."

A FINAL WORD

There are two sides to my nature, the human and the superhuman, or the animal and the human, depending on how critical a stance I want to take. The contents of this book issue from my lower self, which aspires to finish itself, and are aimed at your lower self, with the aim of inflicting a mortal injury.

I would like to have related some profound spiritual insights with you, but I cannot speak to your higher spiritual self when you have none. Realistically, while there is ego one must work with ego, and only when the ego becomes utterly disgusted with itself can it die.

I hope this book has disgusted you.²⁹

THINKING MAN'S DICTIONARY

- *Compiled and Continued by Kevin Solway* -

"*The Thinking Man's Dictionary*³⁰ contains a good deal of all the definitions a thinking man should know."

- Kevin Solway

Ability: the natural equipment to accomplish some small part of the meaner ambitions distinguishing able men from dead ones.

Abrupt: without ceremony.

Absence: that which makes the heart grow fonder - of somebody else.

Absolute: independent, irresponsible.

Abstainer: a weak person who yields to the temptation of denying himself a pleasure.

Abyss: the distance between truth and sanity. /

Academe: an ancient school where morality and philosophy were taught.

Academy: a modern school where football is taught.

Academics: those employed by their peers to produce papers and books of references to their peers. /

Accident: an inevitable occurrence due to the action of immutable natural laws.

Accountability: the mother of caution.

Acknowledge: to confess.

Adherent: a follower who has not yet obtained all that he expects to get.

Admiration: (1) ignorance. (2) our polite recognition of someone else's resemblance to ourselves.

Admonition: gentle reproof, as with a meat-axe.

Adore: to venerate expectantly.

Adult: an obsolete child.

Advertising: (1) the rattling of a stick inside a swill bucket. (2) the art of making whole lies out of half truths.

Affectation: a woman's whole life.

Age: that period of life in which we compound for the vices that we still cherish by reviling those that we have no longer the enterprise to commit.

Agitators: a set of interfering, meddling people, who come down to some perfectly contented class of the community and sow the seeds of discontent among them. That is the reason why agitators are so absolutely necessary.

Air: a nutritious substance supplied by bountiful Providence for the fattening of the poor.

Alimony: (1) bounty after the mutiny. (2) the cash surrender value of a husband. (3) a system whereby when two people make a mistake, one of them continues to pay for it. (4) the high cost of leaving. (5) the screwing you get for the screwing you got.

Allah: the Mohammedan Supreme Being, as distinguished from the Christian, Jewish, and so forth.

Alliance: in international politics, the union of two thieves who have their hands so deeply inserted in each other's pocket that they cannot separately plunder a third.

Alone: in bad company.

Altar: the place whereon the priest formerly raveled out the small intestine of the sacrificial victim for purposes of divination and cooked its flesh for the gods. The word is now seldom used, except with reference to the sacrifice of their liberty and peace by a male and female fool.

Altruism: (1) mowing your neighbour's lawn. (2) the art of doing unselfish things for selfish reasons.

Ambition: (1) the last refuge of the failure. (2) the grand enemy of all peace. (3) an overmastering desire to be vilified by enemies while living and made ridiculous by friends when dead.

America: the best half-educated country in the world.

Amnesty: the state's magnanimity to those offenders whom it would be too expensive to punish.

Amusement: the happiness of those that cannot think.

Anxiety: that which provides us with something to think about while watching television.

Ape: an animal with the effrontery to resemble man.

Apology: (1) to repeat an insult with variations. (2) the foundation for a future offense.

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Appeal: in law, to put the dice into the box for another throw.

Applause: the echo of a platitude.

April fool: the march fool with another month added to his folly.

Architecture: the art of how to waste space.

Ardor: the quality that distinguishes love without knowledge.

Arrest: formally to detain one accused of unusualness.

Art: (1) lying, and the telling of beautiful untrue things. (2) artlessness. (3) prostitution.

Art, abstract: a product of the untalented, sold by the unprincipled to the utterly bewildered.

Articulate: unaware of the foolishness of what one is saying. /

Artist: one who doesn't see things as they are, but as he is.

Artlessness: a certain engaging quality to which women attain by long study and severe practice upon the admiring male, who is pleased to fancy it resembles the candid simplicity of his young.

Atheism: (1) the vice of a few intelligent people. (2) one point beyond the Devil.

Atheist: (1) one who has no invisible means of support. (2) beloved of God. / (3) one who knows he was not merely created. /

Author: one who has his head in the clouds and his feet behind the sales counter.

Autumn: a time when the hills put out weeds.

Bait: a preparation that renders the hook more palatable. The best kind is beauty.

Barometer: an ingenious instrument which indicates what kind of weather we are having.

Beard: the hair that is commonly cut off by those who justly execrate the absurd Chinese custom of shaving the head.

Beauty: (1) the power by which a woman charms a lover and terrifies a husband. (2) feminine of intellect. /

Bed: the place where marriages are decided.

Beggar: one who has relied on the assistance of his friends.

Belladonna: in Italian a beautiful lady; in English a deadly poison. A striking example of the essential identity of the two tongues.

Benedictines: an order of monks otherwise known as black friars. ("Black friars in this world, fried black in the next")

Best-seller: the gilded tomb of a mediocre talent.

Bigot: a blind man with sight.

Birth: the first and direst of all disasters.

Bishop: the politician of Churches.

Blank-verse: unrhymed iambic pentameters - the most difficult kind of English verse to write acceptably; a kind, therefore, much affected by those who cannot acceptably write any kind.

Blues: music for the prematurely aged and profoundly unhappy. /

Bohemian: (1) a person who works to live but does not live to work. (2) a person open to the suspicion of irregular and immoral living. (3) a person conventionally unconventional.

Books: (1) a screen to keep us from a knowledge of things. (2) either dreams or swords. (3) the mind's food, not exercise!

Boredom: (1) the desire for desires. (2) what happens when we lose contact with the Universe.

Boundary: in political geography, an imaginary line between two nations separating the imaginary rights of one from the imaginary rights of the other.

Boy: a cross between a god and a goat.

Brain: (1) an apparatus with which we think that we think. (2) an appendage of the genital glands.

Bravery: an accident of circumstance.

Bride: a woman with a fine prospect of happiness behind her.

Businessman: (1) one who has all the air, the distraction and restlessness and hurry of . . . a criminal. (2) one who is too lazy to do anything noble.

Cabbage: a familiar kitchen-garden vegetable about as large and wise as a man's head.

Calamity: a more than commonly plain and unmistakable reminder that the affairs of this life are not of our own ordering. Calamities are of two kinds: misfortune to ourselves, and good fortune to others.

Cannibal: a gastronome of the old school who preserves the simple tastes and adheres to the natural diet of the pre-pork period.

Caution: cowardice.

Cemetery: an isolated suburban spot where mourners match lies, poets write at a target and stone-cutters spell for a wager.

Ceremony: ignorance.

Chance: Providence.

QUOTATIONS

Character: what history knows of us. /

Charity: that which deals with symptoms instead of causes.

Charm: (1) a delusion of fleeting beauty. (2) the power to make someone else feel that both of you are wonderful.

Cheat: the girl who loves you back. /

Child: (1) love's by-product. (2) one who stands halfway between an adult and a t.v. set.

Childhood: the period of human life intermediate between the idiocy of infancy and the folly of youth - two removes from the sin of manhood and three from the remorse of age.

Child prodigy: a child who knows as much when it is a child as it does when it grows up.

Children: a great comfort in your old age - and they help you reach it faster, too.

Chivalry: (1) the deportment of a man toward any woman not his wife. (2) a man's inclination to defend a woman against every man but himself.

Christ: (1) a man who was born at least 5,000 years ahead of his time. (2) an anarchist who succeeded.

Christian: (1) one who follows the teachings of Christ insofar as they are not inconsistent with a life of sin. (2) one who believes that the New Testament is a divinely inspired book admirably suited to the needs of his neighbor. (3) one who believes that love is worth more than intelligence. (4) one who makes atheism more appealing. / (5) one who is an atheist only in fair weather. /

Christianity: (1) the paganization of monotheism. (2) the Femme Fatale of all religions. (3) the Devil's imitation of a quality of evil he can only imagine. /

Church: (1) a place in which gentlemen who have never been to heaven brag about it to persons who will never get there. (2) an organization that swaps off treasures in heaven for cash down.

Circumstance: what determines all our thoughts and acts.

Circus: a place where horses, ponies and elephants are permitted to see men, women and children acting the fool.

Civilization: (1) a coat of paint that washes away when the rain falls. (2) the time when men learn to live off one another instead of off the land.

Clairvoyant: a person, commonly a woman, who has the power of seeing that which is invisible to her patron - namely, that he is a blockhead.

Classics: primitive literature.

Clock: a reminder that you still have a lot of time left.

Clothes: (1) remembrances of our lost innocence. (2) wrappings worn by men for warmth, women for spite, and children because they have to. (3) the reflection of one's self respect (lack of).

Comedian: a man on the slow slide to oblivion.

Comedy: an escape, not from truth but from despair: a narrow escape into faith.

Comfort: a state of mind produced by contemplation of a neighbour's uneasiness.

Commendation: the tribute that we pay to achievements that resemble, but do not equal, our own.

Commerce: the school of cheating.

Committee: a group of the unwilling, picked from the unfit, to do the unnecessary.

Common-sense: the reason so many people can be wrong at the same time.

Communism: the opiate of the intellectuals.

Communist: a frustrated capitalist.

Commuter: one who spends his life in riding to and from his wife.

Compromise: (1) an ignoble truce between the duty of a man and the terror of a coward. (2) such an adjustment of conflicting interests as gives each adversary the satisfaction of thinking he has got what he ought not to have, and is deprived of nothing except what was justly his due.

Compulsion: the eloquence of power.

Computer: a million morons working at the speed of light.

Conceit: worst when it is not. /

Congratulations: the civility of envy.

Conscience: (1) an inner voice that warns us somebody is looking. (2) the voice of men in man. (3) cowardice.

Conservatism: (1) a bag with a hole in it. (2) organized hypocrisy. (3) preserving the past for no reason whatsoever. / (4) preserving the best from the past without knowing what is best. /

Conservative: (1) a statesman who is enamoured of existing evils, as distinguished from the liberal, who wishes to replace them

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with others. (2) one who is in office. (3) one who can't see the difference between radicalism and an idea. (4) one who is too cowardly to fight and too fat to run. (5) men who have learned to like the new order forced upon them by radicals.

Consolation: the knowledge that a better man is more unfortunate than yourself.

Conspiracy: as in agreeing with everyone else to never speak the truth, and to plead ignorance that one is doing such. /

Consult: to seek another's approval of a course already decided on.

Contempt: the feeling of a prudent man for an enemy who is too formidable to be opposed.

Contentment: (1) moral laziness, the epitome of depravity. (2) the smother of invention. (3) being satisfied with what you haven't got. (4) the best powder for women's faces.

Controversy: a battle in which spittle or ink replaces the injurious cannonball and the inconsiderate bayonet.

Convent: a place of retirement for women who wish for leisure to meditate upon the vice of idleness.

Conversation: a vocal competition in which the one who is catching his breath is called the listener.

Coquetry: innocent cruelty.

Coronation: the ceremony of investing a sovereign with the outward and visible signs of his divine right to be blown skyhigh with a dynamite bomb.

Corporation: an ingenious device for obtaining individual profit without individual responsibility.

Corruption: everything we see before us today.

Courage: (1) doing what you are afraid to do. There can be no courage unless you're afraid. (2) the art of being the only one who knows you're scared to death. (3) a quality no one admits he lacks totally. (4) salvation. (5) the only virtue. /

Courtesy: (1) fictitious benevolence. (2) a gift notable in well-bred people and courtesans.

Coward: sinner.

Cowardice: (1) the surest protection against temptation. (2) to sin by silence.

Craft: a fool's substitute for brains.

Creed: (1) an ossified metaphor. (2) the shell of a lie. (3) the grammar of religion.

Crime: to publish a book that offers nothing absolutely new, or which is no better than existing books - being a backwards step. /

Criminal: someone who gets caught.

Criticism: the art of appraising others at one's own value.

Critic: a person who boasts himself hard to please because nobody tries to please him.

Critics: people who quarrel over the meaning of books that don't have any. /

Crowd: wherever there is . . . untruth.

Cult: a religion with no political power.

Culture: (1) reading. (2) anything that people do and monkeys don't. (3) the icing on the cake which is the same from place to place - men are men and women are women.

Cunning: (1) a characteristic of animals which is called discretion in men. (2) the faculty that distinguishes a weak animal or person from a strong one. It brings its possessor much mental satisfaction and great material adversity.

Curiosity: (1) hope. (2) an objectionable quality of the female mind. The desire to know whether or not a woman is cursed with curiosity is one of the most active and insatiable passions of the masculine mind. (3) the desire to learn something harmless - the engine of science. /

Curse: energetically to belabor with a verbal slap-stick.

Custom: a tyrant.

Cynic: (1) a man who tells you the truth about your own motives. (2) a blackguard whose faulty vision sees things as they are, and not as they ought to be. (3) a person who knows everything and believes nothing. (4) one who looks down on those below him. / (5) one who went without when God was handing out congeniality to lies. /

Cynicism: (1) a euphemism for realism. (2) intellectual dandyism.

Damsel: a female who prepares a man for marriage.

Dance: to leap about to the sound of tittering music, preferably with arms about your neighbor's wife or daughter. There are many kinds of dances, but all those requiring the participation of the two sexes have two characteristics in common: they are conspicuously innocent, and warmly loved by the vicious.

Daring: one of the most conspicuous qualities of a man in security.

QUOTATIONS

Dawn: the time when men of reason go to bed.

Dead: the majority.

Death: (1) the bursting of a cell. (2) to stop sinning suddenly.

Debate: the death of discussion. /

Debauchee: one who has so earnestly pursued pleasure that he has had the misfortune to overtake it.

Decide: to succumb to the preponderance of one set of influences over another set.

Defenceless: unable to attack.

Degradation: one of the stages of moral and social progress from private station to political prefferment.

Delegation: an article of merchandise that comes in sets.

Deliberation: the act of examining one's bread to determine which side it is buttered on.

Delusion: the father of a most respectable family, comprising Enthusiasm, Self-denial, Faith, Hope, Charity and many other goodly sons and daughters.

Democracy: (1) a condition where people believe that other people are as good as they are. (2) a political system where votes substitute for brains. (3) a political system where every man has the right to be his own oppressor. (4) mob rule. (5) he who founds on the people founds on mud. (6) a form of religion - the worship of jackals by jackasses.

Destiny: (1) a tyrant's authority for crime and a fool's excuse for failure. (2) to leave the known for the unknown.

Devil: (1) compromise. (2) God when drunk.

Dictionary: a malevolent literary device for cramping the growth of a language and making it hard and inelastic. This dictionary, however, is a most useful work.

Die: to leave off dying and do the thing once for all.

Dignity: the absence of love. /

Diplomacy: (1) the art of letting someone have your way. (2) the patriotic art of lying for one's country.

Diplomat: (1) one who has learned that you can't bend a nail by hitting it squarely on the head. (2) forever poised between a cliché and an indiscretion. (3) one who thinks twice before he says nothing.

Disciple: ciphers.

Discontent: comparison.

Discretion: to be indiscreet discreetly.

Disobedience: (1) the rarest and most courageous of virtues... seldom distinguished from neglect; the laziest and commonest of virtues. (2) the silver lining to the cloud of servitude.

Disobey: to celebrate with an appropriate ceremony the maturity of a command.

Dissenter: the dissenter is every human being at those moments of his life when he resigns momentarily from the herd and thinks for himself.

Distance: the only thing that the rich are willing for the poor to call theirs, and keep.

Distress: a disease incurred by exposure to the prosperity of a friend.

Divination: the art of nosing out the occult. Divination is of as many kinds as there are fruit-bearing varieties of the flowering dunce and the early fool.

Dog: a kind of additional or subsidiary Deity designed to catch the overflow and surplus of the world's worship. This Divine Being in some of his smaller and silkier incarnations, takes, in the affection of Woman, the place to which there is no human male aspirant.

Dreamer: (1) one who can only find his way by moonlight, and his punishment is that he sees the dawn before the rest of the world. (2) all men of action.

Dreams: children of an idle brain.

Dullard: a member of the reigning dynasty in letters and life. According to the most trustworthy statistics the number of adult Dullards in the United States is but little short of two hundred millions, including the statisticians.

Duty: that which sternly impels us in the direction of profit, along the line of desire.

Eccentricity: (1) originality without sense. (2) a method of distinction so cheap that fools employ it to accentuate their incapacity.

Economy: purchasing the barrel of whiskey that you do not need for the price of the cow that you cannot afford.

Edible: good to eat, and wholesome to digest, as a worm to a toad, a toad to a snake, a snake to a pig, a pig to a man, and a man to a worm.

Editor: one who separates the wheat from the chaff and prints the chaff.

Education: (1) capacity for further education. (2) all the minds of the past. (3) that which shows a person how little other people

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know. (4) the inculcation of the incomprehensible into the indifferent by the incompetent. (5) persuasion. (6) that which has produced a vast population able to read but unable to distinguish what is worth reading. (7) a process which makes one rogue cleverer than another. (8) to reverence superiority and accept a fact though it slay him is the final test of an educated man. (9) something that puts one almost on a level with the commercial classes.

Egoism: (1) the very essence of the noble soul. (2) a case of mistaken nonentity.

EGOTISM: that which enables a man in a rut to think he is in the groove.

Ejection: an approved remedy for the disease of garrulity. It is also much used in cases of extreme poverty.

Eloquence: the art of orally persuading fools that white is the color that it appears to be. It includes the gift of making any color appear white.

Enemy: those who have more accurate insights about you than you do yourself.

Enemy, the: made up of human beings just like us - that's why they can't be trusted.

Entertainment: any kind of amusement whose inroads stop short of death by dejection.

Envy: emulation adapted to the meanest capacity.

Epigram: Any sentence spoken by anybody who is in the public eye at the moment.

Epitaph: an inscription on a tomb, showing that virtues acquired by death have a retroactive effect.

Equality: (1) a proposition to which, at ordinary times, no sane person has ever given his assent. (2) the offspring of envy and covetousness. (3) women's right to do absolutely whatever they want to do. /

Erudition: dust shaken out of a book into an empty skull.

Ethnology: the science that treats of the various tribes of Man, as robbers, thieves, swindlers, dunces, lunatics, idiots and ethnologists.

Eulogy: praise of a person who has either the advantages of wealth and power, or the consideration to be dead.

Evangelist: a bearer of good tidings, particularly (in a religious sense) such as assure us of our own salvation and the damnation of our neighbors.

Evil: (1) whatever springs from weakness. (2) suggesting to a forty five year old woman that she looks only twenty five. /

Exception: a thing which takes the liberty to differ from other things of its class, as an honest man, a truthful woman, etc.

Excess: in morals, an indulgence that enforces by appropriate penalties the law of moderation.

Executive: an officer of the Government, whose duty it is to enforce the wishes of the legislative power until such time as the judicial department shall be pleased to pronounce them invalid and of no effect.

Exile: one who serves his country by residing abroad, yet is not an ambassador.

Experience: (1) the teacher of fools. (2) the wisdom that enables you to recognize a mistake when you make it again. (3) what you get when you didn't get what you wanted.

Expert: (1) one who has focused all his ignorance on to one subject. (2) one who avoids the small errors as he sweeps on to the grand fallacy. (3) a person who can take something you already know and make it sound confusing.

Expostulation: one of the many methods by which fools prefer to lose their friends.

Eye: the traitor of the heart.

Face: a book where men may read strange things.

Fact: something that ceases to exist when ignored.

Failure: the fear of failure.

Faith (religious): (1) the beast. (2) consists of believing things because they are impossible. (3) before all and above all, wishing God may exist. (4) belief without evidence in what is told by one who speaks without knowledge, of things without possibility. (5) trying to believe what reason deems untrue. /

Faith (intellectual): (1) self-reliance. (2) courageously believing in what you know to be true. /

Fame: (1) an inscription on a grave. (2) chiefly a matter of dying at the right time. (3) to have an insane person imagine he is you.

Familiarity: a relation into which fools are provisionally drawn for their mutual destruction.

Famous: conspicuously miserable.

Fanatics: noncreative men of words.

QUOTATIONS

Fanaticism: the fashionable creed of tomorrow, the established religion of the day after, and trite is the multiplication table the very next day.

Fascism: (1) capitalism in decay. (2) capitalism plus murder.

Fashion: (1) a despot whom the wise ridicule and obey. (2) vulgarity. (3) that phantom born of the unnatural intercourse of woman's reflection with itself. (4) a woman's entire life. /

Fear: the start of wisdom.

Felon: a person of greater enterprise than discretion, who in embracing an opportunity has formed an unfortunate attachment.

Female: one of the opposing, or unfair, sex.

Fib: a lie that has not cut its teeth. An habitual liar's nearest approach to truth: the perigee of his eccentric orbit.

Fiction: the good end happily, the bad unhappily - that is what fiction means.

Fiddle: an instrument to tickle human ears by friction of a horse's tail on the entrails of a cat.

Fidelity: A virtue peculiar to those who are about to be betrayed.

Flatterer: (1) one whose throat is an open coffin. (2) flatterers look like friends, as wolves like dogs. Like cats, they lick and then scratch. (3) one who says to your face what they wouldn't say behind your back.

Flirting: simply enjoying the company of the opposite sex without wanting sex. /

Folly: that "gift and faculty divine" whose creative and controlling energy inspires Man's mind, guides his actions and adorns his life.

Fool: (1) one who is without anxiety. (2) one who lacks the wish to personally know everything about life, death, and the purpose of all existence. / (3) a person who pervades the domain of intellectual speculation and diffuses himself through the channels of moral activity. He is omnific, omniform, omniperceptive, omniscient, omnipotent.

Foreign Aid: taxing poor people in rich countries for the benefit of rich people in poor countries.

Forgetting: woman's first and greatest art.

Free speech: (1) no such thing ever existed. No such thing now exists. (2) something that is ignored because nobody listens.

Free will: fate. /

Friend: (1) the name for a more constant acquaintance. (2) one who has no comprehension of the harm you are doing him. /

Friendless: having no favors to bestow. Addicted to utterance of truth and common sense.

Friendship: (1) loneliness relieved of the anguish of loneliness. (2) a ship big enough to carry two in fair weather, but only one in foul.

Funeral: a pageant whereby we attest our respect for the dead by enriching the undertaker, and strengthen our grief by an expenditure that deepens our groans and doubles our tears.

Future: that period of time in which our affairs prosper, our friends are true and our happiness is assured.

Gaiety: the reckless ripple over depths of despair.

Gambling: poverty of mind.

Garden: a thing of beauty and a job forever.

Genealogy: an account of one's decent from an ancestor who did not particularly care to trace his own.

Generosity: the giving away of that which is not yours anyway. /

Genius: (1) to believe your own thought. To believe that what is true for you is ultimately true. (2) a sledgehammer. / (3) the fruit of labour and thought. (4) soul. (5) the ability to put into effect what is in your mind. (6) something one can become.

Gentleman: one who does not tell the naked truth in the presence of ladies.

German: a hero born, and believes that he can hack and hew his way through life.

Gesticulation: any movement made by a foreigner.

Ghost: the outward and visible sign of an inward fear.

Golden age: never the present age.

Golf: a good walk spoiled.

Gossip: (1) the art of saying nothing in a way that leaves practically nothing unsaid. (2) cannibalism. (3) the opiate of the oppressed.

Gratitude: lively expectation of benefits to come.

Grave: the place where beauty fades.

Great men: (1) meteors that burn so that the earth may be lighted. (2) only an actor playing out his own ideal. (3) almost always

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bad men. (4) insist on publishing their letters *before* they die. /

Greatness: saying what is true.

Greece: from heroes to shopkeepers.

Grief: the pleasure that lasts the longest.

Guru: the most effective pick-up routine yet devised. /

Habeas Corpus: a writ by which a man may be taken out of jail when confined for the wrong crime.

Habit: the shackle of the free.

Hair: (1) the beauty of women. (2) the bane of women.

Happiness: (1) a good stomach and an evil heart. (2) tranquillity and occupation. (3) ignorance. (4) to be very busy with the unimportant.

Harassment: whatever a man did before he stepped over an imaginary line a woman drew after he stepped over it.

Harsh: truthful. /

Hatred: the most sublime force in life. To love is to surrender; to hate is to carry on.

Heart: the place the Devil dwells in.

Hell: (1) Heaven enjoying itself. (2) a city much like London.

Helpmate: a wife, or bitter half.

Hermit: a person to whom civilization has failed to adjust itself.

Hero: one who is afraid to run away.

Hers: His

Highbrow: (1) a man who has found something more interesting than a woman. (2) a person educated beyond his intelligence. **History:** the record of the follies of the majority.

Hollywood: (1) paradise with a lobotomy. (2) a town that has to be seen to be disbelieved. (3) a place where they'll pay you a thousand dollars for a kiss and fifty cents for your soul.

Honeymoon: (1) the time during which the bride believes the bridegroom's word of honor. (2) the vacation a man takes before beginning work under a new boss.

Honesty: honesty is the best poverty.

Hope: (1) the great falsifier of truth. (2) a mask the dying person wears. (3) the dream of those who are awake. (4) the fawning traitor of the mind.

Hospitality: the virtue which induces us to feed and lodge certain persons who are not in need of food and lodging.

Humility: (1) an awful lot of hard work. / (2) so calculating. / (3) man making himself a worm.

Humour: (1) laughing at what you haven't got when you ought to have it. (2) emotional chaos remembered in tranquility. (3) the sense of the Absurd which is despair refusing to take itself seriously.

Husband: (1) one who, having dined, is charged with the care of the plate. (2) a sweetheart who pushed his luck too far.

Hydrogen: a light, colourless, odourless gas, which, if given enough time, turns into people.

Hypochondriac: someone who enjoys bad health.

Hypocrite: one who, professing virtues that he does not respect, secures the advantage of seeming to be what he despises.

I: the first letter of the alphabet, the first word of the language, the first thought of the mind, the first object of affection. Its plural is said to be "We", but how there can be more than one myself is doubtless clearer to the grammarians than it is to the author of this incomparable dictionary.

Idealist: one who will make any sacrifice as long as it won't hurt business.

Idiot: a member of a large and powerful tribe whose influence in human affairs has always been dominant and controlling.

Idleness: the ultimate purpose of the busy.

Ignoramus: someone who doesn't know something that you learned yesterday.

Ignorant: (1) happy and beautiful. / (2) wicked and ugly. /

Ignorance: (1) stupidity reduced to science. (2) a soft . . . easy . . . pillow. (3) the solidified wisdom of ages. (4) not innocence, but sin.

Imagination: (1) the one weapon in the war against reality. (2) a warehouse of facts, with poet and liar in joint ownership.

Imbecility: a kind of divine inspiration, or sacred fire affecting censorious critics of this dictionary.

Immigrant: an unenlightened person who thinks one country better than another.

Immodest: having a strong sense of one's own merit, coupled with a feeble conception of worth in others.

Immoral: inexpedient.

QUOTATIONS

Impatience: sometimes a sign that a person values their life and is not prepared to waste it on lies and trivialities. /

Impropriety: the soul of wit.

Impulsive: following reason without a second thought. /

Impunity: wealth.

Inarticulate: (1) the state of being unconvinced that what you are saying is worth saying. / (2) the state of being unconvinced that the people to whom you are speaking should hear what you have to say. / (3) thinking about what you are saying. /

India: (1) children in a herd. / (2) happy people living in a sewer. /

Indifferent: imperfectly sensible to distinctions among things.

Indirect: less blatantly direct. /

Indiscretion: the guilt of woman.

Individuals: what people are because everyone else is. /

Infatuation: love that is not returned. /

Ink: A villainous compound chiefly used to facilitate the infection of idiocy and promote intellectual crime.

Insanity: a rational adjustment to an insane world.

Intellectual: (1) one who stands firmly on both feet in mid-air on both sides of an issue. (2) one who produces endless quandaries for himself and others by sleight of brain.

Intimacy: a relation into which fools are providentially drawn for their mutual destruction.

Intuition: reason in a hurry.

Inventor: a person who makes an ingenious arrangement of wheels, levers and springs, and believes it civilization.

Ireland: a country full of genius, but with absolutely no talent.

Irony: (1) an insult conveyed in the form of a compliment. (2) gravity hidden beneath jest. /

Irreligion: the principal one of the great faiths of the world.

Jealousy: (1) the friendship one woman has for another. (2) concerned about the preservation of that which can be lost only if not worth keeping. (3) one of the consequences of love.

Job: (1) A low mean lucrative busy affair. (2) Petty, piddling work; a piece of chance work.

Joss-sticks: small sticks burned by the Chinese in their pagan tomfoolery, in imitation of certain sacred rites of our holy religion.

Journalism: the challenge of filling the space.

Jury: a group of twelve people of average ignorance chosen to decide who has the better lawyer.

Justice: a commodity which in a more or less adulterated condition the State sells to the citizen as a reward for his allegiance, taxes and personal service.

Juvenile delinquent: a child who starts acting like his parents.

Kin: an affliction of the blood.

Kindness: (1) loving people more than they deserve. (2) a brief preface to ten volumes of exaction.

Kiss: a word invented by the poets as a rhyme for "bliss." It is supposed to signify, in a general way, some kind of rite or ceremony appertaining to a good understanding; but the manner of its performance is unknown to this lexicographer.

Knowledge: when you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it.

Labour: one of the processes by which A acquires the property of B.

Lady: (1) to have nothing to do, but listlessly to go they scarcely care where, for they cannot tell what. (2) one who never shows her underwear unintentionally.

Land: a part of the earth's surface, considered as property.

Language: (1) the dress of thought. (2) the music with which we charm the serpents guarding another's treasure.

Laughter: (1) the hiccup of the fool. (2) maliciousness with a good conscience.

Lawful: compatible with the will of a judge having jurisdiction.

Lawyer: one skilled in circumvention of the law.

Laziness: (1) the mental alertness to avoid hard work. (2) unwarranted repose of manner in a person of low degree. (3) there is no such thing. Everyone works hard at whatever they want to do. /

Learning: the kind of ignorance distinguishing the studios.

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Lecture: a means of transferring information from notes of the lecturer to the notes of the student without passing through the minds of either.

Lecturer: one with his hand in your pocket, his tongue in your ear and his faith in your patience.

Letters: the world's unwritten sonnets.

Liar: (1) the aim of the liar is simply to charm, to delight, to give pleasure. He is the very basis of civilized society. (2) Two kinds: (a) the genuine liar who knows himself to be lying, and (b) the evil liar who lies even to himself. /

Liberty: one of Imagination's most precious possessions.

Library: (1) rows of tombstones that aren't worth reading. / (2) proof that publishers reject the seed and publish the chaff. / (3) a maze in which the goal is to find something worth reading.

Lie: (1) a fault in a boy, an art in a lover, an accomplishment in a bachelor, and second nature in a married woman. (2) a very poor substitute for the truth, but the only one discovered to date.

Life: (1) the pursuit of the superfluous. (2) a stress designed to keep you alive long enough to either reproduce or grow wise, but rarely both. / (3) life to the wise is death to the fool. / (4) a maze in which we take the wrong turning before we have learned to walk. (5) far too important a thing ever to talk seriously about. (6) a man puts his best foot forward and it gets stepped on. (7) a tragedy wherein we sit as spectators for a while and then act our part in it. (8) that intangible quality which is added to existence when you drink Coca-Cola.

Likeable: to be likeable one must be happy and cheerful. To be happy and cheerful one's brain must die. /

Linen: a kind of cloth the making of which, when made of hemp, entails a great waste of hemp.

Listening: a very dangerous thing. If one listens one may be convinced.

Literature: (1) the art of writing something that will be read twice. (2) only what people would say to each other if they had the chance. (3) a monumental proof enough against death.

Living: (1) the art of knowing how to believe lies. (2) the process of reacting to stress.

Lock-and-key: the distinguishing device of civilization and enlightenment.

Logic: the art of thinking and reasoning in strict accordance with the limitations and incapacities of the human misunderstanding.

Logician: he deposits on a sheet of paper a certain assemblage of syllables, and fancies that their meaning is riveted by the act of deposition.

Longevity: uncommon extension of the fear of death.

Love: (1) a temporary insanity curable by marriage or by removal of the patient from the influences under which he incurred the disorder. This disease, like caries and many other ailments, is prevalent only among civilized races living under artificial conditions; barbarous nations breathing pure air and eating simple food enjoy immunity from its ravages. It is sometimes fatal, but more frequently to the physician than to the patient.

Luminary: one who throws light upon a subject; as an editor by not writing about it.

Lunarian: an inhabitant of the moon, as distinguished from a Lunatic, one whom the moon inhabits.

Mad: affected with a high degree of intellectual independence.

Madman: a man who has lost everything except his reason.

Magic: an art of converting superstition into coin.

Magnet: something acted upon by magnetism.

Magnetism: something acting upon a magnet.

Magnificent: having a grandeur or splendor superior to that to which the spectator is accustomed, as ears of an ass, to a rabbit, or the glory of a glow-worm, to a maggot.

Maiden: a young person of the unfair sex addicted to clewless conduct and views that madden to crime. The genus has a wide geographical distribution, being found wherever sought and deplored wherever found.

Majority: one man with courage makes a majority.

Male: a member of the unconsidered, or negligible sex. The male of the human race is commonly known (to the female) as Mere Man. The genus has two varieties: good providers and bad providers.

QUOTATIONS

Mammon: the god of the world's leading religion. His chief temple is the holy city of New York.

Man: (1) animals used by words. Animals who live by catchwords. (2) something that likes to do a lot of unnecessary things. (3) principally the organ of the accumulated smut and sneakery of 10,000 generations of weaseling souls. (4) the only animals able to do art, and evil. / (5) animals who strive for extinction with the tools of emotion. / (6) anything that calls itself intelligent. / (7) today's most sophisticated computer. / (8) an imitative creature - of apes rather than angels. / (9) a small, infinitely frail thing, which can be crushed in a snap by a falling branch. / (10) a species which owes much of its genetic inheritance to rapists, wife thieves, and sex maniacs in general. /

Manners: a contrivance of wise men to keep fools at a distance.

Martyr: one who moves along the line of least reluctance to a desired death.

Masses: (1) individuals minus quality. (2) the great identifiable majority, characterized by a feeling of general satisfaction, and spouting the first thing that comes into its head.

Matrimony: friendship under difficult circumstances.

Media: the plural of mediocre.

Mediocrity: excellence to the mediocre.

Memory: a beaten path in the brain.

Metaphysics: the finding of bad reasons for what we believe on instinct.

Mercy: a virtue of the weak.

Metaphor: the greatest thing in style . . . a mark of genius, for to make good metaphors implies an eye for resemblances.

Middle age: (1) when every person you meet is only a composite of other people whom you have met. (2) a time when you'll do anything to feel better, except give up what's hurting you. (3) later than you think and sooner than you expect. (4) when a narrow waist and a broad mind begin to change places.

Millennium: the period of a thousand years when the lid is to be screwed down, with all reformers on the under side.

Mine: belonging to me if I can hold or seize it.

Mini Skirt: the distillation of 5000 years of female wisdom. /

Minority: they that have achieved all that is noble in the history of the world.

Miracle: an event described by those to whom it was told by men who did not see it.

Mirror: the conscience of women. They never do a thing without first consulting it.

Misdemeanor: an infraction of the law having less dignity than a felony and constituting no claim to admittance into the best criminal society.

Misfortune: that which makes one man superior to another.

Modesty: (1) one of the seven deadly virtues. (2) enhancing your charm by pretending not to be aware of it. (3) the attitude of mind that precedes the pounce. (4) with people of only moderate ability modesty is mere honesty; but with those who possess great talent it is hypocrisy. (5) the beauty of women.

Money: (1) a kind of disease which those who have it don't like to spread. (2) the measure of our distrust.

Monkey: a malicious mirror.

Monogamy: an obsolete word meaning a fidelity complex.

Moral: conforming to a local and mutable standard of right. Having the quality of general expediency.

Morality: (1) to discover Ultimate Truth and then to share your wisdom with everyone else. / (2) to renounce the traditional maxims of your community without hesitation or discussion. /

Moron: one who is content with a serene state.

Mother: (1) the name for God in the lips and hearts of little children. (2) a woman who decorates her life with babies. (3) the dead heart of the family, spending father's earnings on consumer goods to enhance the environment in which he eats, sleeps and watches television. (4) the most automated appliance in any household.

Motherhood: women's mafia.

Motive: what people have instead of purpose. /

Mouse: an animal which strews its path with fainting women.

Mouth: in man, the gateway to the soul; in woman, the outlet of the heart.

Multitude: a crowd; the source of political wisdom and virtue.

Murder: to obscure the truth. /

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Mystery: whatever we refuse to understand. /

Mysticism: the attempt to get rid of mystery.

Mythology: the body of a primitive people's beliefs concerning its origin, early history, heroes, deities and so forth, as distinguished from the true accounts which it invents later.

Nation: a body of people who feel they are a nation.

Nationalism: a defensive movement against the crude encroachments of civilization.

Natural: a very difficult pose to maintain.

Necessary evil: an evil we like so much that we don't want it abolished.

Necessity: the spur of genius.

Negative: positive thinking. /

Neurotic: anybody who thinks you mean it when you ask how he is.

News: anything that makes a woman say "For heaven's sake!"

Newspapers: (1) a daily spiritual death. (2) a device unable to discriminate between a bicycle accident and the collapse of civilization.

Newtonian: pertaining to a philosophy of the universe, invented by Newton, who discovered that an apple will fall to the ground, but was unable to say why. His successors and disciples have advanced so far as to be able to say when.

Nihilist: someone who does not believe in anything. That is, a purely literary product.

Noble: has come to mean being strong enough to stand-up against reality. /

Nonsense: the objections that are urged against this excellent dictionary.

Nostalgia: a longing for a place you wouldn't move back to.

Novel: (1) a short story padded. (2) a species of composition bearing the same relation to literature that the panorama bears to art. (3) the only relaxation of the intellectually unemployed. (4) what you write if you have something to say, but don't think it's worth writing in a readable form. /

Oath: in law, a solemn appeal to the Deity, made binding upon the conscience by a penalty for perjury.

Oaths: the fossils of piety.

Oblivion: fame's eternal dumping ground. A place where ambitious authors meet their

works without pride and their betters without envy.

Obscenity: untruth. /

Obsolete: no longer used by the timid. Said chiefly of words.

Obvious: (1) that which is never seen until someone expresses it. (2) that which is never seen less than when it is well expressed. / (3) the most difficult question to answer.

Occident: the part of the world lying west (or east) of the Orient. It is largely inhabited by Christians, a powerful sub-tribe of the Hypocrites, whose principal industries are murder and cheating, which they are pleased to call "war" and "commerce." These, also, are the principal industries of the Orient.

Old: offensive to the popular taste, as an old book.

Old age: (1) an emotion which comes over us at almost any age. (2) more than ever, a time to consider whether you are not more of a hindrance to society than a help. / (3) a person is old when they have deserted their ideals.

Omen: a sign that something will happen if nothing happens.

Once: enough.

Opiate: an unlocked door in the prison of Identity, leading into the jail yard.

Opportunity: a favorable occasion for grasping a disappointment.

Optimism: (1) fatty degeneration of intelligence. (2) the instinct to lie. (3) an intellectual disorder, yielding to no treatment but death.

Optimist: (1) one who believes (a) that good arises out of evil, and (b) that there is no evil. / (2) a proponent of the doctrine that black is white. (3) a bridegroom who thinks he has no bad habits.

Orator: one waving in the wind of his own eloquence.

Oratory: (1) the art of making deep noises from the chest sound like important messages from the brain. (2) a solitary vice performed in public. (3) a conspiracy between speech and action to cheat the understanding.

Originality: (1) truthfulness. / (2) undetected plagiarism. (3) the fine art of remembering what you hear but forgetting where you heard it.

Orthodoxy: agnosticism towards deeper meaning.

Overeat: to dine.

QUOTATIONS

- Pacifist:** a deceased pacifist.
- Paedophilia:** attraction to women. /
- Painting:** (1) a picture of paint. (2) an expression in the veiling medium of colour.
- Pantheism:** the doctrine that everything is God, in contradistinction to the doctrine that God is everything.
- Paradox:** when premature insight clashes with prevailing nonsense.
- Parasite:** anyone who is a hindrance to the survival of wisdom and the human species. /
- Parents:** what children never think of when falling in love.
- Passion:** (1) not fake. (2) the winds necessary to put everything in motion, that usually cause storms. (3) fashion.
- Past:** the best prophet of the future.
- Pastime:** a device for promoting dejection. Gentle exercise for intellectual debility.
- Patience:** a minor form of despair, disguised as a virtue.
- Patron:** Commonly a wretch who supports with insolence, and is paid with flattery.
- Peace:** (1) a period of cheating between two periods of fighting. (2) a short pause between wars for enemy identification.
- Pedestrian:** the variable (and audible) part of the roadway for an automobile.
- Pen:** a formidable weapon, but a man can kill himself with it a great deal more easily than he can other people.
- Pensioner:** a kept patriot.
- Perseverance:** a lowly virtue whereby mediocrity achieves an inglorious success.
- Person:** an animal so lost in rapturous contemplation of what she thinks she is as to overlook what she indubitably ought to be.
- Personality:** what you are when people are around; character is what you are when everybody goes home.
- Pessimism:** wisdom relative to optimism but cowardice relative to wisdom. /
- Pessimist:** (1) one who has been intimately acquainted with an optimist. (2) a man who tells the truth prematurely.
- Philanthropist:** a thief who enjoys tossing a penny or two to beggars.
- Philistine:** one whose mind is the creature of its environment, following the fashion in thought, feeling and sentiment. He is sometimes learned, frequently prosperous, commonly clean and always solemn.
- Philosopher:** he who can analyze his delusions.
- Philosophy:** (1) much words. / (2) homesickness - the longing to be at home everywhere.
- Picture:** a representation in two dimensions of something wearisome in three.
- Piety:** reverence for the Supreme Being, based upon His supposed resemblance to man.
- Pity:** (1) remembering yourself. (2) one remove from love.
- Plagiarism:** (1) stealing from thieves. (2) taking something from one man and making it worse. (3) the privilege of the appreciative man.
- Plagiarists:** all the makers of dictionaries. (With the exception of this esteemed lexicographer)
- Planned Economy:** where everything is included in the plans except economy.
- Platitude:** (1) an idea (a) that is admitted to be true by everyone, and (b) that is not true. (2) a thought that snores in words that smoke. (3) the wisdom of a million fools in the dictation of a dullard. (4) all that is mortal of a departed truth. (5) a jellyfish withering on the shore of the sea of thought. (6) the fundamental element and special glory of popular literature.
- Platonic love:** the gun you didn't know was loaded.
- Pleasure:** the least hateful form of dejection.
- Plunder:** to take the property of another without observing the decent and customary reticences of theft. To wrest the wealth of A from B and leave C lamenting a vanished opportunity.
- Pocket:** the cradle of motive and the grave of conscience. In woman this organ is lacking; so she acts without motive, and her conscience, denied burial, remains ever alive, confessing the sins of others.
- Poem:** what happens when an anxiety meets a technique.
- Poet:** someone who is astonished by everything.
- Poetry:** (1) a kind of ingenious nonsense. (2) an extravagance you hope to get away from. (3) language in which a man explores his own amazement. (4) a pleasant air but a barren soil. (5) Devil's wine. (6) the imaginative expression of strong feeling, usually rhythmical.
- Politeness:** the most acceptable hypocrisy.

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Politician: (1) a statesman who approaches every question with an open mouth. (2) an animal which can sit on a fence and yet keep both ears to the ground.

Politics: (1) a means of livelihood affected by the more degraded portion of our criminal classes. (2) the diversion of trivial men who, when they succeed at it, become important in the eyes of more trivial men.

Polygamy: a house of atonement, or expiatory chapel, fitted with several stools of repentance, as distinguished from monogamy, which has but one.

Poor: the only class of people who have time to cultivate the intellect.

Popularity: (1) to mingle with the erring throng. (2) what one buys at the cost of self respect.

Population explosion: (1) humanity trying to immortalize itself in the final grand achievement of extinction. / (2) one of the consequences of love. /

Possession: the whole of the law.

Possessions: we only possess what we renounce; what we do not renounce escapes us.

Poverty: a great wealth, provided one is also short of a wife and family. /

Praise: when you praise someone you call yourself his equal.

Pray: to ask that the laws of the universe be annulled in behalf of a single petitioner confessedly unworthy.

Prayer: the most odious of concealed narcissisms.

Preacher: a man who advises others concerning things about which he knows nothing.

Predicament: the wage of consistency.

Pre-existence: an unnoted factor in creation.

Prejudice: a raft onto which the shipwrecked mind clammers and paddles to safety.

Preposterous: the idea that murder is a crime.

Present, the: elastic, to embrace infinity.

Presentable: hideously appareled after the manner of the time and place.

Press, the: a method of educating people to approach printed matter with distrust.

Price: value, plus a reasonable sum for the wear and tear of conscience in demanding it.

Priest: one who speaks what all fools feel.

Principles: another thing no woman can understand. /

Printing: (1) a multiplication of mind. (2) an as yet unrecognized contributor to overpopulation and noise pollution. / (3) a way in which a fool can inflict mortal wounds to innocent children on a global basis even long after he is dead. / (4) something wise men cannot afford, and cannot find anyone to pay for it.

Prison: a monument to neglected youth.

Professors: those who go to college and never get out.

Progress: (1) in antiquity . . . the appearance of great men; in modern times . . . the appearance of great inventions. (2) life means progress, and progress means suffering.

Propaganda: the diminution of the love of truth by the falsehoods which interest dictates.

Property: (1) theft. (2) a sacred trust expressly granted by God, the Bible, and the Recorder's Office.

Prosperity: (1) the consequence of rapidly spending the planet's irreplaceable capital. (2) the best protector of principle. (3) the surest breeder of insolence.

Psychiatrist: one who lets you see why you are unhappy.

Psychiatry: the art of teaching people how to stand on their own feet while reclining on couches.

Psychoanalysis: the disease it claims to cure.

Psychology: (1) the science that tells you what you already know in words you don't understand. (2) as unnecessary as directions for using a poison. (3) nothing. /

Public opinion: the people's tyranny.

Public: the monkeys outside the cage.

Pun: puns are to words what wit is to ideas.

Punishment: (1) the justice that the guilty deal out to those that are caught. (2) having wisdom forced upon you by your own intelligence. /

Puritanism: The haunting fear that someone, somewhere, may be happy.

Queen: a woman by whom the realm is ruled when there is a king, and through whom it is ruled when there is not.

Question: something that fools raise which wise men answered a thousand years ago.

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Rabble: the greater part of the masses, omnipotent on condition that it do nothing.

Racism: is the snobbery of the poor.

Racist: a fraction of whose ideas about other races are true. /

Radical: one who wants to tackle evil at the root.

Rattlesnake: Our prostrate brother.

Realism: the art of depicting nature as it is seen by toads.

Reality: what truths should take account of. /

Reason: (1) the arithmetic of the emotions. (2) the greatest enemy that faith has.

Reconsider: to seek a justification for a decision already made.

Recreation: a particular kind of dejection to relieve a general fatigue.

Redemption: deliverance of sinners from the penalty of their sin, through their murder of the deity against whom they sinned.

Reform: (1) to reform a grown man, you must begin with his grandmother. (2) a thing that mostly satisfies reformers opposed to reformation.

Refusal: denial of something desired. Refusals are graded in a descending scale of finality thus: the refusal absolute, the refusal conditional, the refusal tentative and the refusal feminine. The last is called by some caustics the refusal assentive.

Recognition: what one desires from people who are more concerned with what they are doing than with what you have done. /

Reformer: (1) a man who rides through a sewer in a glass-bottomed boat. (2) one who educates the people to appreciate the things they need.

Regret: the beginning of a new life.

Religion: (1) hope and fear, explaining to Ignorance the nature of the unknowable. (2) something that is upheld because it is good enough for children. (3) that which women and children should be protected from. / (4) a speculative hypothesis with no supporting evidence that reason proves invalid. / (5) the art of having faith in God without knowing what God is, or even if He is possible. / (6) a consciously accepted system of make-believe. (7) a monumental chapter in the history of human egotism. (8) the best armour in the world, but the worst cloak. (9) ritual and the truth of dogma. (10) a set of things which the average man thinks he believes and

wishes he were certain. (11) the fashionable substitute for belief. (12) induced insanity. (13) the opiate of the masses.

Reporter: a writer who guesses his way to the truth and dispels it with a tempest of words.

Reputation: what you seem to be like.

Resident: unable to leave.

Respectable: rich. Decent means poor.

Respectability: The offspring of a liaison between a bald head and a bank account.

Responsibility: (1) the way of doing the right thing - and of shortening life. (2) a detachable burden easily shifted to the shoulders of God, Fate, Fortune, Luck or one's neighbor.

Revenge: biting a dog because the dog bit you.

Revolution: a successful effort to get rid of a bad government and set up a worse.

Riches: (1) the savings of many in the hands of one. (2) the reward of toil and virtue.

Rite: a religious or semi-religious ceremony fixed by law, precept or custom, with the essential oil of sincerity carefully squeezed out of it.

Ritual, religious: the most effective form of thought prevention ever developed. /

River: an aspect of Nature which lies behind the cottages and billboards.

Road: a strip of land along which one may pass from where it is too tiresome to be to where it is futile to go.

Robber: a candid man of affairs.

Romance: a self-induced state of hallucination that leaves one finally unromantic.

Rostrum: in Latin, the beak of a bird or the prow of a ship. In American, a place from which a candidate for office energetically expounds the wisdom, virtue and power of the rabble.

Rubbish: worthless matter, such as the religions, philosophies, literatures, arts and sciences of the tribes infesting the regions lying due south from Boreaplas.

Ruin: to destroy. Specifically, to destroy a maid's belief in the virtue of maids.

Ruins: our monuments.

Sabbath: a weekly festival having its origin in the fact that God made the world in six days and was arrested on the seventh.

Safety: never to feel secure.

Sanity: a cozy lie.

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Satire: an obsolete kind of literary composition in which the vices and follies of the author's enemies were expounded with imperfect tenderness. Satire requires wit, so it has been largely replaced by humour, which is tolerant and sympathetic.

Satirist: (1) a being with an eye in the back of his head who fills up with straw and sawdust all illusions. (2) a man who discovers unpleasant things about himself and then says them about other people.

Savage: (1) the most conservative of human beings. (2) those who are content to be what they are.

Scriptures: the sacred books of our holy religion, as distinguished from the false and profane writings on which all other faiths are based.

Seducer: a man whom women have trained to please women - man made mirror. /

Seduction: for men, being in the right place at the right time; for women, beauty. /

Self-esteem: an erroneous appraisalment.

Selfishness: (1) devoid of consideration for the selfishness of others. (2) seeking your own good at the world's cost. (3) the only real atheism.

Self-sacrifice: the effect of prudence on rascality.

Semantics: the art of telling someone they agree with you when they don't. /

Seminar: a place where you can learn in two hours what it takes a professor three months to teach.

Sentimentality: sentiment that rubs you up the wrong way.

Sex: the castration of man. /

Sexism: maintaining that the sexes are equal. /

Sexual Revolution: conquest of the last frontier, involving the efficient management and manipulation of reproductive organs for the purpose of establishing the New Puritanism.

Shyness: egotism out of its depth.

Silence: (1) having nothing to say and saying it. (2) the door of consent.

Silk: a material which enables women to go naked in clothes.

Sin: ignorance.

Sincerity: what a woman likes in a man, as opposed to honesty. /

Skepticism: unbelief in cause and effect.

Sleep: an eight-hour peep show of infantile erotica.

Society: a cage for idiots.

Sociologist: a scientist who blames crime on everything and everyone, except the person who commits it.

Soft: untrue. /

Song: that which is not worth saying is sung.

Sophistication: the ability to yawn without opening your mouth.

Sorcery: the ancient prototype and forerunner of political influence.

Sorrow: the future tense of love.

Soul: nothing apart from the senses.

Speech: the small change of silence.

Spiritual: (1) anything enjoyable that is not easily or comfortably explained. / (2) golf. /

Spring: spring has come when you can put your foot on three daisies at once.

Statistics: figures used as arguments.

Style: (1) the man himself. (2) a noble manner in an easy manner. (3) the physiognomy of the mind, and a safer index to character than the face. (4) the best style is truth. (5) knowing who you are, what you want to say, and not giving a damn.

Suburbia: (1) the projection of dormitory life into adulthood. (2) where the developer bulldozes out the trees, then names the streets after them.

Success: (1) consuming more irreplaceable resources than others. / (2) having something to offer that morons regard as valuable. / (3) earning more money than your wife can spend, or, for women, finding such a man. (4) go with the crowd.

Suicide: what every gentleman promises to do if he breaks his vow to his beloved.

Superior man: an uneasy obligation.

Superstition: (1) a premature explanation that overstays its time. (2) the belief that all stage kisses give no satisfaction to the actor or actresses.

Suspicion: a coward's virtue.

Sweater: a garment worn by a child when its mother feels chilly.

Tabloids: fast reading for the slow thinking.

Tact: (1) tongue in check. (2) the ability to describe others as they see themselves. (3) the art of not saying what everyone else is

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thinking. (4) to lie about others as you would have them lie about you.

Take: to acquire, frequently by force but preferably by stealth.

Talk: to commit an indiscretion without temptation, from an impulse without purpose.

Teacher: (1) the vanity of teaching often tempts a man to forget he is a blockhead. (2) one who in his youth, admired teachers. (3) one whose mission it should be not to make his pupils think, but to make them think right. (4) one who frees his students from extreme modernity.

Telephone: an invention of the devil which abrogates some of the advantages of making a disagreeable person keep his distance.

Telescope: a device having a relation to the eye similar to that of the telephone to the ear, enabling distant objects to plague us with a multitude of needless details. Luckily it is unprovided with a bell summoning us to the sacrifice.

Theology: (1) obsolete psychology. (2) the intent of which is not to tell the truth but to satisfy the questioner. (3) an effort to explain the unknowable in terms of the not worth knowing . . . it is not only opposed to the scientific spirit; it is opposed to every other form of rational thinking.

Theosophy: an ancient faith having all the certitude of religion and all the mystery of science.

Thinker: a person who aims where your head ought to be.

Thinking: often only a flash between two long nights, but this flash is everything.

Thoughts: what you are today, what you will be tomorrow.

Time: (1) the press-agent of genius. (2) the most valuable thing a person can spend.

Today: yesterday's effect and tomorrow's cause.

Tolerance: indifference.

Tradition: (1) the democracy of the dead. (2) that part of history which has proven to be of

value for the present age.

Tragedy: (1) that there should one man die ignorant who had the capacity for knowledge. (2) the utter impossibility of changing what you have done.

Translation: (1) commentary that is sometimes better than the source. / (2) the safest translation is word-for-word.

Travel: (1) too often, instead of broadening the mind it only lengthens the conversation. (2) a fools paradise. A childish delight in being somewhere else. (3) a traveller must have the back of an ass to bear all, a tongue like the tail of a dog to flatter all, the mouth of a hog to eat what is set before him, and the ear of a merchant to hear all and say nothing. (4) life in a brothel.

Treaty: an agreement which ceases to be when the parties come into conflict.

Trial: a formal inquiry designed to prove and put upon record the blameless characters of judges, advocates and jurors.

Trouble: mistaking love for beauty, success for brains, and television for civilization.

/

True love: an old-fashioned sentiment.

Truth: (1) the object of philosophy, but not of philosophers. (2) stranger than fiction but not as popular. (3) what keeps honest men poor. (4) what is true is possible. (5) a flower in whose neighbourhood others must wither. (6) often the refuge of those too cowardly to lie. / (7) truth should not be spoken, but communicated. / (8) realized by faith, once it has been arrived at by reason. / (9) an ingenious compound of desirability and appearance.

T.V.: (1) chewing gum for the eyes. (2) automated day-dreaming. (3) the glass teat. (4) the plug-in drug. (5) the crystal bucket. (6) remote control death. (7) democracy at its ugliest. (8) the bland leading the bland. (9) that which enables you to be entertained in your living room by people you wouldn't have in your home.

Ugliness: a gift of the gods to certain women, entailing virtue without humility.

Unconscious, the: a realm of potential hell.

Universe: anonymous.

University: a place where pebbles are polished and diamonds are dimmed.

Useless: remembering how many days there are in a year. /

Vacation: two weeks when you learn where to stay away from next year.

Vagabond: when rich, is called a tourist.

Verse: a special illness of the ear.

Vice: a creature of such hideous mien that the more you see it, the better you like it.

Virtue: (1) a quality which has never been as respectable as money. (2) insufficient

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temptation. (3) an inexpensive vice. (4) revenge

Vituperation: satire, as understood by dunces and all such as suffer from an impediment in their wit.

Vulgarity: concealment of truth, or affectation.

War: (1) the only sport that has any intelligible use. (2) a by-product of the arts of peace.

Wealth: (1) any income that is at least one hundred dollars more a year than the income of one's wife's sister's husband. (2) difficult to dignify. /

Whole: that which has a beginning, a middle and an end.

Wise: a reputation that is built by agreeing with everybody.

Wit: (1) the epitaph of an emotion. (2) a form of sex display; a flexing of the superior muscles. / (3) the only weapon with which it is possible to stab oneself in one's own back. (4) the terse intrusion into an atmosphere of serene mental habit of some uncompromising truth. (5) so shining a quality that everybody admires it; most people aim at it, all people fear it, and few love it except in themselves. (6) cultured insolence. (7) the salt with which the humorist spoils his intellectual cookery by leaving it out.

Witticism: a sharp and clever remark; what the Philistine is pleased to call a "joke".

Woman: (1) an animal usually living in the vicinity of Man, and having a rudimentary susceptibility to domestication. (2) a temple built upon a sewer. (3) a promise that cannot be kept.

Women: the maintenance class.

Women's rights: men's duties.

Wonder: the effect of novelty on ignorance.

Word: a word is not a crystal, transparent and unchanged; it is the skin of a living thought and may vary greatly in colour and content according to the circumstances and time in which it is used.

Words: (1) things to kill time until our emotions make us inarticulate. (2) the most powerful drug used by mankind.

Work: (1) two kinds: first, altering the position of matter at or near the earth's surface relative to other such matter; second, telling other people to do so. The first kind is unpleasant and ill paid; the second is pleasant and highly paid. (2) what you do so that some time you won't have to do it any more. (3) only one kind: discovering the truth about life and death and then living in accordance with it . . . all else is folly. /

World: the prophecy of worlds to come.

Writing: (1) giving the reader the most knowledge in the least time. (2) the art of putting black words on white paper in succession until the impression is created that something has been said. (3) the hardest way of earning a living, with the possible exception of wrestling alligators. (4) a real writer is someone who has something genuinely important to say to others, and not merely to himself. /

X: in the algebra of psychology "x" stands for Woman's mind.

Xerox: A trademark for a photocopying device that can make rapid reproductions of human error, perfectly.

Yawn: a pertinent remark.

Yesterday: the tomorrow that got away.

Youth: life as yet untouched by tragedy.

Zoo: (1) a place which prevents people from getting at the animals. (2) an excellent place to study the habits of human beings.

POWER WORDS

- Compiled by Kevin Solway -

"Power Words is a compendium of about 3,000 of the most incisive and humorous, quotes, aphorisms and witticisms."

- Kevin Solway³¹

1. "A considerable number of persons are able to protect themselves against the outbreak of serious neurotic phenomena only through intense work." - *Karl Abrah*
2. "Power tends to corrupt; absolute power corrupts absolutely." - *Lord Acton*
3. "Young men have a passion for regarding their elders as senile." - *Henry Adams*
4. "How can they say my life isn't a success? Have I not for more than sixty years got enough to eat and escaped being eaten?" - *Cindy Adams*
5. "We have too many high sounding words, and too few actions that correspond with them." - *Abigail Adams*
6. "I find that a great part of the information I have was acquired by looking up something and finding something else on the way." - *Franklin P. Adams*
7. "Chaos often breeds life, when order breeds habit." - *Henry B. Adams*
8. "A genius is one who can do anything except make a living." - *Joey Adams*
9. "Success has made failures of many men." - *Cindy Adams*
10. "A psychiatrist is a fellow who asks you a lot of expensive questions your wife asks for nothing." - *Joey Adams*
11. "Marriage is give and take. You'd better give it to her or she'll take it anyway." - *Joey Adams*
12. "A teacher affects eternity; no one can tell where his influence stops." - *Henry Adams*
13. "We have not fit men for the times." - *John Adams*
14. "Arguments out of a pretty mouth are unanswerable." - *Joseph Addison*
15. "A woman seldom asks advice before she has bought her wedding clothes." - *Joseph Addison*
16. "Early to bed and early to rise is a bad rule for anyone who wishes to become acquainted with our most prominent and influential people." - *George Ade*
17. "An infallible method of conciliating a tiger is to allow oneself to be devoured." - *Konrad Adenauer*
18. "... there is no point in our ancestors speaking to us unless we know how to listen." - *Mortimer J. Adler*
19. "It is easier to fight for one's principles than live up to them." - *Alfred Adler*
20. "Act so as to elicit the best in others and thereby in thyself." - *Felix Adler*
21. "The paper burns, but the words fly away." - *Ben Joseph Akiba*
22. "I have a fine sense of the ridiculous, but no sense of humour." - *Edward Albee*
23. "Far away there in the sunshine are my highest aspirations. I may not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead." - *Louisa May Alcott*
24. "If at first you don't succeed you're running about average." - *M.H. Alderson*
25. "Often the test of courage is not to die but to live." - *Conte Vittorio Alfieri*
26. "In case you're worried about what's going to become of the younger generation, it's going to grow up and start worrying about the younger generation." - *Roger Allen*
27. "The only thing I regret is that I'm not somebody else." - *Woody Allen*
28. "It's not that I'm afraid to die. I just don't want to be there when it happens." - *Woody Allen*
29. "Most of the time I don't have much fun. The rest of the time I don't have any fun at all." - *Woody Allen*
30. "The structure of the joke is . . . the juxtaposition of the trivial and the mundane ... We have to reconcile the paradox of it all. *The joke mirrors that paradox.*" - *Woody Allen*

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31. "Hanging is too good for a man who makes puns; he should be drawn and quoted." - *Fred Allen*
32. "A celebrity is a person who works hard all his life to become known, then wears dark glasses to avoid being recognized." - *Fred Allen*
33. "Your whole life is a series of effects, having their cause in thought - in your own thought. All conduct is made and molded by thought; all deeds, good or bad, are thoughts made visible." - *James Allen*
34. "A conference is a gathering of important people who singly can do nothing, but together can decide that nothing can be done." - *Fred Allen*
35. "An associate producer is the only guy in Hollywood who will associate with a producer." - *Fred Allen*
36. "Imitation is the sincerest form of television." - *Fred Allen*
37. "Success is like dealing with your kid or teaching your wife to drive. Sooner or later you'll end up in the police station." - *Fred Allen*
38. "I commend you to the goddess of ambition. She teaches the great virtues of labour, aggression and perseverance." - *John Peter Altgeld*
39. "For the skeptic there remains only one consolation: if there should be such a thing as superhuman law, it is administered with subhuman efficiency." - *Eric Ambler*
40. "Nothing is ever accomplished by a reasonable man." - *American Proverb*
41. "Action and faith enslave thought, both of them in order not to be troubled or inconvenienced by reflection, criticism, and doubt." - *Henri Frederic Amiel*
42. "Every nation sincerely desires peace; and all nations pursue courses which if persisted in, must make peace impossible." - *Sir Norman Angell*
43. "Actresses don't have husbands, they have attendants." - *Margaret Anglin*
44. "The great artist and thinker are the simplifiers." - *Henri Frederic Amiel*
45. "A synonym is the word you use when you can't spell the right one and therefore can't find it in the dictionary." - *Anon*
46. "Many people quit looking for work when they find a job." - *Anon*
47. "A sinner can reform, but stupidity is forever." - *Anon*
48. "You never have read anything about the 'plans and objectives' of the Apostles. The title of the book is 'The Acts of the Apostles'." - *Anon*
49. "If Earthlings cannot co-operate with their fellow inhabitants, what makes them think they can co-operate with the inhabitants of other planets." - *Anon*
50. "Among civilized nations reason has always been an occupational hazard." - *Anon*
51. "A reactionary is a man whose political opinions always manage to keep up with yesterday." - *Anon*
52. "Bigamy is having one husband too many. Monogamy is the same." - *Anon*
53. "No productive author can remain a productive author without other productive authors." - *Anon*
54. "College professors are people who get what's left over after the football coach is paid off." - *Anon*
55. "Dancing is a perpendicular expression of a horizontal desire." - *Anon*
56. "Marriage is the price I pay for having hormones." - *Anon*
57. "If you can find a path with no obstacles, it probably doesn't lead anywhere." - *Anon*
58. "What stronger breastplate than a heart untainted!" - *Anon*
59. "The girl who has half a mind to become an actress doesn't realize that that's what it requires." - *Anon*
60. "Rebellion: A system devised to replace one form of tyranny with another." - *Anon*
61. "The primary requisite for any new tax law is for it to exempt enough voters to win the next election." - *Anon*
62. "What do you do with the problem solvers after the problem is solved?" - *Anon*
63. "One real test of will-power is to have the same ailment someone is describing - and not mention it." - *Anon*
64. "Science is a history of superseded theories." - *Anon*
65. "Vanity is the result of a delusion that someone is paying attention." - *Anon*

QUOTATIONS

66. "Wealth is not his that has it, but his who enjoys it." - *Anon*
67. "What most people consider as virtue after the age of 40 is simply a loss of energy." - *Anon*
68. "When a wife reminds a husband that they're not getting any younger, he can assume that she is about to suggest something expensive." - *Anon*
69. "Wise men learn more from fools, than fools do from wise men." - *Anon*
70. "Wise people think all they say; fools say all they think." - *Anon*
71. "You cannot expect a person to see eye to eye with you when you're looking down on him." - *Anon*
72. "On retirement: Twice as much husband on half as much money." - *Anonymous Wife*
73. "Talent is like a faucet; while it is open, one must write. Inspiration is a farce that poets have invented to give themselves importance." - *Jean Anouilh*
74. "Until the day of his death, no man can be sure of his courage." - *Jean Anouilh*
75. "The only question left to be settled now is, are women persons?" - *Susan B. Anthony*
76. "That the saints may enjoy their beatitude and the grace of God more abundantly, they are permitted to see the punishment of the damned in hell." - *Saint Thomas Aquinas*
77. "The discontented child cries for toasted snow." - *Arab Proverb*
78. "A man profits more by the sight of an idiot than by the orations of the learned." - *Arabian Proverb*
79. "Judge a man by the reputation of his enemies." - *Arabian Proverb*
80. "You should have seen what a fine-looking man he was before he had all those children." - *Arapesh tribesman*
81. "Human war has been the most successful of all our cultural traditions." - *Robert Ardrey*
82. "A high heart ought to bear calamities and not flee them, since in bearing them appears the grandeur of the mind and in fleeing them the cowardice of the heart." - *Pietro Aretino*
83. "There are some jobs in which it is impossible for a man to be virtuous." - *Aristotle*
84. "Wit is cultured insolence." - *Aristotle*
85. "Men are swayed more by fear than by reverence." - *Aristotle*
86. "The ultimate value of life depends upon awareness, and the power of contemplation rather than upon mere survival." - *Aristotle*
87. "The ideal man bears the accidents of life with dignity and grace, making the best of the circumstances." - *Aristotle*
88. "I have learned only two things are necessary to keep one's wife happy. First, let her think she is having her own way. Second, let her have it." - *Antony Armstrong-Jones. Lord Snowdon*
89. "Racism is the snobbery of the poor." - *Raymond Aron*
90. "Children grow up so fast. Before you know it, the little girl in the frilly, feminine dress is a woman in blue jeans." - *Edward Asner*
91. "It isn't the common man at all who is important; it's the uncommon man." - *Lady Nancy Astor*
92. "The only thing I like about rich people is their money." - *Lady Astor*
93. "There is a good deal of solemn cant about the common interests of capital and labour. As matters stand, their only common interest is that of cutting each other's throat." - *Brooks Atkinson*
94. "Only those in the last stage of disease could believe that children are true judges of character." - *W.H. Auden*
95. "Lord give me chastity - but not yet." - *Saint Augustine*
96. "A lady's imagination is very rapid: it jumps from admiration to love, from love to matrimony in a moment." - *Jane Austen*
97. "Those who do not complain are never pitted." - *Jane Austen*
98. "It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife." - *Jane Austen*
99. "Next to being married, a girl likes to be crossed in love a little now and then." - *Jane Austen*
100. "A prudent question is one-half of wisdom." - *Francis Bacon*
101. "All things are admired either because they are new or because they are great." - *Francis Bacon*

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102. "It is as natural to die as to be born, and to a little infant perhaps the one is as painful as the other." - *Francis Bacon*
103. "He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief." - *Francis Bacon*
104. "He that will not apply new remedies must expect new evils, for time is the greatest innovator." - *Francis Bacon*
105. "He was reputed one of the wise men that made answer to the question, when a man should marry? 'A young man not yet, and elder man not at all'." - *Francis Bacon*
106. "Write down the thoughts of the moment. Those that come unsought for are commonly the most valuable." - *Francis Bacon*
107. "Old wood best to burn, old wine to drink, old friends to trust, and old authors to read." - *Francis Bacon*
108. "Prosperity discovers vice, adversity discovers virtue." - *Francis Bacon*
109. "What is it then to have or have not wife But single thraldom, or a double strife?" - *Francis Bacon*
110. "Women - one half the human race at least - care fifty times more for a marriage than a ministry." - *Walter Bagehot*
111. "The cure for admiring the House of Lords is to go and look at it." - *Walter Bagehot*
112. "Nothing is more unpleasant than a virtuous person with a mean mind." - *Walter Bagehot*
113. "They who forgive most shall be most forgiven." - *Philip James Bailey*
114. "Punctuality is something that if you have it, there's often no one around to share it with you." - *Hylde Baker*
115. "A teacher who is consistently fair, kindly and honest - whatever his religious convictions - does more moral good in a school than a year of religious assemblies." - *Balaam*
116. "The world is before you, and you need not take it or leave it as it was when you came in." - *James Baldwin*
117. "Virtue, perhaps, is nothing more than politeness of soul." - *Honore de Balzac*
118. "A woman seen by all is a woman wished for; hence the terrible power of actresses." - *Honore de Balzac*
119. "For continued success, study and prepare to accomplish future objectives." - *Harry F. Banks*
120. "Women get more unhappy the more they try to liberate themselves." - *Brigitte Bardot*
121. "In marriage you are chained, it is an obligation; living with someone is a mutual agreement that is renegotiated and re-endorsed every day." - *Brigitte Bardot*
122. "I don't see why people want new plays all the time. What would happen to concerts if people wanted new music all the time?" - *Clive Barnes*
123. "I am not young enough to know everything." - *Sir James M. Barrie*
124. "Nothing is really work unless you would rather be doing something else." - *Sir James M. Barrie*
125. "A woman can be anything that the man who loves her would have her to be." - *Sir James M. Barrie*
126. "I've read some of your modern free verse and wonder who set it free." - *John Barrymore*
127. "The trouble with life is that there are so many beautiful women and so little time." - *John Barrymore*
128. "In Genesis it says that it is not good for a man to be alone, but sometimes it's a great relief." - *John Barrymore*
129. "Nothing splendid has ever been achieved except by those who dared believe that something inside them was superior to circumstances." - *Bruce Barton*
130. "The most important thing about getting somewhere is starting right where we are." - *Bruce Barton*
131. "Every man has a right to be wrong in his opinions. But no man has a right to be wrong in his facts." - *Bernard Baruch*
132. "Ten ancient commandments lousing up the fun. Along came prosperity - and then there were none." - *Gerald Barzan*
133. "You don't have to fool all the people all of the time; you just have to fool enough to get elected." - *Gerald Barzan*
134. "Trickle, trickle, Trickle, trickle. Give me a buck And I'll give you a nickel." - *Gerald Barzan*

QUOTATIONS

135. "Teaching is not a lost art, but the regard for it is a lost tradition." - *Jacques Barzun*
136. "One man's remorse is another man's reminiscence." - Gerald Horton *Bath*
137. "The pleasure of being in crowds is a mysterious expression of sensual joy in the multiplication of Number." - *Baudelaire*
138. "It appears on close examination, that work is less boring than amusing oneself." - *Charles Baudelaire*
139. "Marriage always demands the greatest understanding of the art of insincerity possible between two human beings." - *Vicki Baum*
140. "I knew her when she didn't know where her next husband was coming from." - *Anne Baxter*
141. "Never in the history of fashion has so little material been raised so high to reveal so much that needs to be covered so badly. *Cecil Beaton*." - *On the mini-skirt*
142. "When an individual is kept in a situation of inferiority, the fact is that he does become inferior." - *Simone de Beauvoir*
143. "Marriage is traditionally the destiny offered to women by society. Most women are married or have been, or plan to be or suffer from not being." - *Simone de Beauvoir*
144. "To catch a husband is an art; to hold him is a job." - *Simone de Beauvoir*
145. "You can teach a student a lesson for a day; but if you can teach him to learn by creating curiosity, he will continue the learning process as long as he lives." - *Clay P. Bedford*
146. "There are no women composers, never have been and possibly never will be." - *Sir Thomas Beecham*
147. "It is not the going out of port, but the coming in, that determines the success of the voyage." - *Henry Ward Beecher*
148. "Whatever is only almost true is quite false, and among the most dangerous of errors, because being so near truth, it is the more likely to lead astray." - *Henry Ward Beecher*
149. "Do not look back on happiness or dream of it in the future. You are only sure of today; do not let yourself be cheated out of it." - *Henry Ward Beecher*
150. "Civilized people can talk about anything." - *Clive Bell*
151. "The wisest men, in the bulk, are the men who have tilled the earth ..." - *Hilaire Belloc*
152. "A great deal of intelligence can be invested in ignorance when the need for illusion is deep." - *Saul Bellow*
153. "A great many people have ... asked how I manage to get so much work done and still keep looking so dissipated." - *Robert Benchley*
154. "The wise man thinks once before he speaks twice." - *Robert Benchley*
155. "Great literature must spring from an upheaval in the author's soul. If that upheaval is not present then it must come from the works of any other author which happens to be handy and easily adapted." - *Robert Benchley*
156. "It took me fifteen years to discover I had no talent for writing, but I couldn't give it up because by that time I was too famous." - *Robert Benchley*
157. "If we justify war it is because all peoples always justify the traits of which they find themselves possessed." - *Ruth Benedict*
158. "Grant us brotherhood, not only for this day, but for all our years - a brotherhood not of words, but of acts and deeds." - *Stephen Vincent Benet*
159. "Perspective, I soon realized, was a fine commodity, but utterly useless when I was in the thick of things." - *Ingrid Bengis*
160. "They are the most embarrassed people in this world, the English." - *Alan Bennett*
161. "Taxes are going up so fast that government is likely to price itself right out of the market." - *Dan Bennett*
162. "I believe in instinct, not in reason. When reason is right, nine times out of ten it is impotent, and when it prevails, nine times out of ten it is wrong." - *A.C. Benson*
163. "If one truly has lost hope, one would not be on hand to say so." - *Eric Bentley*
164. "The physical union of the sexes . . . only intensifies man's sense of solitude." - *Nicolas Berdyaev*

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165. "Governments last as long as the under-taxed can defend themselves against the over-taxed." - *Bernard Berenson*
166. "The toughest thing about success is that you've got to keep on being a success." - *Irving Berlin*
167. "The wish to pray is a prayer in itself." - *George Bernanos*
168. "Art is I; science is we." - *Claude Bernard*
169. "Pride goeth before destruction, and an haughty spirit before a fall." - *Bible*
170. "The thing that hath been; it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." - *Bible (Ecclesiastes)*
171. "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." - *Bible. Proverbs*
172. "Nepotism: Appointing your grandmother to office for the good of the party." - *Ambrose Bierce*
173. "Clergyman: A man who undertakes the management of our spiritual affairs as a method of bettering his temporal ones." - *Ambrose Bierce*
174. "Bore: A person who talks when you wish him to listen." - *Ambrose Bierce*
175. "Plan: To bother about the best method of accomplishing an accidental result." - *Ambrose Bierce*
176. "Brain: The apparatus with which we think we think." - *Ambrose Bierce*
177. "Politics: A strife of interests masquerading as a contest of principles. The conduct of public affairs for private advantage." - *Ambrose Bierce*
178. "Saint: A dead sinner revised and edited." - *Ambrose Bierce*
179. "President : The leading figure in a small group of men of whom - and of whom only - it is positively known that immense numbers of their countrymen did not want any of them for President." - *Ambrose Bierce*
180. "Diagnosis: The physician's art of determining the condition of the patient's purse in order to find out how sick to make him." - *Ambrose Bierce*
181. "Prison: A place of punishments, and rewards." - *Ambrose Bierce*
182. "Egotist: A person of low taste, more interested in himself than in me." - *Ambrose Bierce*
183. "Success is the one unpardonable sin against one's fellows." - *Ambrose Bierce*
184. "Epitaph: A monumental inscription designed to remind the deceased of what he might have been if he had had the will and opportunity." - *Ambrose Bierce*
185. "Prophecy: The art and practice of selling one's credibility for future delivery." - *Ambrose Bierce*
186. "Push: One of the two things mainly conducive to success, especially in politics. *The other is pull.*" - *Ambrose Bierce*
187. "Quotation: The act of repeating erroneously the words of another." - *Ambrose Bierce*
188. "Redemption is the fundamental mystery of our holy religion, and who believeth in it shall not perish, but have everlasting life in which to try to understand it." - *Ambrose Bierce*
189. "Repentance: The faithful attendant and follower of Punishment. It is usually manifest in a degree of reformation that is not inconsistent with continuity of sin." - *Ambrose Bierce*
190. "Resign: To renounce an advantage for a greater advantage." - *Ambrose Bierce*
191. "Restitution: The founding or endowing of universities and public libraries by gift or bequest." - *Ambrose Bierce*
192. "Revolution: In politics, an abrupt change in the form of misgovernment." - *Ambrose Bierce*
193. "Year: A period of three hundred and sixty-five disappointments." - *Ambrose Bierce*
194. "Acquaintance: A person whom we know well enough to borrow from but not well enough to lend to." - *Ambrose Bierce*
195. "Remember the poor - it costs nothing." - *Josh Billings*
196. "Never teach your child to be cunning or you may be certain you will be one of the very first victims of his shrewdness." - *Josh Billings*

QUOTATIONS

197. "If a man is right he can't be too radical; if he is wrong, he can't be too conservative." - *Josh Billings*
198. "Woman's influence is powerful, especially when she wants something." - *Josh Billings*
199. "Confidence is simply that quiet assured feeling you have before you fall flat on your face." - Dr. L. Binder. (*American historian*)
200. "He who makes his law a curse, By his own law shall surely die." - *William Blake*
201. "No bird soars too high, if he soars with his own wings." - *William Blake*
202. "A Robin Red breast in a cage Puts all Heaven in a rage." - *William Blake*
203. "Learn to reason forward and backward on both sides of a question." - *Thomas Blandi*
204. "Sow an act and you reap a habit." - *George D. Boardman*
205. "The secret of power is the knowledge that others are more cowardly than you are." - *Ludwig Boerne*
206. "An expert is a man who has made all the mistakes which can be made, in a narrow field." - *Niels Bohr. Danish physicist*
207. "No one who cannot halt at self-imposed boundaries could ever write." - *Nicolas Boileau*
208. "Motherhood is the biggest on-the-job training scheme in the world." - *Erma Bombeck*
209. "An actor is a sculptor who carves in snow." - *Edwin Booth*
210. "Most educators would continue to lecture on navigation while the ship is going down." - *James H. Boren*
211. "What a man knows should find its expression in what he does; the value of superior knowledge is chiefly in that it leads to a performing manhood." - *Christian N. Bovee*
212. "That is partly why women marry - to keep up the fiction of being in the hub of things." - *Elizabeth Bowen*
213. "Statistics are for losers." - *Scotty Bowman*
214. "A French woman, when double-crossed, will kill her rival; the Italian woman would rather kill her deceitful lover; the English woman simply breaks off relations - but they all will console themselves with another man." - *Charles Boyer*
215. "Why does a slight tax increase cost you two hundred dollars and a substantial tax cut save you thirty cents?" - *Peg Bracken*
216. "The right to be let alone is the most comprehensive of rights and the right most valued in civilized man." - *Justice Louis D. Brandeis*
217. "We can have democracy in this country or we can have great wealth concentrated in the hands of a few, but we can't have both." - *Justice Louis D. Brandeis*
218. "An actor's a guy who if you ain't talking about him, he ain't listening." - *Marlon Brando*
219. "There is just one thing I can promise you about the outerspace programme: Your tax dollar will go farther." - *Wernher von Braun*
220. "Men always fall for frigid women because they put on the best show." - *Fanny Brice*
221. "For of course the true meaning of a term is to be found by observing what a man does with it, not by what he says about it." - *P.W. Bridgman*
222. "Get away from the crowd when you can. Keep yourself to yourself, if only for a few hours daily." - *Arthur Brisbane*
223. "For some reason, we see divorce as a signal of failure despite the fact that each of us has a right and an obligation to rectify any other mistake we make in life." - *Dr. Joyce Brothers*
224. "My riches consist not in the extent of my possessions but in the fewness of my wants." - *J. Brotherton*
225. "Why in the world are salaries higher for administrators when the basic mission is teaching." - *Governor Jerry Brown*
226. "It may be laid down as an axiom that a man who does not live the life of the mob will not think its thought either." - *Lewis Browne*
227. "Since when was genius found respectable?" - *Elizabeth Barrett Browning*
228. "The great mind knows the power of gentleness, only tries force because persuasion fails." - *Robert Browning*

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229. "When the fight begins within himself, a man's worth something." - *Robert Browning*
230. "It is a great misfortune neither to have enough wit to talk well nor enough judgment to be silent." - *Jean de La Bruyere*
231. "A strict observer is one who would be an atheist under an atheistic king." - *Jean De La Bruyere*
232. "There are few wives so perfect as not to give their husbands at least once a day good reason to repent of ever having married, or at least of envying those who are unmarried." - *Jean de la Bruyere*
233. "Liberality lies less in giving liberally than in the timeliness of the gift." - *Jean De La Bruyere*
234. "There are only two ways of getting on in this world: by one's own industry, or by the weakness of others." - *Jean de La Bruyere*
235. "This great misfortune - to be incapable of solitude." - *Jean de la Bruyere*
236. "The majority of men devote the greater part of their lives to making their remaining years unhappy." - *Jean De La Bruyere*
237. "There are only three events in a man's life; birth, life, and death; he is not conscious of being born, he dies in pain, and he forgets to live." - *Jean De La Bruyere*
238. "There are some who speak one moment before they think." - *Jean De La Bruyere*
239. "Nothing's too good for winners . . . but take defeat with dignity while planning to come back." - *Paul Bryant*
240. "I explained to him I had simple tastes and didn't want anything ostentatious, no matter what it cost me." - *Art Buchwald*
241. "Through zeal, knowledge is gotten, through lack of zeal, knowledge is lost; let a man who knows this double path of gain and loss thus place himself in that knowledge may grow." - *Buddha*
242. "The no-mind not-thinks no-thoughts about no-things." - *Buddha*
243. "Style is the man himself." - *Georges de Buffon*
244. "Beneath the rule of men entirely great, The pen is mightier than the sword." - *Edward Bulwer-Lytton*
245. "Ambition has no rest." - *E.R. Bulwer-Lytton*
246. "Life would be tolerably agreeable if it were not for its amusements." - *E.R. Bulwer-Lytton*
247. "If you wish to be loved, show more of your faults than your virtues." - *E.R. Bulwer-Lytton*
248. "Nothing can constitute good breeding which has not good nature for its foundation." - *E.R. Bulwer-Lytton*
249. "A reform is a correction of abuses; a revolution is a transfer of power." - *E.R. Bulwer-Lytton*
250. "There are no warlike peoples - just warlike leaders." - *Ralph Bunche*
251. "The people no longer believe in principles, but will probably periodically believe in saviours." - *Jacob Burckhardt*
252. "A woman is but an animal, and an animal not of the highest order." - *Edmund Burke*
253. "Adversity is a severe instructor, set over us by one who knows us better than we do ourselves, as he loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill." - *Edmund Burke*
254. "A nation without the means of reform is without means of survival." - *Edmund Burke*
255. "The arrogance of age must submit to be taught by youth." - *Edmund Burke*
256. "Superstition is a religion of feeble minds." - *Edmund Burke*
257. "The march of the human mind is slow." - *Edmund Burke*
258. "Pleasures are like poppies spread: You seize the flower, its bloom is shed; Or like the snow falls in the river: A moment white - then melts forever." - *Robert Burns*
259. "Never do today what you can do tomorrow. Something may occur to make you regret your premature action." - *Aaron Burr*
260. "Few persons realize how much of their happiness, such as it is, is dependent upon their work, upon the fact that they

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- are kept busy and not left to feed upon themselves." - *John Burroughs*
261. "Diogenes struck the father when the son swore." - *Robert Burton*
262. "War, like any other racket, pays high dividends to the very few. The cost of operations is always transferred to the people who do not profit." - *General Smedley Butler*
263. "Those that fly may fight again, Which we can never do that's slain. Hence timely running's no mean part Of conduct, in the martial art." - *Samuel Butler*
264. "A sense of humour keen enough to show a man his own absurdities will keep him from the commission of all sins, or nearly all, save those that are worth committing." - *Samuel Butler*
265. "There are the few who make things happen; the many more who watch things happen and the overwhelming majority who have no notion of what happens." - *Nicholas Murray Butler*
266. "Oaths are but words, and words are but wind." - *Samuel Butler*
267. "All progress is based upon a universal innate desire on the part of every organism to live beyond its income." - *Samuel Butler*
268. "Every new idea has something of the pain and peril of childbirth about it." - *Samuel Butler*
269. "Friendship is like money, easier made than kept." - *Samuel Butler*
270. "The souls of women are so small, That some believe they've none at all." - *Samuel Butler*
271. "No gold, no Holy Ghost." - *Samuel Butler*
272. "Brigands require your money or your life. Women require both." - *Samuel Butler*
273. "An expert is one who knows more and more about less and less. Nicholas Murray Butler." - *American educator*
274. "Too many people are thinking of security instead of opportunity. They seem more afraid of life than death." - *James F. Byrnes*
275. "A would-be satirist, a hired buffoon, A monthly scribbler of some low lampoon, Condemn'd to drudge, the meanest of the mean, And furbish falsehoods for a magazine." - *Lord Byron*
276. "Father of Light, great God Heaven! Hear'st thou the accents of despair? Can guilt like man's be e'er forgiven? Can vice atone for crimes by prayer?" - *Lord Byron*
277. "Though women are angels, yet wedlock's the devil." - *Lord Byron*
278. "Shut up the world at large, let Bedlam out; And you will be perhaps surprised to find All things pursue exactly the same route." - *Lord Byron*
279. "A man begins cutting his wisdom teeth the first time he bites off more than he can chew." - *Herb Caen*
280. "There is only one trait that marks the writer. He is always watching. It's a kind of trick of mind and he is born with it." - *Morley Callaghan*
281. "Always the gods give small things to the small." - *Callimachus*
282. "An honest politician is one who when he's bought stays bought." - *Simon Cameron*
283. "I don't understand why girls who wear wigs, false eyelashes, and falsies always complain that there are no REAL men anymore." - *Glen Campbell*
284. "Marriage is the deep, deep peace of the double bed after the hurly-burly of the chaise-longue." - *Mrs. Campbell. British actress*
285. "He who despairs over an event is a coward, but he who holds hopes for the human condition is a fool." - *Albert Camus*
286. "Every man on the foundation of his own sufferings and joys, builds for all." - *Albert Camus*
287. "Every act of rebelling expresses a nostalgia for innocence." - *Albert Camus*
288. "There is only one truly philosophical problem, and that is suicide." - *Albert Camus*
289. "Those who write clearly have readers; those who write obscurely have commentators." - *Albert Camus*
290. "Arrogance, pedantry, and dogmatism are the occupational diseases of those who spend their lives directing the intellects of the young." - *Henry S. Canby*
291. "But of all plagues, good Heaven, they wrath can send, Save me, oh, save me,

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- from the candid friend." - *George Canning*
292. "I called the New World into existence to redress the balance of the Old." - *George Canning*
293. "Truth or tact? You have to choose. Most times they are not compatible." - *Eddie Cantor*
294. "It takes twenty years to make an overnight success." - *Eddie Cantor*
295. "Words fascinate me. They always have. For me, browsing in a dictionary is like being turned loose in a bank." - *Eddie Cantor*
296. "Every age is modern to those who are living in it." - *Justice Benjamin N. Cardozo*
297. "A well-written Life is almost as rare as a well-spent one." - *Thomas Carlyle*
298. "Adversity is sometimes hard upon a man, but for the one man who can stand prosperity there are a hundred who will stand adversity." - *Thomas Carlyle*
299. "I do not believe in the collective wisdom of individual ignorance." - *Thomas Carlyle*
300. "The universe is but one vast Symbol of God." - *Thomas Carlyle*
301. "Everywhere in life, the true question is not what we gain, but what we do." - *Thomas Carlyle*
302. "France was a long despotism tempered by epigrams." - *Thomas Carlyle*
303. "Genius (which means transcendent capacity of taking trouble, first of all)." - *Thomas Carlyle*
304. "History is the essence of innumerable biographies." - *Thomas Carlyle*
305. "Nature admits no lie." - *Thomas Carlyle*
306. "No great man lives in vain. The history of the world is but the biography of great men." - *Thomas Carlyle*
307. "No man who has once heartily and wholly laughed can be altogether irrefragably bad." - *Thomas Carlyle*
308. "The true University of these days is a collection of books." - *Thomas Carlyle*
309. "As I grow older, I pay less attention to what men say. I just watch what they do." - *Andrew Carnegie*
310. "Remember happiness doesn't depend upon who you are or what you have; it depends solely upon what you think." - *Dale Carnegie*
311. "As to virtue ... it is an act of the will, a habit which increases the quantity, intensity and quality of life. It builds up, strengthens and vivifies personality." - *Alexis Carrel*
312. "Man cannot remake himself without suffering. For he is both the marble and the sculptor." - *Alexis Carrel*
313. "Dressing with style is akin to issuing a manifesto; dressing fashionably is like signing a petition." - *Quentin Crisp and Donald Carroll*
314. "Everything's got a moral, if only you can find it." - *Lewis Carroll*
315. "When I use a word, it means just what I choose it to mean - neither more nor less." - *Lewis Carroll*
316. "Take care of the sense and the sounds will take care of themselves." - *Lewis Carroll*
317. "In time of war the first casualty is truth." - *Boake Carter*
318. "I'd rather eat shit than wear a suit." - *Billy Carter*
319. "Nothing is more beautiful than the loveliness of the woods before sunrise." - *George Washington Carver*
320. "Medicine in the hands of a fool is poison, just as poison becomes medicine in the hands of the wise." - *Giacomo Casanova*
321. "I like trees because they seem more resigned to the way they have to live than other things do." - *Willa Cather*
322. "The best way to keep good acts in memory is to refresh them with new." - *Cato*
323. "It is a difficult matter to argue with the belly since it has no ears." - *Cato*
324. "I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone." - *Edith Cavell*
325. "A private sin is not so prejudicial in the world as a public indecency." - *Miguel de Cervantes*
326. "Valour lies just half way between rashness and cowheartedness." - *M.de Cervantes*
327. "Good actions ennoble us, and we are sons of our own deeds." - *M.de Cervantes*

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328. "Tell me what company thou keepest, and I'll tell thee what thou art." - *M.de Cervantes*
329. "A proverb is a short sentence based on long experience." - *M.de Cervantes*
330. "Many men and women enjoy popular esteem not because they are known, but because they are not known." - *Sebastian Chamfort*
331. "Out of suffering have emerged the strongest souls; the most massive characters are seared with scars." - *E.H. Chapin*
332. "Humility is not a weak and timid quality, it must be carefully distinguished from a groveling spirit. There is such a thing as an honest pride and self-respect." - *Edwin H. Chapin*
333. "I remain just one thing, and one only - and that is a clown. It places me on a far higher plane than any politician." - *Charles Chaplin*
334. "Of Presbyterianism: Not a religion for gentlemen." - *Charles II*
335. "I speak Spanish to God, Italian to women, French to men, and German to my horse." - *Charles V*
336. "Traditional nationalism cannot survive the fissioning of the atom. *One world nor none.*" - *Stuart Chase*
337. "In some cases non-violence requires more militancy than violence." - *Cesar Chavez*
338. "Life does not agree with philosophy: There is no happiness that is not idleness, and only what is useless is pleasurable." - *Chekhov*
339. "The passion of ambition is the same in a courtier, a soldier, or an ecclesiastic; but, from their different educations and habits, they will take very different methods to gratify it." - *Lord Chesterfield*
340. "Since attaining the full use of my reason no one has every heard me laugh." - *Earl of Chesterfield*
341. "He makes people pleased with him by making them first pleased with themselves." - *Lord Chesterfield*
342. "It is not to be imagined by how many different ways vanity defeats its own purpose." - *Lord Chesterfield*
343. "The knowledge of the world is only to be acquired in the world, and not in a closet." - *Lord Chesterfield*
344. "Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough." - *Lord Chesterfield*
345. "A good novel tells us the truth about its hero; but a bad novel tells us the truth about its author." - *Gilbert Keith Chesterton*
346. "A puritan is a person who pours righteous indignation into the wrong things." - *G.K. Chesterton*
347. "Free verse is like free love; it is a contradiction in terms." - *G.K. Chesterton*
348. "Psychoanalysis is confession without absolution." - *G.K. Chesterton*
349. "All conservatism is based upon the idea that if you leave things alone you leave them as they are. But you do not. If you leave a thing alone you leave it to a torrent of change." - *G.K. Chesterton*
350. "The full potentialities of human fury cannot be reached until a friend of both parties tactfully intervenes." - *G.K. Chesterton*
351. "Why shouldn't we quarrel about a word? What is the good of words if they aren't important enough to quarrel over? Why do we choose one word more than another if there isn't any difference between them?" - *G.K. Chesterton*
352. "As enunciated today, "progress" is simply a comparative of which we have not settled the superlative." - *G.K. Chesterton*
353. "There is a great man who makes every man feel small. But the real great man is the man who makes every man feel great." - *G.K. Chesterton*
354. "Carlyle said that men were mostly fools. Christianity, with a surer and more reverend realism, says that they are all fools." - *G.K. Chesterton*
355. "Variability is one of the virtues of a woman. It avoids the crude requirement of polygamy. So long as you have one good wife you are sure to have a spiritual harem." - *G.K. Chesterton*
356. "Compromise used to mean that half a loaf was better than no bread. Among modern statesmen it really seems to

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- mean that half a loaf is better than a whole loaf." - *G.K. Chesterton*
357. "Mr. Shaw is (I suspect) the only man on earth who has never written any poetry." - *G.K. Chesterton*
358. "New roads: new ruts." - *G.K. Chesterton*
359. "The artistic temperament is a disease that afflicts amateurs." - *G.K. Chesterton*
360. "The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason." - *G.K. Chesterton*
361. "The modern world ... has no notion except that of simplifying something by destroying nearly everything." - *G.K. Chesterton*
362. "The rich are the scum of the earth in every country." - *G.K. Chesterton*
363. "The word "orthodoxy" not only no longer means being right; it practically means being wrong." - *G.K. Chesterton*
364. "There is no such thing on earth as an uninteresting subject; the only thing that can exist is an uninterested person." - *G.K. Chesterton*
365. "Only the brave deserve the fair, but only rich, fat, cowardly merchants can afford them." - *Chinese Proverb*
366. "Settle one difficulty and you keep hundreds away." - *Chinese Proverb*
367. "Courage is the first of human qualities because it is the quality which guarantees all others." - *Sir Winston Churchill*
368. "In wartime, truth is so precious that she should always be attended by a bodyguard of lies." - *Sir Winston Churchill*
369. "Difficulties mastered are opportunities won." - *Sir Winston Churchill*
370. "True genius resides in the capacity for evaluation of uncertain, hazardous, and conflicting information." - *Sir Winston Churchill*
371. "Men will forgive a man anything except bad prose." - *Sir Winston Churchill*
372. "Perfectionism is spelled 'Paralysis.'" - *Sir Winston Churchill*
373. "Without victory there is no survival!" - *Sir Winston Churchill*
374. "I have nothing to offer but blood, toil, tears and sweat." - *Sir Winston Churchill*
375. "I said that the world must be made safe for at least fifty years. If it was only for fifteen to twenty years then we should have betrayed our soldiers." - *Sir Winston Churchill*
376. "Of Mr. Baldwin: It is a fine thing to be honest but it is also very important to be right." - *Sir Winston Churchill*
377. "Of the British: They are the only people who like to be told how bad things are - who like to be told the worst." - *Sir Winston Churchill*
378. "Perhaps it is better to be irresponsible and right than to be responsible and wrong." - *Sir Winston Churchill*
379. "Those who can win a war well can rarely make a good peace and those who could make a good peace would never have won the war." - *Sir Winston Churchill*
380. "Victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is no survival." - *Sir Winston Churchill*
381. "One had as good to be out of the world, as out of the fashion." - *Colley Cibber*
382. "We are in bondage to the law in order that we may be free." - *Cicero*
383. "The harvest of old age is the memory and rich store of blessings laid up earlier in life." - *Cicero*
384. "The good of the people is the chief law." - *Marcus Tullius Cicero*
385. "There is nothing so absurd but some philosopher has said it." - *Marcus Tullius Cicero*
386. "When you are aspiring to the highest place, it is honourable to reach the second or even the third rank." - *Cicero*
387. "Confidence is that feeling by which the mind embarks on great and honourable courses with a sure hope and trust in itself." - *Cicero*
388. "Believe one who knows: you will find something greater in woods than in books. Trees and stones will teach you that which you can never learn from masters." - *St. Bernard of Clairvaux*
389. "Are bombs the only way of setting fire to the spirit of a people? Is the human will as inert as the past two worldwide wars would indicate?" - *Gregory Clark*

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390. "Among the porcupines, rape is unknown." - *Gregory Clark*
391. "He is next to the gods whom reason impels." - *Claudian*
392. "I had rather be right than be President." - *Henry Clay*
393. "War is too important to be left to the generals." - *Georges Clemenceau*
394. "Unswerving loyalty to duty, constant devotion to truth, and a clear conscience will overcome every discouragement and surely lead the way to usefulness and high achievement." - *Grover Cleveland*
395. "'Tis better to have fought and lost, Than never to have fought at all." - *Arthur Hugh Clough*
396. "To be poor and independent is very nearly an impossibility." - *William Cobbett*
397. "To watch the progress of the crops is by no means unentertaining to any rational creature." - *William Cobbett*
398. "The joy of the young is to disobey - but the trouble is, there are no longer any orders." - *Jean Cocteau*
399. "Tact consists in knowing how far to go too far." - *Jean Cocteau*
400. "The purity of a revolution can last a fortnight." - *Jean Cocteau*
401. "Most of us hate to see a poor loser - or a rich winner." - *Harold Coffin*
402. "Science is a flickering light in our darkness, it is but the only one we have and woe to him who would put it out." - *Morris Cohen*
403. "A man's house is his castle." - *Sir Edward Coke*
404. "A 'New Thinker' when studied closely, is merely a man who does not know what other people have thought." - *Frank Moore Colby*
405. "No mind is thoroughly well organized that is deficient in a sense of humour." - *Samuel Taylor Coleridge*
406. "Oh sleep! it is a gentle thing, Beloved from pole to pole." - *Samuel Taylor Coleridge*
407. "Common sense in an uncommon degree is what the world calls wisdom." - *Samuel Taylor Coleridge*
408. "I have seen gross intolerance shown in support of tolerance." - *Samuel Taylor Coleridge*
409. "Often do the spirits of great events stride on before the events And in today already walks tomorrow." - *Samuel Taylor Coleridge*
410. "What comes from the heart, goes to the heart." - *Samuel Taylor Coleridge*
411. "Don't ever wear artistic jewellery; it wrecks a woman's reputation." - *S.G. Colette*
412. "A man is as old as he's feeling, a woman as old as she looks." - *Mortimer Collins*
413. "Examinations are formidable even to the best prepared, for the greatest fool may ask more than the wisest man can answer." - *Charles Caleb Colton*
414. "Tyrants have not yet discovered any chains that can fetter the mind." - *Charles Caleb Colton*
415. "Many speak the truth when they say that they despise riches, but they mean the riches possessed by other men." - *Charles Caleb Colton*
416. "Imitation is the sincerest of flattery." - *Charles Caleb Colton*
417. "If the cause be good, the most violent attack of its enemies will not injure it so much as an injudicious defense of it by its friends." - *Charles Caleb Colton*
418. "Men will wrangle for religion; write for it; fight for it; anything but - live for it." - *Charles Caleb Colton*
419. "In great cities men are more callous both to the happiness and the misery of others ... for they are constantly in the habit of seeing both extremes." - *Charles Caleb Colton*
420. "If you have nothing to say, say nothing." - *Charles Caleb Colton*
421. "When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would of the advice of a friend whom we have purposely consulted." - *Charles Caleb Colton*
422. "Slogans are both exciting and comforting, but they are also powerful opiates for the conscience." - *James Bryant Conant*
423. "Each honest calling, each walk of life, has its own elite, its own aristocracy based upon excellence of performance." - *J.B. Conant*

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424. "The job of satire is to frighten and enlighten." - *Richard Condon*
425. "Fine words and an insinuating appearance are seldom associated with true virtue." - *Confucius*
426. "It is not truth that makes man great, but man who makes truth great." - *Confucius*
427. "Have no friends not equal to yourself." - *Confucius*
428. "Learning without thought is labour lost; thought without learning is perilous." - *Confucius*
429. "Men's natures are alike; it is their habits that carry them far apart." - *Confucius*
430. "Recompense injury with justice, and recompense kindness with kindness." - *Confucius*
431. "Study the past, if you would divine the future." - *Confucius*
432. "The people may be made to follow a course of action, but they may not be made to understand it." - *Confucius*
433. "The superior man is distressed by his want of ability." - *Confucius*
434. "The superior man is satisfied and composed; the mean man is always full of distress." - *Confucius*
435. "To be able to practise five things everywhere under heaven constitutes perfect virtue ... gravity, generosity of soul, sincerity, earnestness, and kindness." - *Confucius*
436. "When you have faults, do not fear to abandon them." - *Confucius*
437. "An author arrives at a good style when his language performs what is required of it without shyness." - *Cyril Connolly*
438. "As repressed sadists are supposed to become policemen or butchers so those with irrational fear of life become publishers." - *Cyril Connolly*
439. "Better to write for yourself and have no public, than write for the public and have no self." - *Cyril Connolly*
440. "Boys do not grow up gradually. They move forward in spurts like the hands of clocks in railway stations." - *Cyril Connolly*
441. "I have always disliked myself at any given moment; the total of such moments is my life." - *Cyril Connolly*
442. "Literature is the art of writing something that will be read twice; journalism what will be grasped at once." - *Cyril Connolly*
443. "The ape-like virtues without which no one can enjoy a public school." - *Cyril Connolly*
444. "The man who is master of his passions is Reason's slave." - *Cyril Connolly*
445. "There is no more sombre enemy of good art than the pram in the hall." - *Cyril Connolly*
446. "Whom the gods wish to destroy they first call promising." - *Cyril Connolly*
447. "The belief in a supernatural source of evil is not necessary; men alone are quite capable of every wickedness." - *Joseph Conrad*
448. "The lust for comfort, that stealthy thing that enters the house as a guest and then becomes a host and then a master." - *Joseph Conrad*
449. "You shall judge of a man by his foes as well as by his friends." - *Joseph Conrad*
450. "You have got to do something about it to make it count." - *Carl C. Conway*
451. "I had ambition not only to go farther than any man had ever been before, but as far as it was possible for a man to go." - *Captain James Cook*
452. "Satisfaction does not come from indulgence or satiety; it comes from achievement." - *Calvin Coolidge*
453. "What we need in appointive positions are men of knowledge and experience with sufficient character to resist temptations." - *Calvin Coolidge*
454. "Prosperity is only an instrument to be used, not a deity to be worshipped." - *Calvin Coolidge*
455. "Fraud and falsehood only dread examination. Truth invites it." - *Thomas Cooper*
456. "A good memory is needed after one has lied." - *Pierre Corneille*
457. "Do your duty and leave the rest to the Gods." - *Pierre Corneille*
458. "The manner of giving is worth more than the gift." - *Pierre Corneille*
459. "We triumph without glory when we conquer without danger." - *Pierre Corneille*

QUOTATIONS

460. "No man is a hero to his valet." - *Anne-Marie Bigot de Cornuel*
461. "The best things in life must come by effort from within and not by gifts from the outside." - *Fred Corson*
462. "An intimate truth is also a universal truth." - *John Courmos*
463. "Many of the same people who have no difficulty in finding extenuating circumstances to account for the violence of the hardhats, find it impossible to accept any explanations for the violence of the students." - *Norman Cousins*
464. "It is nonsense to say there is not enough time to be fully informed ... Time given to thought is the greatest timesaver of all." - *Norman Cousins*
465. "People who develop the habit of thinking of themselves as world citizens are fulfilling the first requirement of sanity in our time." - *Norman Cousins*
466. "The message from the moon which we have flashed to the far corners of this planet is that no problem need any longer be considered insoluble." - *Norman Cousins*
467. "The only security for the American people today, or for any people, is to be found through the control of force rather than the pursuit of force." - *Norman Cousins*
468. "The possibility of war increases in direct proportion to the effectiveness of the instruments of war." - *Norman Cousins*
469. "Where is the indignation about the fact that the United States and Soviet Union have accumulated thirty thousand pounds of destructive force for every human being in the world?" - *Norman Cousins*
470. "Never mind, dear, we're all made the same, though some more than others." - *Sir Noel Coward*
471. "Strange how potent cheap music is." - *Sir Noel Coward*
472. "The Stately Homes of England How beautiful they stand, To prove the upper classes Have still the upper hand." - *Sir Noel Coward*
473. "Life is an incurable disease." - *Abraham Cowley*
474. "God made the country, and man made the town." - *William Cowper*
475. "Farce is the essential theatre. Farce refined becomes high comedy: farce brutalized becomes tragedy." - *Sir Edward Gordon Craig*
476. "There is no future in any job. The future lies in the man who holds the job." - *Dr. George Crane*
477. "The Golden Rule is of no use to you whatever, unless you realize that it is your move." - *Frank Crane*
478. "A man said to the universe, 'Sir, I exist.' 'However,' replied the universe, 'he fact has not created in me a sense of obligation.'" - *Stephen Crane*
479. "No people do so much harm as those who go about doing good." - *Mandell Creighton*
480. "Fashion is what you adopt when you don't know who you are." - *Quentin Crisp*
481. "Women are the only oppressed group in our society that lives in intimate association with our oppressors." - *Evelyn Cunningham*
482. "The condition upon which God hath given liberty to man is eternal vigilance." - *John Philpot Curran*
483. "Golf is like a love affair: if you don't take it seriously, it's no fun; if you do take it seriously, it breaks your heart." - *Arnold Daly*
484. "Any man with a fine shock of hair, a good set of teeth, and a bewitching smile can park his brains, if he has any, and run for public office." - *Frank Dane*
485. "Females are not the only species who prostitute themselves for money; they are the only ones that are honest about it." - *Frank Dane*
486. "Everything is organized today. I called my Congressman a jack-ass, and I heard from the jack-ass lobby." - *Frank Dane*
487. "If the real estate gang could, they'd raise the rents in the graveyards." - *Frank Dane*
488. "Posterity is that which is denied an author until he is in the public domain." - *Frank Dane*
489. "I get no respect. The way my luck is running, if I was a politician I'd be honest." - *Rodney Dangerfield*
490. "Defeat never comes to a man until he admits it." - *Josephus Daniels*

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491. "Give to a pig when it grunts and a child when it cries, and you will have a fine pig and a bad child." - *Danish proverb*
492. "In revolutions authority remains with the greatest scoundrels." - *Georges Jacques Danton*
493. "History repeats itself, that's one of the things that's wrong with history." - *Clarence Darrow*
494. "When I was a boy I was told that anyone could be President. I'm beginning to believe it." - *Clarence Darrow*
495. "Man with all his noble qualities ... still bears in his bodily frame the indelible stamp of his lowly origin." - *Charles Robert Darwin*
496. "A man who dares to waste one hour of time has not discovered the value of life." - *Charles Darwin*
497. "What is this life if, full of care, We have no time to stand and stare." - *William Henry Davies*
498. "You can always borrow a corkscrew from a member of the Protestant Episcopal Church." - *Chauncey Depew*
499. "If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things." - *Descartes*
500. "Nothing deflates so fast as a punctured reputation." - *Thomas R. Dewar*
501. "It is a melancholy truth that even great men have their poor relations." - *Charles Dickens*
502. "Of Course - I prayed - And did God Care?" - *Emily Dickinson*
503. "Tell the truth But tell it slant." - *Emily Dickinson*
504. "He was one of those men who think that the world can be saved by writing a pamphlet." - *Benjamin Disraeli (Earl of Beaconsfield)*
505. "It is well known what a middle man is: he is a man who bamboozles one party and plunders the other." - *B. Disraeli*
506. "A precedent embalms a principle." - *B. Disraeli*
507. "The wisdom of the wise and the experience of the ages are perpetuated by quotations." - *B. Disraeli*
508. "A university should be a place of light, of liberty and of learning." - *B. Disraeli*
509. "What we anticipate seldom occurs, what we least expected generally happens." - *B. Disraeli*
510. "The world is weary of statesmen whom democracy has degraded into politicians." - *B. Disraeli*
511. "The world is governed by very different personages from what is imagined by those who are not behind the scenes." - *B. Disraeli*
512. "There are three kinds of lies: lies, damned lies, and statistics." - *B. Disraeli*
513. "'My idea of an agreeable person,' said Hugo Bohun, 'is a person who agrees with me.'" - *Benjamin Disraeli*
514. "Every woman should marry - and no man." - *Benjamin Disraeli*
515. "When I want to read a novel I write one." - *Benjamin Disraeli*
516. "Youth is a blunder; manhood a struggle; old age a regret." - *Benjamin Disraeli*
517. "Youth is the trustee of posterity." - *Benjamin Disraeli*
518. "To understand any living thing, you must, so to say, creep within and feel the beating of its heart." - *W. MacNeile Dixon*
519. "It is difficult to be humble. Even if you aim at humility, there is no guarantee that when you have attained the state you will not be proud of the feat." - *Bonamy Dobree*
520. "It's an old adage that the way to be safe is never to be secure. Each one of us requires the spur of insecurity to force us to do our best." - *Harold W. Dodds*
521. "I got disappointed in human nature as well and gave it up because I found it too much like my own." - *James Patrick Donleavy*
522. "Any man's death diminishes me, because I am involved in Mankind; And therefore never send to know for whom the bell tolls; it tolls for thee." - *John Donne*
523. "Love built on beauty, soon as beauty, dies." - *John Donne*
524. "No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main." - *John Donne*
525. "The art of teaching is the art of assisting discovery." - *Mark Van Doren*

QUOTATIONS

526. "A just cause is not ruined by a few mistakes." - *Dostoevsky*
527. "If you want to see what children can do, you must stop giving them things." - *Norman Douglas*
528. "Depend upon it, there is nothing so unnatural as the commonplace." - *Sir Arthur Conan Doyle*
529. "The lowest and vilest alleys of London do not present a more dreadful record of sin than does the smiling and beautiful countryside." - *Sir Arthur Conan Doyle*
530. "It has long been an axiom of mine that the little things are infinitely the most important." - *Sir Arthur Conan Doyle*
531. "It is an old maxim of mine that when you have excluded the impossible, whatever remains, however improbable, must be the truth." - *Sir Arthur Conan Doyle*
532. "Don't put the fate of your business in the delusions of economists." - *Peter Drucker*
533. "In all recorded history there has not been one economist who has had to worry about where the next meal would come from." - *Peter Drucker*
534. "Property has its duties as well as its rights." - *Thomas Drummond*
535. "Unless a man undertakes more than he possibly can do, he will never do all he can do." - *Henry Drummond*
536. "He who will not reason, is a bigot; he who cannot is a fool; and he who dares not is a slave." - *Sir William Drummond*
537. "Beware the fury of a patient man." - *John Dryden*
538. "When beauty fires the blood, how love exalts the mind!" - *J. Dryden*
539. "Even victors are by victory undone." - *J. Dryden*
540. "But far too numerous was the herd of such, who think too little, and who talk too much." - *J. Dryden*
541. "Virtue is its own reward." - *J. Dryden*
542. "Did wisely from expensive sins refrain, and never broke the sabbath, but for gain." - *J. Dryden*
543. "For politicians neither love nor hate." - *J. Dryden*
544. "Great wits are sure to madness allied and thin partitions do their bounds divide." - *J. Dryden*
545. "Put even the plainest woman into a beautiful dress and unconsciously she will try to live up to it." - *Lady Lucie Duff-Gordon*
546. "Social progress does not have to be bought at the price of individual freedom." - *John Foster Dulles*
547. "The world will never have lasting peace so long as men reserve for war the finest human qualities." - *John Foster Dulles*
548. "It is often woman who inspires us with the great things that she will prevent us from accomplishing." - *Alexandre Dumas*
549. "One of the strangest things about life is that the poor, who need the money the most, are the ones that never have it." - *Finley Peter Dunne*
550. "In those days, the (Roman) government gave them bread and circuses. Today we give them bread and elections, but it is just a change in the style of a periodical amusement." - *Will Durant*
551. "If our economy of freedom fails to distribute wealth as ably as it has created it, the road to dictatorship will be open to any man who can persuasively promise security to all." - *Will & Ariel Durant*
552. "Nothing is clearer in history than the adoption by successful rebels of the methods they were accustomed to condemn in the forces they deposed." - *Will & Ariel Durant*
553. "Religions are born and may die, but superstition is immortal. Only the fortunate can take life without mythology." - *Will & Ariel Durant*
554. "We ... repeatedly enlarge our instrumentalities without improving our purpose." - *Will Durant*
555. "A poet in history is divine, but a poet in the next room is a joke." - *Max Eastman*
556. "We are not at war with Egypt. We are in an armed conflict." - *Sir Anthony Eden*
557. "Restlessness is discontent - and discontent is the first necessity of progress. Show me a thoroughly satisfied man - and I will show you a failure." - *Thomas Alva Edison*

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558. "The best thinking has been done in solitude. The worst has been done in turmoil." - *Thomas A. Edison*
559. "Genius is one per cent inspiration and ninety-nine per cent perspiration." - *Thomas A. Edison*
560. "So far as religion of the day is concerned, it is a damned fake . . . Religion is all bunk." - *Thomas A. Edison*
561. "There is no expedient to which a man will not go to avoid the real labour of thinking." - *Thomas A. Edison*
562. "Successful teachers are effective in spite of the psychological theories they suffer under." - *Educational Proverb*
563. "I never think of the future. It comes soon enough." - *Albert Einstein*
564. "Don't have any children. It makes divorce so much more complicated." - *Albert Einstein*
565. "My political ideal is democracy. Everyone should be respected as an individual, but no one idolized." - *Albert Einstein*
566. "The process of scientific discovery is, in effect, a continual flight from wonder." - *Albert Einstein*
567. "Well, it's hard for a mere man to believe that woman doesn't have equal rights." - *Dwight D. Eisenhower*
568. "Virtue does not consist so much in abstaining from vice, as in not having an affection for it." - *W.T. Eldridge*
569. "Poetry is not the assertion of truth, but the making of that truth more fully real to us." - *T.S. Eliot*
570. "In all private quarrels the duller nature is triumphant by reason of dullness." - *George Eliot*
571. "An ass may bray a good while before he shakes the stars down." - *George Eliot*
572. "Humankind cannot bear very much reality." - *T.S. Eliot*
573. "Birth, and copulation, and death. That's all the facts when you come to brass tacks." - *Thomas Stearns Eliot*
574. "I should like to know what is the proper function of women if it is not to make reasons for husbands to stay at home, and still stronger reasons for bachelors to go out." - *George Eliot*
575. "We are all apt to believe what the world believes about us." - *George Eliot*
576. "What we call progress is the exchange of one nuisance for another nuisance." - *Henry Havelock Ellis*
577. "There are few among us who have not suffered from too early familiarity with the Bible and the conceptions of religion." - *Havelock Ellis*
578. "All mankind love a lover." - *Ralph Waldo Emerson*
579. "A great part of courage is the courage of having done the thing before." - *R.W. Emerson*
580. "Good writing is a kind of skating which carries off the performer where he would not go." - *R.W. Emerson*
581. "Genius borrows nobly." - *R.W. Emerson*
582. "Men love to wonder, and that is the seed of science." - *R.W. Emerson*
583. "Every great and commanding moment in the annals of the world is the triumph of some enthusiasm." - *R.W. Emerson*
584. "Commit a crime, and the earth is made of glass. There is no such thing as concealment." - *R.W. Emerson*
585. "No man thoroughly understands a truth until he has contended against it." - *R.W. Emerson*
586. "Society is always taken by surprise at any new example of common sense." - *R.W. Emerson*
587. "Every hero becomes a bore at last." - *R.W. Emerson*
588. "By necessity, by proclivity, and by delight, we all quote." - *R.W. Emerson*
589. "Every reform is only a mask under cover of which a more terrible reform, which dares not yet name itself, advances." - *R.W. Emerson*
590. "If a man write a better book, preach a better sermon, or make a better mousetrap than his neighbour, though he build his house in the woods, the world will make a beaten path to his door." - *R.W. Emerson*
591. "You cannot do wrong without suffering wrong." - *R.W. Emerson*
592. "In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty." - *R.W. Emerson*

QUOTATIONS

593. "Too busy with the crowded hour to fear to live or die." - *R.W. Emerson*
594. "By right or wrong Lands and goods go to the strong." - *R.W. Emerson*
595. "Nothing great was ever achieved without enthusiasm." - *R.W. Emerson*
596. "God screens men from premature ideas." - *R.W. Emerson*
597. "Our best thoughts come from others." - *R.W. Emerson*
598. "The reward of a thing well done is to have done it." - *R.W. Emerson*
599. "When it is dark enough you can see the stars." - *R.W. Emerson*
600. "There is properly no history; only biography." - *R.W. Emerson*
601. "Take notes on the spot, a note is worth a cart-load of recollections." - *R.W. Emerson*
602. "To be great is to be misunderstood." - *R.W. Emerson*
603. "In failing circumstances no man can be relied on to keep his integrity." - *R.W. Emerson*
604. "We boil at different degrees." - *R.W. Emerson*
605. "Love of beauty is Taste ... The creation of beauty is Art." - *R.W. Emerson*
606. "Whoso would be a man must be a nonconformist." - *R.W. Emerson*
607. "Let a man know his worth, and keep things under his feet." - *R.W. Emerson*
608. "The end of the human race is that it will die of civilization." - *R.W. Emerson*
609. "Talent alone cannot make a writer. There must be a man behind the book." - *R.W. Emerson*
610. "The highest compact we can make with our fellow is - 'Let there be truth between us two forevermore.'" - *R.W. Emerson*
611. "Weed - a plant whose virtues have not yet been discovered." - *R.W. Emerson*
612. "The religion of one age is the literary entertainment of the next." - *R.W. Emerson*
613. "Whilst he sits on the cushions of advantage, he goes to sleep." - *R.W. Emerson*
614. "The silence that accepts merit as the most natural thing in the world, is the highest applause." - *R.W. Emerson*
615. "They can conquer who believe they can. It is he who has done the deed once who does not shrink from attempting it again." - *R.W. Emerson*
616. "Habit is either the best of servants or the worst of masters." - *Nathaniel Emmons*
617. "There is perhaps nothing more conducive to success in any important and difficult undertaking than a firm, steady, unremitting spirit." - *Nathaniel Emmons*
618. "He that would the daughter win, Must with the mother first begin." - *English Proverb*
619. "No sooner said than done, so acts your man of worth." - *Ennius*
620. "Keep neither a blunt knife nor an ill-disciplined looseness of tongue." - *Epictetus*
621. "You need but will, and it is done; but if you relax your efforts you will be ruined, for ruin and recovery are both from within." - *Epictetus*
622. "In the country of the blind the one-eyed man is king." - *Desiderius Erasmus*
623. "Righteous vengefulness ... has always made new tyrannies out of aging liberations." - *Erik Erickson*
624. "There's a difference between beauty and charm. A beautiful woman is one I notice. A charming woman is one who notices me." - *John Erskine*
625. "Most people have some sort of religion, at least they know which church they're staying away from." - *John Erskine*
626. "We do not insist that the more saintly of two surgeons shall operate on us for appendicitis." - *John Erskine*
627. "The quizzical expression of the monkey at the zoo comes from his wondering whether he is his brother's keeper or his keeper's brother." - *Evan Esar*
628. "After wisdom comes wit." - *E. Esar*
629. "All work and no play makes Jack a dull boy - and Jill a wealthy widow." - *E. Esar*
630. "Si jeunesse savait; si vieillesse pouvait: If only youth knew, if only age could." - *Henri Estienne*
631. "Those whom God wishes to destroy, he first makes mad." - *Euripides*

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632. "All other woes a woman bears are minor But lose her husband! - might as well be dead. *Euripides*
633. Stoicism is the wisdom of madness and cynicism the madness of wisdom." - *Bergen Evans*
634. "To the naive, skepticism often seems malicious perversity: Only some secret enemy in the inward degenerate nature of man, said Topsell, could lead anyone to doubt the existence of the unicorn." - *B. Evans*
635. "Wisdom is meaningless until our own experience has given it meaning ... and there is wisdom in the selection of wisdom." - *B. Evans*
636. "When a woman behaves like a man why doesn't she behave like a nice man." - *Dame Edith Evans*
637. "Words are one of our chief means of adjusting to all the situations of life. The better control we have over words, the more successful our adjustment is likely to be." - *B. Evans*
638. "Tall oaks from little acorns grow." - *David Everett*
639. "I gave my life for freedom - this I know: For those who bade me fight had told me so." - *W.N. Ewer*
640. "The formula for Utopia on earth remains always the same: to make a necessity of virtue." - *Clifton Fadiman*
641. "... the difference between town and country is mostly the view." - *Nan Fairbrother*
642. "Childhood is fierce as tigers. Tame the tigers, there is no childhood." - *Henry Fairlie*
643. "The people came to realize that wealth is not the fruit of labour but the result of organized protected robbery." - *Frantz Fanon*
644. "Violence alone, violence committed by the people, violence organized and educated by its leaders, makes it possible for the masses to understand social truths and gives the key to them." - *Frantz Fanon*
645. "There's no scandal like rags, nor any crime so shameful as poverty." - *George Farquhar*
646. "If people really liked to work, we'd still be plowing the land with sticks and transporting goods on our backs." - *William Feather*
647. "Important work is seldom done when one is feeling important." - *W. Feather*
648. "Indifference and inaction must always pay a penalty." - *W. Feather*
649. "All wars are civil wars, because all men are brothers ... Each one owes infinitely more to the human race than to the particular country in which he was born." - *Francois Fenelon*
650. "Live, as it were, in trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him who lends it, but never regard it for a moment as your own." - *Francois Fenelon*
651. "Let justice be done, though the world perish." - *Ferdinand I*
652. "A man who experiences no genuine satisfaction in life does not want peace ... Men court war to escape meaninglessness and boredom, to be relieved of fear and frustration." - *Nels F.S. Ferre*
653. "Men just don't seem to jump off the bridge for big reasons; they usually do so for little ones." - *W.H. Ferry*
654. "A mighty good sausage stuffer was spoiled when the man became a poet." - *Eugene Field*
655. "Anybody who hates children and dogs can't be all bad." - *W.C. Fields*
656. "I am free of all prejudice. I hate everyone equally." - *William Claude Fields*
657. "Why shouldn't the American people take half my money from me? I took all of it from them." - *Edward A. Filene*
658. "Maturity of mind is the capacity to endure uncertainty." - *John Finley*
659. "A conclusion is the place where you got tired thinking." - *Martin H. Fischer*
660. "What this country needs is radicals who will stay that way regardless of the creeping years." - *John Fischer*
661. "The most essential feature of man is his improbability." - *John Fiske*
662. "An author ought to write for the youth of his own generation, the critics of the next, and the schoolmaster of ever afterwards." - *F Scott Fitzgerald*
663. "The victor belongs to the spoils." - *F Scott Fitzgerald*
664. "Of himself and his wife: Sometimes I don't know whether Zelda and I are real

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- or whether we are characters in one of my novels." - *F. Scott Fitzgerald*
665. "Marriage: It is the loose ends with which men hang themselves." - *Zelda Fitzgerald. Wife of F. Scott Fitzgerald*
666. "Love is like linen often changed, the sweeter." - *Phineas Fletcher*
667. "England is the paradise of women, the purgatory of men, and the hell of horses." - *John Florio*
668. "Patience and passage of time do more than strength and fury." - *Jean De La Fontaine*
669. "Even a mistake may turn out to be the one thing necessary to a worthwhile achievement." - *Henry Ford*
670. "If money is your hope for independence you will never have it. The only real security that a man can have in this world is a reserve of knowledge, experience and ability." - *Henry Ford*
671. "Nothing is particularly hard if you divide it into small jobs." - *Henry Ford*
672. "Faith, to my mind, is a stiffening process, a sort of mental starch, which ought to be applied as sparingly as possible." - *E.M. Forster*
673. "Always take a job that is too big for you." - *H.E. Fosdick*
674. "Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people." - *H.E. Fosdick*
675. "It is no disgrace to rest a bit." - *G. Fowler*
676. "In every well-governed state wealth is a sacred thing; in democracies it is the ONLY sacred thing." - *Anatole France*
677. "We do not know what to do with this short life, yet we yearn for another that will be eternal." - *Anatole France*
678. "A woman must choose: with a man liked by women, she is not sure; with a man disliked by women, she is not happy." - *Anatole France*
679. "Of all sexual aberrations, chastity is the strangest." - *Anatole France*
680. "In this world nothing is certain but death and taxes." - *Benjamin Franklin*
681. "'Tis a laudable Ambition, that aims at being better than his Neighbours." - *Benjamin Franklin*
682. "There is much difference between imitating a man and counterfeiting him." - *Benjamin Franklin*
683. "We think we are on the right road to improvement because we are making experiments." - *Benjamin Franklin*
684. "We must indeed all hang together, or most assuredly, we shall all hang separately." - *Benjamin Franklin*
685. "Up, sluggard, and waste not life; in the grave will be sleeping enough." - *Benjamin Franklin*
686. "Americans have mastered the art of being prosperous though broke." - *Billy Boy Franklin*
687. "All a man needs to be elected President is the kind of profile that looks good on a postage stamp." - *B.B. Franklin*
688. "I have made it a rule, whenever I say something stupid, to immediately attribute it to Samuel Johnson, the President of these United States - or the Bible." - *B.B. Franklin*
689. "Be generous, good and just - when anything is to be gained by virtue." - *B.B. Franklin*
690. "If a lie is repeated often enough all the dumb jackasses in the world not only get to believe it, they even swear by it." - *B.B. Franklin*
691. "Mere survival is an affliction. What is of interest is life, and the direction of that life." - *Guy Fregault*
692. "At bottom God is nothing more than an exalted father." - *Sigmund Freud*
693. "Children are completely egotistic; they feel their needs intensely and strive ruthlessly to satisfy them." - *Sigmund Freud*
694. "When a man is freed of religion, he has a better chance to live a normal and wholesome life." - *Sigmund Freud*
695. "Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires." - *Sigmund Freud*
696. "Man's judgments of value follow directly his wishes for happiness - they are an attempt to support his illusions with arguments." - *Sigmund Freud*
697. "The great question ... which I have not been able to answer, despite my thirty years of research into the feminine soul,

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- is 'What does a woman want?'" - *Sigmund Freud*
698. "Clothe an idea in words and it loses its freedom of movement." - *Egon Friedell*
699. "There is perhaps no phenomenon which contains so much destructive feeling as moral indignation which permits envy or hate to be acted out under the guise of virtue." - *Erich Fromm*
700. "As we ascend the social ladder, viciousness wears a thicker mask." - *Erich Fromm*
701. "The successful revolutionary is a statesman, the unsuccessful one a criminal." - *Erich Fromm*
702. "The idea that egotism is the basis of the general welfare is the principle on which competitive society has been built." - *Erich Fromm*
703. "There is perhaps no phenomenon which contains so much destructive feeling as moral indignation, which permits envy or hate to be acted out under the guise of virtue." - *Erich Fromm*
704. "Accounting: Nobody was ever meant To remember or invent What he did with every cent." - *Robert Frost*
705. "A diplomat is a man who always remembers a woman's birthday but never remembers her age." - *Robert Frost*
706. "A poet begins in delight and ends in wisdom." - *Robert Frost*
707. "By working faithfully eight hours a day, you may eventually get to be a boss and work twelve hours a day." - *Robert Frost*
708. "The reason why worry kills more people than work is that more people worry than work." - *Robert Frost*
709. "Most of the change we think we see in life Is due to truths being in and out of favour." - *Robert Frost*
710. "The world is full of willing people; some willing to work, the rest willing to let them." - *Robert Frost*
711. "I would as soon write free verse as play tennis with the net down." - *Robert Frost*
712. "More than once I should have lost my soul to radicalism if it had been the originality it was mistaken for by its young converts." - *Robert Frost*
713. "The best things and best people rise out of their separateness; I'm against a homogenized society because I want the cream to rise." - *Robert Frost*
714. "The style is the man. Rather say the style is the way the man takes himself. If it is with outer seriousness, it must be with inner humour. If it is with outer humour, it must be with inner seriousness." - *Robert Frost*
715. "A bank is a place where they lend you an umbrella in fair weather and ask for it back when it begins to rain." - *Robert Frost. American Poet*
716. "The practical effect of a belief is the real test of its soundness." - *James Anthony Froude*
717. "When I am working on a problem, I never think about beauty. I think only of how to solve the problem. But when I have finished, if the solution is not beautiful, I know it is wrong." - *Buckminster Fuller*
718. "A man's best fortune, or his worst, is his wife." - *Thomas Fuller*
719. "Ninety-five percent of films are born of frustration, of self-despair, of poverty, of ambition for survival, for money, for fattening bank accounts." - *Sam Fuller*
720. "Action is the proper Fruit of Knowledge." - *Thomas Fuller*
721. "The number of malefactors authorizes not the crime." - *Thomas Fuller*
722. "Two things a man should never be angry at: what he can help, and what he cannot help." - *Thomas Fuller*
723. "Husbands are like fires - they go out when unattended." - *Zsa Zsa Gabor*
724. "I am a marvellous housekeeper. Every time I leave a man, I keep his house." - *Zsa Zsa Gabor*
725. "You never really know a man until you have divorced him." - *Zsa Zsa Gabor*
726. "Wife, mother, nurse, seamstress, cook, housekeeper, chambermaid, laundress, dairy-woman, and scrub generally, doing the work of six, for the sake of being supported." - *Frances Dana Gage*
727. "In the United States though power corrupts, the expectation of power paralyzes." - *J.K. Galbraith*
728. "Wealth is not without its advantages and the case to the contrary, although it has often been made, has never proved widely persuasive." - *J.K. Galbraith*

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729. "It is impossible in a democratic society to think of a single measure for the improvement of social well-being which is not subject to subversion by ill-conceived minority or even majority pressures." - *J.K. Galbraith*
730. "Emancipation of the mind is a no less worthy enterprise than emancipation of the body." - *J.K. Galbraith*
731. "I have a feeling that at any time about three million Americans can be had for any militant reaction against law, decency, the Constitution, the Supreme Court, compassion and the rule of reason." - *J.K. Galbraith*
732. "Talk of revolution is one of avoiding reality." - *J.K. Galbraith*
733. "I do not feel obliged to believe that that same God who has endowed us with sense, reason, and intellect has intended us to forego their use." - *Galileo Galilei*
734. "What difference does it make to the dead ... whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?" - *Mohandas Gandhi*
735. "What is a man if he is not a thief who openly charges as much as he can for the goods he sells?" - *Mohandas Gandhi*
736. "I consider myself a Hindu, Christian, Moslem, Jew, Buddhist, and Confucian." - *Mohandas Gandhi*
737. "Golden shackles are far worse than iron ones." - *Mohandas Gandhi*
738. "I cannot see myself as a wife - ugly word." - *Greta Garbo*
739. "Women marry because they don't want to work." - *Mary Garden. Opera singer*
740. "Violence is counter-productive and produces changes of a sort you don't want. It is a very dangerous instrument and can destroy those who wield it." - *John Gardner*
741. "The job of a teacher is to excite in the young a boundless sense of curiosity about life, so that the growing child shall come to apprehend it with an excitement tempered by awe and wonder." - *John Garrett*
742. "My country is the world. My countrymen are all mankind." - *William Lloyd Garrison*
743. "Humour is an affirmation of dignity, a declaration of man's superiority to all that befalls him." - *Romain Gary*
744. "Forget the times of your distress, but never forget what they taught you." - *Herbert Gasser*
745. "Before being the master of others, you should be the master of yourself." - *Jose Ortega y Gasset*
746. "Victory has a hundred fathers but defeat is an orphan." - *W.I.E. Gates*
747. "What if Columbus had been told, Chris baby, don't go now. Wait until we've solved our No.1 Priorities - war and famine; poverty and crime; pollution and disease; illiteracy and racial hatred - and Queen Isabella's own brand of internal security." - *W.I.E. Gates*
748. "The comfortable estate of widowhood is the only hope that keeps up a wife's spirits." - *John Gay*
749. "Give a woman a job and she grows balls." - *Jack Gelber*
750. "There is nothing so fatal to character as half-finished tasks." - *David Lloyd George*
751. "There are people into whose heads it never enters to conceive of any better state of society than that which now exists." - *Henry George*
752. "A country can be judged by the quality of its proverbs." - *German Proverb*
753. "The worst scoundrels make the best preachers." - *German Proverb*
754. "Unprovided with original learning, unformed in the habits of thinking, unskilled in the arts of composition, I resolved to write a book." - *Edward Gibbon*
755. "I was never less alone than while by myself." - *Edward Gibbon*
756. "So urgent on the vulgar is the necessity of believing, that the fall of any system of mythology will probably be succeeded by the introduction of some other mode of superstition." - *Edward Gibbon*
757. "Disagreement may be the shortest cut between two minds." - *Kahlil Gibran*
758. "I always voted at my party's call. And never thought of thinking for myself at all I thought so little, they rewarded me By making me the Ruler of the Queen's Navee!" - *W.S. Gilbert*

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759. "In all the woes that curse our race,
There is lady in the case." - *W.S. Gilbert*
760. "I got all the schooling any actress
needs. That is, I learned to write enough
to sign contracts." - *Hermione Gingold*
761. "Everyone, when there's a war in the
air, learns to live with a new element;
falsehood." - *Jean Giraudoux*
762. "A wife loves out of duty, and duty
leads to constraint, and constraint kills
desire." - *Jean Giraudoux*
763. "Success isn't a result of spontaneous
combustion. You must set yourself on
fire." - *Arnold Glasow*
764. "Behind every successful man is a
woman - with nothing to wear." - *L. Grant Glickman*
765. "Hereditary wealth is in reality a premi-
um paid to idleness." - *William Godwin*
766. "And here, poor fool, with all my lore I
stand no wiser than before." - *J.W. von Goethe*
767. "Ambition and love are the wings of
great actions." - *J.W. von Goethe*
768. "When an idea is wanting a word can
always be found to take its place." -
J.W. von Goethe
769. "Everything in the world may be en-
dured except continual prosperity." -
Johann Wolfgang von Goethe
770. "Behavior is a mirror in which everyone
displays his image." - *J.W. von Goethe*
771. "If any man wishes to write a clear
style, let him first be clear in his
thoughts." - *J.W. von Goethe*
772. "Knowing is not enough; we must
apply. Willing is not enough; we must
do." - *J.W. von Goethe*
773. "I do not love a man who is zealous for
nothing." - *Oliver Goldsmith*
774. "Love: An abject intercourse between
tyrants and slaves." - *Oliver Goldsmith*
775. "Silence gives consent." - *Oliver Gold-
smith*
776. "I chose my wife, as she did her wed-
ding gown, not for a fine glossy surface,
but such qualities as would wear well."
- *Oliver Goldsmith*
777. "It would indeed be a tragedy if the
history of the human race proved to be
nothing more than the story of an ape
playing with a box of matches on a pet-
rol dump." - *David Ormsby Gore*
778. "Civilized man's brain is a museum of
contradictory truths." - *Remy de Gour-
mont*
779. "Atom bomb stockpiles are no guaran-
tee of security. Until lust and greed and
murder are removed from the hearts of
men, there is, there can be, no peace or
security." - *A.P. Gouthey*
780. "There is more required today to make
a single man wise than formerly to
make Seven Sages." - *Baltasar Gracian*
781. "Childhood is ignorant, boyhood is
lightheaded, youth is rash, and old age
is ill-humoured." - *Luis De Granada*
782. "There never was a time when, in my
opinion, some way could not be found
to prevent the drawing of the sword." -
Ulysses S. Grant
783. "When a man despairs, he does not
write; he commits suicide." - *George
Monro Grant*
784. "If you steal something small you are a
petty thief, but if you steal millions you
are a gentleman of society." - *Greek
Proverb*
785. "The real theatre of the sex war is the
domestic hearth." - *Germaine Greer*
786. If the work of God could be compre-
hended by reason, it would be no longer
wonderful, and faith would have no
merit if reason provided proof. *Pope
Gregory I*
787. Nature didn't make us perfect so she did
the next best thing. She made us blind
to our faults. *Grit*
788. "Figures won't lie, but liars will figure."
- *Charles H. Grosvenor*
789. "I had always assumed that cliché was a
suburb of Paris, until I discovered it to
be a street in Oxford." - *Philip Guedalla*
790. "Biography, like big game hunting, is
one of the recognized forms of sport,
and it is as unfair as only sport can be."
- *Philip Guedalla*
791. "A fairly bright boy is more intelligent
and far better company than the average
adult." - *J.B.S. Haldane*
792. "If there are two ways of doing some-
thing - the easy way and the best way,
most people will select the easy way
even though it's hardly ever effective." -
Robert Half
793. "Why is it that when a store is going out
of business, the store's personnel are

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- always helpful and polite." - *Robert Half*
794. "History is philosophy teaching by examples." - *Dionysius of Halicarnassus*
795. "Most men's anger about religion is as if two men should quarrel for a lady they neither of them care for." - *Lord Halifax*
796. "Actually, I'm an overnight success. But it took twenty years." - *Monty Hall*
797. "Man's security comes from within himself, and the security of all men is founded upon the security of the individual." - *Manly Hall*
798. "Every person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is the largest." - *Gail Hamilton*
799. "To let oneself be bound by a duty from the moment you see it approaching is part of the integrity that alone justifies responsibility." - *Dag Hammarskjöld*
800. "You have not done enough, you have never done enough, so long as it is still possible that you have something to contribute." - *Dag Hammarskjöld*
801. "Next to the American corpse, the American bride is the hottest thing in today's merchandising market. Kitty Hanson." - *American writer*
802. "Virtue is its own revenge." - *E. Y. Harburg*
803. "Ambition is a commendable attribute, without which no man succeeds. Only inconsiderate ambition imperils." - *Warren G. Harding*
804. "More and more university students are convinced that work in American society is morally empty, aesthetically ugly, and, under conditions of automation, economically unnecessary." - *Michael Harrington*
805. "Nobody can be so amusingly arrogant as a young man who has just discovered an old idea and thinks it is his own." - *Sydney Harris*
806. "You may be sure that when a man begins to call himself a realist, he is preparing to do something he is secretly ashamed of doing." - *Sydney Harris*
807. "Intelligence, I admit, is no safeguard if one is determined to leap into disbelief." - *Barbara Harrison*
808. "Irreligious men are often better suited for godly missions." - *Hasidic Saying*
809. "All that was new in them was false and what was true was old." - *Professor Haughton, on Darwin's findings*
810. "A man's soul may be buried and perish under a dunghill or in a furrow of the field, just as under a pile of money." - *Nathaniel Hawthorne*
811. "Science seeks generally only the most useful systems of classification: these it regards for the time being, until more useful classifications are invented as true." - *S. I. Hayakawa*
812. "The last thing a scientist would do is cling to a map because he inherited it from his grandfather, or because it was used by George Washington or Abraham Lincoln." - *S. I. Hayakawa*
813. "Those who cannot miss an opportunity of saying a good thing are not to be trusted with the management of any great question." - *William Hazlitt*
814. "Some persons make promises for the pleasure of breaking them." - *William Hazlitt*
815. "Wit is the rarest quality to be met with among people of education." - *William Hazlitt*
816. "Actors are the only honest hypocrites." - *William Hazlitt*
817. "Life is the art of being well deceived." - *William Hazlitt*
818. "No style is good that is not fit to be spoken or read aloud with effect." - *William Hazlitt*
819. "Prosperity is a great teacher; adversity a greater." - *William Hazlitt*
820. "Don't tell my mother I work in an advertising agency - she thinks I play the piano in a whore house." - *Head of French advertising agency*
821. "What's not worth doing is not worth doing well." - *Don Hebb*
822. "Opinions founded on prejudice are always sustained with the greatest violence." - *Hebrew Proverb*
823. "Poverty is a wonderful thing. It sticks to a man after all his friends have forsaken him." - *Hebrew Proverb*

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824. "Life has a value only when it has something valuable as its object." - *Hegel*
825. "Poverty sits by the cradle of all our great men and rocks all of them to manhood." - *Heinrich Heine*
826. "If I had to give young writers advice, I'd say don't listen to writers talking about writing." - *Lillian Hellman*
827. "Callous greed grows pious very fast." - *Lillian Hellman*
828. "Courage is grace under pressure." - *Ernest Hemingway*
829. "But in modern war ... you will die like a dog for no good reason." - *Ernest Hemingway*
830. "All good books are alike in that they are truer than if they had really happened." - *Ernest Hemingway*
831. "Never think that war, no matter how necessary, nor how justified, is not a crime." - *Ernest Hemingway*
832. "Plain women know more about men than beautiful ones do. But beautiful women don't need to know about men. It's the men who have to know about the beautiful women." - *Katherine Hepburn*
833. "Only the young die good." - *Oliver Herford*
834. "Manuscript: Something submitted in haste and returned at leisure." - *Oliver Herford*
835. "That age is best which is the first When youth and blood are warmer." - *Robert Herrick*
836. "Wonder rather than doubt is the root of knowledge." - *Abraham Joshua Heschel*
837. "Adults have already been taught to look at things only one way - the accepted way. Eight-year-olds are too uneducated to be that dumb." - *Karl Hess*
838. "When two cultures collide is the only time when true suffering exists." - *Hermann Hesse*
839. "The gap in our economy is between what we have and what we think we ought to have - and that is a moral problem, not an economic one." - *Paul Heyne*
840. "Many people have played themselves to death. Many people have eaten and drunk themselves to death. Nobody ever thought himself to death." - *Gilbert Highet*
841. "There's a might big difference between good, sound reasons and reasons that sound good." - *Burton Hillis*
842. "There is nothing women hate so much as to see men selfishly enjoying themselves without the solace of feminine society." - *Katharine Tynan Hinkson*
843. "To do nothing is also a good remedy." - *Hippocrates*
844. "Style is self-plagiarism." - *Alfred Hitchcock*
845. "The cinema is not a slice of life, it's a piece of cake." - *Alfred Hitchcock*
846. "A violently active, dominating, intrepid, brutal youth - that is what I am after." - *Adolf Hitler*
847. "We stand for the maintenance of private property." - *Adolf Hitler*
848. "The victor will never be asked if he told the truth." - *Adolf Hitler*
849. "All who are not of good race in this world are chaff." - *Adolf Hitler*
850. "A new age of magic interpretation of the world is coming, of interpretation in terms of the will and not of the intelligence. There is no such thing as truth, either in the moral or the scientific sense." - *Adolf Hitler*
851. "By this revolution the German way of life is definitely settled for the next thousand years." - *Adolf Hitler*
852. "England and America will one day have a war with one another, which will be waged with the greatest hatred imaginable. One of the two countries will have to disappear." - *Adolf Hitler*
853. "In a hundred years, our language will be the language of Europe." - *Adolf Hitler*
854. "The Japanese are occupying all the islands, one after another. They will get hold of Australia, too. The White Race will disappear from those regions." - *Adolf Hitler*
855. "The beauties of the Crimea, which we shall make accessible by means of an autobahn - for us Germans, that will be our Riviera." - *Adolf Hitler*
856. "The day of individual happiness has passed." - *Adolf Hitler*
857. "The essential thing for the future is to have lots of children. Everybody should

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- be persuaded that the family's life is assured only when it has upwards of four children - I should even say, four sons." - *Adolf Hitler*
858. "The great masses of the people will more easily fall victims to a big lie than to a small one." - *Adolf Hitler*
859. "Truth is with the victor - who, as you know, also controls the historians." - *Rolf Hochhuth*
860. "We are told that talent creates its own opportunities. But it sometimes seems that intense desire creates not only its own opportunities, but its own talents." - *Eric Hoffer*
861. "Humility is not renunciation of pride but the substitution of one pride for another." - *Eric Hoffer*
862. "Many of the insights of the saint stem from his experience as a sinner." - *Eric Hoffer*
863. "The sterile radical is basically ... conservative. He is afraid to let go of the ideas and beliefs he picked up in his youth lest his life be seen as empty and wasted." - *Eric Hoffer*
864. "To become different from what we are, we must have some awareness of what we are." - *Eric Hoffer*
865. "Deep down, Erikson wants profoundly to be respected and admired - and very deep down he wants to be left alone." - *Stanley Hoffmann*
866. "The best way I know of to win an argument is to start by being in the right." - *Quentin Hogg*
867. "A child enters your home and for the next twenty years makes so much noise that you can hardly stand it. Then the child departs, leaving the house so silent that you think you are going mad." - *John Andrew Holmes*
868. "The universe is not hostile, nor yet is it friendly. It is simply indifferent." - *John H. Holmes*
869. "Fresh air is good if you don't take too much of it; most of the achievements and pleasures of life are in bad air." - *Oliver Wendell Holmes*
870. "The Law, wherein, as in a magic mirror we see reflected not only our own lives, but the lives of all men that have been! When I think of this majestic theme my eyes dazzle." - *Oliver Wendell Holmes Jr.*
871. "Every calling is great when greatly pursued." - *Oliver Wendell Holmes Jr.*
872. "The longing for certainty and repose is in every human mind. But certainty is generally illusion and repose is not the destiny of man." - *Oliver Wendell Holmes Sr.*
873. "How many people live on the reputation of the reputation they might have made!" - *Oliver Wendell Holmes*
874. "The man who is always worrying whether or not his soul would be damned generally has a soul that isn't worth a damn." - *Oliver Wendell Holmes*
875. "Babies and infants show a style of life, and a desire and ability to learn, that in an adult we might well call genius." - *John Holt*
876. "Absolute freedom of the press to discuss public questions is a foundation stone of American liberty." - *Herbert Hoover*
877. "Blessed are the young, for they shall inherit the national debt." - *Herbert Hoover*
878. "A bank is a place that will lend you money if you can prove that you don't need it." - *Bob Hope*
879. "What would the world be, once bereft Of wet and wildness? Let them be left, let them be left, wildness and wet; Long live the weeds and the wilderness yet." - *Gerard Manley Hopkins*
880. "No poems can live long or please that are written by water-drinkers." - *Horace*
881. "Beggars, actors, buffoons, and all that breed." - *Horace*
882. "Instead of forming new words I recommend to you any kind of artful management by which you are able to give cost to old ones." - *Horace*
883. "The man is either mad, or he is making verses." - *Horace*
884. "Nature not content with denying him the ability to think, has endowed him with the ability to write." - *A.E. Housman*
885. "I think I am better than the people who are trying to reform me." - *E.W. Howe*

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886. "Men have as exaggerated an idea of their rights as women have of their wrongs." - *E.W. Howe*
887. "The way of the world is to praise dead saints and to persecute living ones." - *Nathaniel Howe*
888. "Prosperity: That condition which attracts the lively interest of lawyers, and warrants your being sued for damages, or indicted; or both." - *Elbert Hubbard*
889. "We work to become, not to acquire." - *Elbert Hubbard*
890. "If you suffer, thank God! - it is a sure sign that you are alive." - *Elbert Hubbard*
891. "A society in which women are taught anything but the management of a family, the care of men, and the creation of the future generation is a society which is on the way out." - *L. Ron Hubbard*
892. "An optimist is a fellow who believes what's going to be will be postponed." - *Kin Hubbard*
893. "A man is as good as he has to be, and a woman as bad as she dares." - *Elbert Hubbard*
894. "An optimist is always broke." - *Kin Hubbard*
895. "Poet: A person born with an instinct for poverty." - *Elbert Hubbard*
896. "I'll say this for adversity; people seem to be able to stand it, and that's more than I can say for prosperity." - *Kin Hubbard*
897. "Polygamy: An endeavour to get more out of life than there is in it." - *Elbert Hubbard*
898. "Saintship is the exclusive possession of those who have either worn out or never had the capacity to sin." - *Elbert Hubbard*
899. "When a fellow says it ain't the money but the principle of the thing, it's the money." - *Kin Hubbard*
900. "I guess walking slow getting married is because it gives you time to maybe change your mind." - *Virginia Cary Hudson*
901. "England has two books, one which she has made and one which has made her: Shakespeare and the Bible." - *Victor Hugo*
902. "Great perils have this beauty, that they bring to light the fraternity of strangers." - *Victor Hugo*
903. "Habit is the nursery of errors." - *Victor Hugo*
904. "Advice is not disliked because it is advice; but because so few people know how to give it." - *Leigh Hunt*
905. "The same people who can deny others everything are famous for refusing themselves nothing." - *Leigh Hunt*
906. "We do not know what education could do for us, because we have never tried it." - *Robert Maynard Hutchins*
907. "The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to put the other somewhat higher." - *Thomas Huxley*
908. "Children are remarkable for their ... intolerance of shams, the clarity and ruthlessness of their vision." - *Aldous Huxley*
909. "Like every man of sense and good feeling, I abominate work." - *Aldous Huxley*
910. "I am ignorant and impotent and yet, somehow or other, here I am unhappy, no doubt, profoundly dissatisfied ... In spite of everything I survive." - *Aldous Huxley*
911. "They intoxicate themselves with work so they won't see how they really are." - *Aldous Huxley*
912. "To a person uninstructed in natural history, his country or seaside stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which have their faces turned to the wall." - *Thomas Henry Huxley*
913. "Science commits suicide when it adopts a creed." - *Thomas Henry Huxley*
914. "Several excuses are always less convincing than one." - *Aldous Huxley*
915. "In practical life, the woman is judged by man's law, as if she were a man, not a woman." - *Henrik Ibsen*
916. "To write: that is to sit in judgement over one's self." - *H. Ibsen*
917. "I am afraid the clergyman's God is often the head of the clerical profession." - *Dean W.R. Inge*
918. "A nation is a society united by a delusion about its ancestry and by a com-

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- mon hatred of its neighbours." - Dean William R. Inge. *Dean of St. Paul's London*
919. "Few rich men own their own property. The property owns them." - Robert G. Ingersoll
920. "Women prefer men who have something tender about them - especially the legal kind." - Kay Ingram
921. "Everything that I know now I have known since the age of six or seven: the age of reason." - Eugene Ionesco
922. "It isn't what people think that is important, but the reason they think what they think." - Eugene Ionesco
923. "Of three things the devil makes a stew: lawyers' tongues, lovers' promises, and ungrateful children." - Italian proverb
924. "The nation that is richest in proverbs (Spain) is the one that has proved itself the least wise in action." - Joseph Jacobs
925. "We have to live today by what truth we can get today and be ready tomorrow to call it falsehood." - William James
926. "Childhood is the one prison from which there's no escape, the one sentence from which there's no appeal. We all serve our time." - P.D. James
927. "So far war has been the only force that can discipline a whole community, and until an equivalent discipline is organized, I believe that war must have its way." - William James
928. "Suicide was naturally the consistent course dictated by the logical intellect. (Is suicide the ultimate sincerity? There seems to be no way to refute the logic of suicide but by the illogic of instinct.)" - William James
929. "The art of being wise is the art of knowing what to overlook." - William James
930. "The exclusive worship of the bitch-goddess success is our national disease." - William James
931. "It is only in the lonely emergencies of life that our creed is tested: then routine maxims fail, and we fall back on our gods." - William James
932. "The deepest principle in human nature is the craving to be appreciated." - William James
933. "The more fervent opponents of Christian doctrine have often enough shown a temper which, psychologically considered, is indistinguishable from religious zeal." - William James
934. "Religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge." - William James
935. "The great use of life is to spend it for something that outlasts it." - William James
936. "Most comics make jokes to defend themselves against what they see as a hostile and inhumane world . . . often a deeply felt rage." - Samuel S. Janus
937. "... and another lot of young people will appear, and consider us completely outdated, and they will write ballads to express their loathing of us, and there is no reason why this should ever end." - Alfred Jarry
938. "There is nothing so good to the heart as well argued conversation, when you know that your companion will answer to your thought as the anvil meets the hammer ..." - Richard Jefferies
939. "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man." - Thomas Jefferson
940. "I'm a great believer in luck, and I find the harder I work the more I have of it." - Thomas Jefferson
941. "The most valuable of all talents is that of never using two words when one will do." - Thomas Jefferson
942. "When we get piled upon one another in large cities, we shall become as corrupt as in Europe, and go to eating one another as they do there." - Thomas Jefferson
943. "For here we are not afraid to follow truth wherever it may lead, nor to tolerate error so long as reason is free to combat it." - Thomas Jefferson
944. "Question with boldness even the existence of God; because, if there be one, he must more approve of the homage of reason than that of blindfolded fear." - Thomas Jefferson
945. "Love is like the measles; we all have to go through it." - Jerome K. Jerome

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946. "It often happens that I wake at night and begin to think about a serious problem and decide I must tell the Pope about it. Then I wake up completely and remember that I am the Pope." - Pope John XXIII
947. "A cow is a very good animal in the field, but we turn her out of a garden." - Samuel Johnson
948. "All the arguments which are brought to represent poverty as no evil show it to be evidently a great evil." - Samuel Johnson
949. "We do pretty much whatever we want to. Why can't we live in good cities?" - Philip Johnson
950. "Patriotism: The last refuge of the scoundrel." - Dr. Johnson
951. "Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy." - Samuel Johnson
952. "I never desire to converse with a man who has written more than he has read." - Samuel Johnson
953. "Smoking is a shocking thing - blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us." - Samuel Johnson
954. "The greatest part of a writer's time is spent in reading, in order to write; a man will turn over half a library to make one book." - Samuel Johnson
955. "Your manuscript is both good and original; but the part that is good is not original, and the part that is original is not good." - Samuel Johnson
956. "A man in jail has more room, better food, and commonly better company." - Samuel Johnson
957. "To improve the golden moment of opportunity and catch the good that is within our reach is the great art of life." - Samuel Johnson
958. "Oats: A grain which in England is generally given to horses, but in Scotland supports the people." - Samuel Johnson
959. "What is written without effort is in general read without pleasure." - Samuel Johnson
960. "Treating your adversary with respect is giving him an advantage to which he is not entitled." - Samuel Johnson
961. "That is the happiest conversation where there is no competition, no vanity but a calm quiet interchange of sentiments." - Samuel Johnson
962. "The applause of a single human being is of great consequence." - Samuel Johnson
963. "Men seldom make passes at a girl who surpasses." - Franklin P. Jones
964. "What makes resisting temptation difficult, for many people, is that they don't want to discourage it completely." - Franklin P. Jones
965. "Wearing shorts usually reveals nothing about a man so much as his indifference to public opinion." - Franklin P. Jones
966. "Advice is what we ask for when we already know the answer but wish we didn't." - Erica Mann Jong
967. "Ambition, like a torrent, ne'er looks back; And is a swelling, and the last affection A high mind can put off." - Ben Jonson
968. "He knows not his own strength that hath not met adversity." - Ben Jonson
969. "Taste is the literary conscience of the soul." - Joseph Joubert
970. "They castrate the books of other men in order that with the fat of their works they may lard their own lean volumes." - Jovious
971. "Pity is the feeling which arrests the mind in the presence of whatsoever is grave and constant in human sufferings and unites it with the human sufferer." - James Joyce
972. "Justice is the constant and perpetual wish to render to everyone his due." - Justinian
973. "Anyone can direct a good picture if he's got a good script." - Garson Kanin
974. "You do not destroy an idea by killing people; you replace it with a better one." - Edward Keating
975. "If poetry comes not as naturally as the leaves to a tree it had better not come at all." - John Keats
976. "Beauty is truth, truth beauty." - John Keats
977. "I would sooner fail than not be among the greatest." - John Keats
978. "If you cannot mould yourself as you would wish, how can you expect other

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- people to be entirely to your liking?" - Thomas A. *Kempis*
979. "Thou shalt ever joy at eventide if thou spend the day fruitfully." - Thomas A. *Kempis*
980. "It is much safer to obey than to rule." - Thomas A. *Kempis*
981. "Verily, when the day of judgment comes, we shall not be asked what we have read, but what we have done." - Thomas A. *Kempis*
982. "Man proposes but God disposes." - Thomas A. *Kempis*
983. "Sic transit gloria mundi - Oh, how swiftly the glory of the world passes away!" - Thomas A. *Kempis*
984. "Would to God that we might spend a single day really well!" - Thomas A. *Kempis*
985. "The truly passionate are little boys." - Murray *Kempton*
986. "Teach me to live, that I may dread The grave as little as my bed." - Bishop Thomas *Ken*
987. "We have the power to make this the best generation of mankind in the history of the world - or to make it the last." - John F. *Kennedy*
988. "Oppressed people are frequently very oppressive when first liberated ... They know best two positions. Somebody's foot on their neck or their foot on somebody's neck." - Florence *Kennedy*
989. "Those who make peaceful revolution impossible will make violent revolution inevitable." - John F. *Kennedy*
990. "Is there such a thing as Shoppers Anonymous?" - John F. *Kennedy*. *Commenting on wife Jacqueline*
991. "There are three sides to every story - yours, mine, and all that lie between." - Jody *Kern*
992. "Tact: Ability to tell a man he's open-minded when he has a hole in his head." - F.G. *Kernan*
993. "Marrying a man is like buying something you've been admiring for a long time in a shop window. You may love it when you get home, but it doesn't always go with everything else in the house." - Jean *Kerr*. *American writer*
994. "If you want to kill any idea in the world today, get a committee working on it." - C.F. *Kettering*
995. "You can be sincere and still be stupid." - Charles F. *Kettering*
996. "It is man's destiny to ponder on the riddle of existence and, as a by-product of his wonderment, to create a new life on the earth." - C.F. *Kettering*
997. "Learn how to fail intelligently, for failing is one of the greatest arts in the world." - C.F. *Kettering*
998. "There never has been any thirty-hour week for men who had anything to do." - C.F. *Kettering*
999. "It is ideas, not vested interests, which are dangerous for good or evil." - John Maynard *Keynes*
1000. "Practical men ... are usually the slaves of some defunct economist." - John Maynard *Keynes*
1001. "Politicians are the same all over. They promise to build a bridge where there is no river." - Nikita S. *Khrushchev*
1002. "If you feed the people just with revolutionary slogans they will listen today, they will listen tomorrow, they will listen the day after tomorrow, but on the fourth day they will say, To hell with you!" - Nikita *Khrushchev*
1003. "For men must work and women must weep, And the sooner it's over, the sooner to sleep." - Charles *Kingsley*
1004. "Some say that the age of chivalry is past, that the spirit of romance is dead. The age of chivalry is never past, so long as there is a wrong left unredressed on earth." - Charles *Kingsley*
1005. "We act as though comfort and luxury were the chief requirements of life, when all that we need to make us really happy is something to be enthusiastic about." - Charles *Kingsley*
1006. "The sin ye do by two and two ye must pay for one by one." - Rudyard *Kipling*
1007. "For Allah created the English mad - the maddest of all mankind!" - Rudyard *Kipling*
1008. "For the female of the species is more deadly than the male." - Rudyard *Kipling*
1009. "Four things greater than all things are, - Women and Horses and Power and War." - Rudyard *Kipling*
1010. "He travels the fastest who travels alone." - Rudyard *Kipling*

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1011. "I keep six honest serving-men (They taught me all I knew); Their names are What and Why and When And How and Where and Who." - *Rudyard Kipling*
1012. "If you can meet with Triumph and Disaster And treat those two impostors just the same." - *Rudyard Kipling*
1013. "If you can talk with crowds and keep your virtue, Or walk with kings - nor lose the common touch." - *Rudyard Kipling*
1014. "The silliest woman can manage a clever man; but it needs a very clever woman to manage a fool." - *Rudyard Kipling*
1015. "Too bad ninety percent of the politicians give the other ten percent a bad reputation." - *Henry Kissinger*
1016. "Every good thought you think is contributing its share to the ultimate result of your life." - *Grenville Kleiser*
1017. "We cannot unthink unless we are insane." - *Arthur Koestler*
1018. "There are two ways to slide easily through life; to believe everything or to doubt everything. Both ways save us from thinking." - *Alfred Korzybski*
1019. "The adherents of the status quo never had it so bad. There has always been a conflict between those who feel their values are eternal and those who feel they are relative." - *R. Kostelanetz*
1020. "Television: A medium. So called because it is neither rare nor well done." - *Ernie Kovacs*
1021. "Credulity is the man's weakness, but the child's strength." - *Charles Lamb*
1022. "Nothing puzzles me more than time and space, and yet nothing puzzles me less, for I never think about them." - *Charles Lamb*
1023. "The most mortifying infirmity in human nature, to feel in ourselves, or to contemplate in another, is, perhaps, cowardice." - *Charles Lamb*
1024. "Levity is the soul of wit." - *Melville D. Landon. (Eli Perkins)*
1025. "Taken as a whole, the universe is absurd." - *Walter Savage Landor*
1026. "He uses statistics as a drunken man uses lamp-posts - for support rather than illumination." - *Andrew Lang*
1027. "Two men look out through the same bars: One sees the mud, and one the stars." - *Frederick Langbridge*
1028. "By 1960 work will be limited to three hours a day." - *John Langdon-Davies. A Short History of the Future 1936*
1029. "By 1975 parents will have ceased to bring up their children in private family units." - *John Langdon-Davies. A Short History of the Future 1936*
1030. "By 1975 sexual feeling and marriage will have nothing to do with each other." - *John Langdon-Davies. A Short History of the Future 1936*
1031. "Crime will be considered a disease after 1985 and will cease to exist by AD 2000." - *John Langdon-Davies. A Short History of the Future 1936*
1032. "Democracy will be dead by 1950." - *John Langdon-Davies. A Short History of the Future 1936*
1033. "A good many young writers make the mistake of enclosing a stamped, self-addressed envelope, big enough for the manuscript to come back in. This is too much of a temptation to the editor." - *Ring Lardner*
1034. "How can you write if you can't cry?" - *Ring Lardner*
1035. "For a desperate disease, a desperate cure." - *Latin Proverb*
1036. "Polygamy: The greatest testimony to man's willingness to take chances." - *Joe Laurie Jr.*
1037. "London seems to me like some hoary massive underworld, a hoary ponderous inferno. The traffic pours through the rigid grey streets like the rivers of hell ..." - *D.H. Lawrence*
1038. "Grand Old Man: That means on our continent (North America) anyone with snow-white hair who has kept out of jail till eighty." - *Stephen Leacock*
1039. "People don't ask for facts in making up their minds. They would rather have one good, soul-satisfying emotion than a dozen facts." - *Robert Keith Leavitt*
1040. "There's always room for improvement. It's the biggest room in the house." - *Louise Heath Leber*
1041. "At the beginning there was the Word - at the end just the Cliche." - *Stanislaw J. Lec*

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1042. "Not all women give most of their waking thoughts to the problem of pleasing men. *Some are married.*" - *Emma Lee*
1043. "It's easier to be original and foolish than original and wise." - *Gottfried Wilhelm Leibniz*
1044. "The resistance of a woman is not always proof of her virtue but more frequently of her experience." - *Ninan de Lenclos*
1045. "... the fatal theory of the separation of Church and State." - *Pope Leo XIII*
1046. "To despise legitimate authority, no matter in whom it is invested, is unlawful; it is rebellion against God's will." - *Pope Leo XIII*
1047. "To believe with certainty we must begin with doubting." - *Stanislaus J. Lescynski*
1048. "A man who does not lose his reason over certain things has none to lose." - *Gotthold Ephraim Lessing*
1049. "Statistics are like a bikini. What they reveal is suggestive, but what they conceal is vital." - *Aaron Levenstein*
1050. "Noblesse oblige - Nobility carries its obligations." - *Duc De Levis*
1051. "When audiences come to see us authors lecture, it is largely in the hope that we'll be funnier to look at than to read." - *Sinclair Lewis*
1052. "It doesn't matter if you're rich or poor, as long as you've got money." - *Joe. E. Lewis*
1053. "A person reveals his character by nothing so clearly as the joke he re-sents." - *G.C. Lichtenberg*
1054. "Ambition and suspicion always go together." - *Georg Christoph Lichtenberg*
1055. "If you have done your best and failed, try doing your worst; you might see your error and succeed." - *Benjamin Lichtenberg*
1056. "Freedom of the press is limited to those who own one." - *A.J. Liebling*
1057. "My father taught me to work, but not to love it. I never did like to work, and I don't deny it. I'd rather read, tell stories, crack jokes, talk, laugh - anything but work." - *Abraham Lincoln*
1058. "Towering genius disdains a beaten path. It seeks regions hitherto unexplored." - *Abraham Lincoln*
1059. "The ballot is stronger than the bullet." - *Abraham Lincoln*
1060. "It is characteristic of all movements and crusades that the psychopathic element rises to the top." - *Robert Lindner*
1061. "I do beseech you to direct your efforts more to preparing youth for the path and less to preparing the path for youth." - *Judge Ben Lindsay*
1062. "Very few established institutions, governments and constitutions . . . are ever destroyed by their enemies until they have been corrupted and weakened by their friends." - *Walter Lippmann*
1063. "Where all men think alike, no one thinks very much." - *Walter Lippmann*
1064. "I have always thought the actions of men the best interpreters of their thoughts." - *John Locke*
1065. "One unerring mark of the love of truth is not entertaining any proposition with greater assurance than the proofs it is built upon will warrant." - *John Locke*
1066. "New opinions are always suspected, and usually opposed, without any other reason but because they are not already common." - *John Locke*
1067. "We should have a great many fewer disputes in the world if words were taken for what they are, the signs of our ideas only, and not for things themselves." - *John Locke*
1068. "The ignorant man always adores what he cannot understand." - *Cesare Lombroso*
1069. "A boy's will is the wind's will, And the thoughts of youth are long, long thoughts." - *Henry Wadsworth Longfellow*
1070. "To say the least, a town life makes one more tolerant and liberal in one's judgement of others." - *H.W. Longfellow*
1071. "Most people would succeed in small things if they were not troubled with great ambitions." - *H.W. Longfellow*
1072. "Truth in science can be defined as the working hypothesis best suited to open the way to the next better one." - *Konrad Lorenz*

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1073. "Education is about the only thing lying around loose in the world, and it's about the only thing a fellow can have as much of as he's willing to haul away." - *George Horace Lorimer*
1074. "Everytime I give someone a title, I make a hundred people angry and one person ungrateful." - *Louis XIV*
1075. "Stone walls do not a prison make, Nor iron bars a cage." - *Richard Lovelace*
1076. "A wise scepticism is the first attribute of a good critic." - *James Russell Lowell*
1077. "The misfortunes hardest to bear are those which never come." - *James Russell Lowell*
1078. "There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat." - *James Russell Lowell*
1079. "So long as a man enjoys prosperity, he cares not whether he is beloved." - *Marcus Annaeus Lucan*
1080. "Reason is the enemy of faith." - *Martin Luther*
1081. "By virtue we merely mean the avoidance of the vices that do not attract us." - *Robert Lynd*
1082. "Yesterday is a cancelled cheque; tomorrow is a promissory note; today is the only cash you have - so spend it wisely." - *Kay Lyons*
1083. "Men who use terrorism as a means to power, rule by terror once they are in power." - *Helen MacInness*
1084. "... undergraduates ... were always in revolt. They were never static. The only way they could form their minds was by opposing accepted opinion." - *Helen MacInness*
1085. "As civilisation advances, poetry almost necessarily declines." - *Thomas Macaulay*
1086. "Perhaps no person can be a poet, or can even enjoy poetry, without a certain unsoundness of mind." - *Thomas Macaulay*
1087. "The business of everybody is the business of nobody." - *Thomas Macaulay*
1088. "The gallery in which the reporters sit has become a fourth estate of the realm." *Thomas Babington Macaulay*
1089. "We know no spectacle so ridiculous as the British public in one of its periodical fits of morality." *Thomas Macaulay*
1090. "Every nation has the government that it deserves." - *Joseph De Maistre. On Russia in 1811*
1091. "You show me a capitalist, I'll show you a bloodsucker." - *Malcolm X*
1092. "A break in the established order is never the work of chance. It is the outcome of a man's resolve to turn life to account." - *Andre Malraux*
1093. "The path that leads from moral standards to political activity is strewn with our dead selves." - *Andre Malraux*
1094. "War is only a cowardly escape from the problems of peace." - *Thomas Mann*
1095. "The ideal must be high; the purpose strong, worthy and true, or the life will be a failure." - *Orison Swett Marden*
1096. "If you have one strong idea, you can't help repeating it and embroidering it. Sometimes I think that authors should write one book and then be put in a gas chamber." - *John Marquand*
1097. "I know a fellow who's as broke as the Ten Commandments." - *John Marquand*
1098. "Publishing a volume of verse is like dropping a rose petal down the Grand Canyon and waiting for the echo." - *Don Marquis*
1099. "If you want to get rich from writing, write the sort of thing that's read by persons who move their lips when they're reading to themselves." - *Don Marquis*
1100. "An idea isn't responsible for the people who believe in it." - *Don Marquis*
1101. "When a man tells you that he got rich through hard work, ask him WHOSE." - *Don Marquis*
1102. "A cult is a religion with no political power." - *Thomas Wolfe*
1103. "Early in life I had to choose between arrogance and hypocritical humility. I chose honest arrogance and have seen no occasion to change." - *Frank Lloyd Wright*
1104. "I know the price of success - dedication, hard work and an unremitting devotion to the things you want to see happen." - *Frank Lloyd Wright*
1105. "The truth is more important than the facts." - *Frank Lloyd Wright*

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- ^{1106.} "The only thing wrong with architecture is architects." - *Frank Lloyd Wright*
- ^{1107.} "Too low they build who build beneath the stars." - *Edward Young*
- ^{1108.} "What ardently we wish, we soon believe." - *Edward Young*
- ^{1109.} "It is difficult to retain the knowledge one has acquired, without putting it into practice." - *Pliny the Younger*
- ^{1110.} "He is either dead or teaching school." - *Zenobius*
- ^{1111.} "What I want to do is to make people laugh so that they'll see things seriously." - *William Zinsser*
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Notes

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³ Kevin Solway, "About Me – A Life by World Wide Web," *The Thinking Man's Minefield*, n.d. Available at: <<https://www.theabsolute.net/minefield/aboutme.html>> [Accessed August 4, 2019]

⁴ "David Quinn," *Natural Thinker*, n.d. Available at:

<<http://www.naturalthinker.net/dquinn/dave.htm>> [Accessed August 4, 2019]

⁵ Barbara Hays, "Translation of Social Worker's Report," 24 November 1993. Available at: <<http://www.naturalthinker.net/dquinn/Mr.htm>>

⁶ Kevin Solway, "Poison for the Heart," *The Thinking Man's Minefield*, 1990. Available at: <<http://www.theabsolute.net/minefield/poison.html>>

⁷ "Venom Crystals," (Kevin Solway, Compiled). *The Thinking Man's Minefield*, n.d. Available at: <<https://www.theabsolute.net/minefield/venom.html>> [Accessed August 4, 2019]

⁸ Kevin Solway, "Evil Wisdom," *The Thinking Man's Minefield*, 1994. Available at: <<https://www.theabsolute.net/minefield/wisdom.html>>

⁹ David Quinn, "The Wisdom of the Infinite," *Natural Thinker*, 2003. Available at: <<http://www.naturalthinker.net/dquinn/Books/Wisdom/WisdomContents.htm>>

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<<http://www.naturalthinker.net/dquinn/Books/Wisdom/WisdomIntroduction.htm>>

¹¹ Available at: <<http://www.naturalthinker.net/dquinn/Books/Wisdom/Wisdom01.htm>> [Accessed August 4, 2019]

¹² Available at: <<http://www.naturalthinker.net/dquinn/Books/Wisdom/Wisdom02.htm>> [Accessed August 4, 2019]

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¹⁶ Available at: <<http://www.naturalthinker.net/dquinn/Books/Wisdom/Wisdom06.htm>> [Accessed August 4, 2019]

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<<http://www.naturalthinker.net/dquinn/Books/Exposition.html>>

¹⁹ "Woman: All it is Unwise to know About Her," *The Thinking Man's Minefield*, 1991/1995. Available at:

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²⁰ David Quinn and Kevin Solway, "The Book of Wife," *The Thinking Man's Minefield*, 1995. Available at: <<https://www.theabsolute.net/minefield/bkwife.html>>

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